前　言

中国哲学源远流长，学派众多，哲人辈出，在数千年漫长的发展历程中，留下了丰富的文献典籍和思想资料。不少西方哲学家认为一部没有中国哲学的世界哲学史，最多只能算是半部。无论从文献典籍之缺损或一种重要哲学类型之阙如的意义上说，此话一点都不为过。中国哲学之博大精深，已被越来越多的世界人民所认识。人们越来越趋于这样一种共识：未来世界最有生命力、最有发展前景的哲学必将是东西哲学精神之融通和辩证的综合。

融通的前提是让世人全面了解各国哲学的渊源、发展、现状及各国哲学的强势、弱势与异同。通常，人们认为世界有三大类型的传统哲学：中国哲学、西方哲学、印度哲学。由于独特的发展轨迹，中国哲学与其他哲学差异较大，它重视三大问题：天人关系、历史演变以及哲学与伦理的融合。因此，中国哲学形成了自己独特的自然观、历史观、人性论、认识论和方法论。同时铸造了中华民族独特的民族心理、民族个性、民族思维与民族文化。若想让世人从根本上了解中华民族，必须让世人了解中国哲学。然而，遗憾的是，迄今为止，国内外尚未出版一本比较完整的国内英语读者和国外英语读者都能使用的哲学工具书，严重阻碍了世界人民了解中国和中国哲学。面对这种情况，作为英语工作者，我们想尽一点绵薄之力。在最初有了这一想法之后，我们又犹豫了很长时间。主要是怕我们的学识和英语水平有限，力不能啃如此坚硬的骨头。后来在一些专家前辈和有关领导的鼓励下，才“斗胆”下了决心。

既然是工具书，能否得到广大读者的认可，关键在于质量的高低。我们在开始编写这本辞典之前，认真做了思想、理论、英语写

作、资料收集等各方面的准备工作。例如，在我国英语界著名学者裘克安教授和张今教授指导下完成了 *A History of Chinese Culture*。该书在 1993 年出版后，尽管有这样那样的缺点，仍受到了国内外读者的广泛好评，被国内的多所院校英语系选为教材，已几次再版。同时，我们也进行了中国文化英译理论和技巧的研究，发表了一些论文，受到专家学者的肯定。

传统文化术语翻译历来是翻译工作中的难中之难。译文既要反映字面意思，又要符合内涵需要，着实不易。例如一个"天"字在中国哲学中至少有五种含义，既指自然之天，又指神灵之天；既指道德之天、运命之天，又指人性之天。该怎样处理这类问题呢？在准备工作中，我们辩证地提出了一个原则：保持文化个性，力求形神兼备，减少文化亏损，平衡语用效果。目的是使我们的英语表达与要表述的文化内涵尽可能地达到统一，真正起到传播和宏扬中国文化的目的。

为了贯彻这一原则，我们把中国术语从内涵和形神结构两方面进行了归纳分类，力求科学地反映中国文化术语在漫长的历史演绎中发生变化的实际情况，为准确地理解和翻译中国哲学术语奠定了比较可靠的基础。

但这并不是说所有条目的英语译文都是我们自己翻译的。已有的译文如果准确得当，我们采取了"拿来主义"；如果原有译文较多，我们进行认真比较，选出我们认为最佳的；如果原有译文可用但不太理想，我们进行了改造；尚未有人译过的条目的译文是我们自译的，这要占相当大的比例；其中部分条目列出了多种译文。条目及译文后的释评是我们参考了很多书籍用英文编写的，力求达到简明扼要，准确客观，语言流畅规范。

本辞典的编写得到了许多领导、同行及专家的帮助和指导。首先感谢河南大学出版社及其责任编辑薛巧玲女士为本书的出版所做的许多工作，还要感谢河南大学出版基金会提供的慷慨资助，特

别要感谢秦英骏教授，他详细地审阅了全稿，提出了许多宝贵意见并纠正了我们原稿中出现的疏漏和不妥之处。

据我们所知，这是国内第一本有点规模的汉英中国哲学辞典，因而，不妥之处在所难免，在此恳请诸位专家和读者不吝赐教，以完善拙作。

编著者

2000年9月

FOREWORD

Chinese philosophy, with its distant source, long history, and numerous schools and philosophers, provides us with a rich heritage of classics and systems of thought in its development of thousands of years. Some Western philosophers have come to the conclusion that a world history of philosophy without that of China can at most be regarded as a half one. The remark is not exaggerative at all from the viewpoint of the incompleteness of philosophical literature and the lack of one of the most important traditions. For more and more scholars in the world have realized the inclusiveness and profundity of traditional Chinese philosophy. So a common idea is being reached: The future world philosophy must be a harmonious fusion and dialectical synthesis of the Western and Eastern philosophies.

A harmonious fusion, however, should be preceded by an over-all understanding of the sources, the development, the present state, the advantages and disadvantages, and the similarities and differences of all the philosophical traditions. As is usually regarded, there are three most important traditional philosophies, i. e., that of China, that of the West and that of India. Owing to its individual evolution course, traditional Chinese philosophy is quite different from the other two in its emphasis on the three following aspects: the relationship between Heaven/heaven and man, the development of history and the union of

philosophy and ethics. Therefore, Chinese philosophy has effected its own theories on nature, on history, on its own concept of human nature, and on epistemology and methodology. Meanwhile it has moulded the psychology, personality, thinking and culture of the Chinese nation. So only a good knowledge of the Chinese philosophy can lead to a thorough understanding of the people. It is greatly regretted, however, that a quite comprehensive dictionary of Chinese philosophy has not been published in English so far for readers both at home and abroad, which has caused in a way the impediment both to the understanding of China and its philosophy by the world people. As workers of English we have the duty to do something in changing the conditions. But at first we were full of hesitations, for it is really a hard nut to crack. We were not "bold" enough to make our minds to compile this dictionary until repeated encouragement and urge had come from some experts and leaders.

As a dictionary, whether it can be approved by readers lies in its qualities, such as good compilation, accurate translation and proper quantity of information. Before it was begun, many preparations had been made in theory, writing ability, material and so on. For instance, guided by famous Professors Qiu Ke'an and Zhang Jin we wrote in English *A History of Chinese Culture*. It has been well accepted by readers and used as textbooks by English departments of various universities and colleges since its publication in 1993, though it might have some defects. Meanwhile we made some researches on theories and skills in cultural translation and published some research papers that have been well appraised.

Terms in traditional cultures have been the most difficult things to translate. It is not an easy job to have a translation that accords its form with its essence. Given the term 天 for example. It occurs in Chinese philosophy with five different meanings: the naturalistic heaven, the ruling or presiding Heaven, the ethical Heaven, the fatalistic Heaven, and the physical heaven. How to solve such problems? We put forward in our preparatory study the following principle "preservation of the cultural individuality, management of the unity of form with essence, keeping the cultural deficiency to the least extent, and balancing the pragmatical effect," so as to reach the highest unity between English expression and the essence of the terms. Only this way can the Chinese culture be well spread in its fundamental sense.

To practise the principle we classify Chinese philosophical terms according to their cultural essence and structure to scientifically reflect their changes and contemporary meanings in the long and slow historical evolution. By doing so we have laid a reliable foundation for their accurate understanding and translation.

This does not mean that the translation of all entries is personally done by us. Some good translations done by others have been readily used. Those which were variously translated by others were comparatively studied and the best ones are chosen by us. Those which were usable but not very good are revised or adapted by us. Quite a number of translations are personally done by us, for no previous copies can be borrowed and used. Some of the entries are given various translations for readers' reference. In writing the explanations and comments, we have

taken for reference a lot of books both in Chinese and in English and tried hard to express the main points in a limpid, objective and proper way.

We express our gratitude here to all the heads, friends, editors and colleagues who gave us their kind help and valuable suggestions in the course of writing this book. We offer our heartfelt thanks to Henan University and Henan University Press for their Publication Grant, and Ms Xue Qiaoling, editor of this dictionary who has done much for its publication. We are particularly indebted to Professor Qin Yingjun who was kind enough to carefully go over the manuscript and make various improvements and corrections.

Since it is the first Chinese-English dictionary of Chinese philosophy on a relatively large scale, it must have some things to be improved. We sincerely invite scholars and readers to join us in perfecting it in the future by their valuable criticism and suggestions.

Compilers

Sept. 2000

凡　例

1. 本辞典收入有关中国哲学方面的学派、人物、著作、概念、学说、事件等条目共3135条。
2. 汇集条目的范围从上古到1949年，主要哲学活动在1949年之前的部分当代哲学家及其他有关条目也有收集，如毛泽东。
3. 本书的条目设置主要参考上海辞书出版社1985年12月出版的《哲学大辞典》和方立克先生主编、中国社会科学出版社1994年5月出版的《中国哲学大辞典》。以两种辞典都收进的条目为主；只一部辞典收进的条目也收进一部分；还有少数两本辞典均未收进但作者认为应该收进的条目。
4. 条目排列按第一字笔画为序，笔画少的在前，多的在后；笔画相同的，按起笔笔形，即横（一）、竖（丨）、撇（丿）、点（丶）、折（乛）的顺序排列。
5. 一词多义多译的条目，用Ⅰ、Ⅱ、Ⅲ……分项译、释。
6. 一词一义多译的条目，编者认为最恰当的译文放在汉语条目之后，其余的多放在解释的开头。
7. 一词一译多释的条目，用①、②、③……分项列释。
8. 条目和第一译文均排黑体字。
9. 参照一些汉语专业工具书的做法，在古代人物条目的名字中，保留了部分繁体字，以便读者易于同历史人物联系起来。
10. 部分条目译文中使用的"/"是指该斜线两边的词语可以互换。
11. 条目译文（包括放在释评中及索引Ⅰ的译文）该用的首冠词一律省去，但在释文中照常使用。
12. 条目译文是一个完整的句子时，首单词的首字母大写，但句尾

不用句号。

13. 解释中著作英译名的首冠词的首字母均大写，但若某著作是另一著作名称的一部分，且不是该著作名称的首字母时，该冠词的首字母不大写，如 *Rectified Interpretations of the Five Classics*。
14. 为了节省篇幅，内容已被相关条目包含或说明的条目，不再重复释评，而只用"See ×××"提示读者去查阅相关条目。如"孟轲"条注有"See 孟子 Ⅰ"；需参阅同一条目的另一释义时用"See Ⅰ、Ⅱ..."等。
15. 人物的生卒年代一律采用公元纪年。部分人物的生卒年代，不同的参考书有不同的说法，本书以《中国大百科全书》为准。
16. 释文中出现的人名、地名在索引中给出对照的汉语，但同一条目中出现的异词同音名称给出了汉语注释。
17. "天"用来指神化的、有意志的、道德的天时译文首字母大写，即 Heaven；用来指普通"自然界"时首字母小写，即 heaven。其他个别词语也照此处理。
18. 为了排版方便，本书参照有些英文书籍的做法，梵语词字母上的符号均未给出。
19. 为便于读者查阅，特别是不懂汉语的外国读者查阅，正文后附有按字母顺序排列的"英语译文＋汉语条目"对照表。
20. 所有地名的英译均采用普通话汉语拼音；部分带"子"的古代人名采用了意译，如：Confucius→Master Kong，Mencius→Master Meng，Lao Tzu→Master Lao 等；其余人名均采用普通话汉语拼音。

Guide to Using the Dictionary

1. This dictionary contains 3135 entries, covering schools, personages, works, concepts, doctrines, incidents, and so on, of Chinese philosophy.
2. The time span the entries cover is from ancient times to the year of 1949. Some contemporary philosophers, such as Mao Zedong, whose philosophical career mainly took place before 1949 are also included.
3. In choosing entries, *A Dictionary of Chinese Philosophical History* published by Shanghai Dictionary Press and *The Dictionary of Chinese Philosophy* (*Unabridged*) published by China Social Sciences Press are taken for references. Those entries contained by both of them consist of the main body. Some of them are covered only by one while a few of them are chosen by the authors who think they should be though they are not included by both of the dictionaries.
4. Entry arrangement is made according to the stroke number of the first character from small to large. If they have the same stroke number, they are arranged according to the following stroke sequence 一, 丨, 丿, 丶, ㇕.
5. For entries with more than one definition and translation, the definitions and translations are separated by Ⅰ, Ⅱ, Ⅲ... in order.
6. For entries with one definition but more than one translation,

the best translation immediately follows the entry while the others are placed mostly at the beginning of the explanation.

7. For entries with one translation but various explanations, the explanations are listed by ①,②,③... in order.
8. Entries and their first translation are both in the boldfaced type.
9. Done as some dictionaries in Chinese, some complex-formed characters are used in names of some personages.
10. "/" is used in some translations to denote that the words or expressions on both sides are exchangeable.
11. Articles at the beginning of translations of entries (including those put at the beginning of explanations and those in Index I), if there are, are omitted, but they are used as usual when the translations appear in explanations.
12. When the translation of an entry is a sentence, the initial letter is capitalized but not a full stop is used.
13. The initial letter of articles at the beginning of titles of works is capitalized in the explanation. But when the title of a work is a part of that of another work, the letter is not capitalized, such as *Rectified Interpretations of the Five Classics*.
14. To spare space, those entries whose explanation has already been covered by that of another entry are not given an explanation but only followed by "See ×××" to denote that readers can take for reference the entry that concerns. For instance, the entry "孟軻" is followed by "See 孟子 I"; "See I, II..." is given if an explanation of the same entry should be taken for reference.

15. The system of Christian era is adopted to denote the dates of birth and death of personages. For those dates that are different in various reference works, we normally adopt those given by *Great China Encyclopaedia.*
16. Names of persons and places appearing in the explanation are mostly given their Chinese equivalents in Index Ⅱ, but those homonymous names appearing in the same explanation are given their Chinese equivalents immediately in brackets.
17. When "天(Heaven/heaven)" refers to the mythological, the presiding and the ethical one, the initial letter is capitalized. When it refers to the physical and naturalistic one, the initial letter is small. The same is true of all other few cases.
18. To make typesetting easier, marks over the letters of Sanskrit words are not printed as some other books do.
19. For the convenience of readers, especially foreign readers, a list of "translation + Chinese entry" is made in the alphabetic order in Index Ⅰ behind the text.
20. The phonetic transcriptions of standard Chinese are adopted in translating all the names of places and names of persons except for those wit "子" of some ancients which are translated according to the meaning of the character instead of the use of old English spelling, such as 孔子→Confucius→Master Kong, 孟子→Mencius→Master Meng, 老子→Lao Tzu→Master Lao.

目　录
Content

条 目 表
Entry Index

一 画

二 画

三　画

四　画

五　画

六　画

七　画

八　画

九　画

十 画

十 一 画

十 二 画

十 三 画

十 四 画

十 五 画

十六画以上

一 画 One Stroke

一 one ① Also translated into "oneness," "whole" or "universal whole" by some scholars, it is a term used by Master Lao to refer to the Way, the essential principle of all things in the universe. Master Han Fei explained in the 8th chapter of *The Book of Master Han Fei*, "The Way is never a pair. Hence it is called one." ② A term used to refer to the identity of things by Master Zhuang who said in the chapter *On the Equality of Things* of *The Book of Master Zhuang*, "For things, there is neither construction nor destruction, for all would become one again."

一个新信仰的宇宙观及人生观 Cosmology and Philosophy of Life Based Upon a New Belief An article by Wu Zhihui published in *Pacific Journal* in 1923 and 1924. Wu holds in it that the source of the universe is one which produces both the world of matter and the world of spirit, and the so-called god and soul do never exist. See 吴稚晖.

一分为二 One divides into two An important concept in Chinese philosophy, which refers to the law of formation of the universe and the law of unity of opposites of things. Yang Shangshan of the Sui Dynasty first used the term in its present form in *Comprehensive Notes to the Yellow Emperor's Internal Classic*. Since Mao Zedong borrowed the term in his *On Contradictions*, the term has been very popular in the philosophy of materialist dialectics.

一心三观 gain three insights in one mind Also translated into "gain three studies/meditations in one mind/heart," it is one of the essential doctrines of the Tiantai School of Chinese Buddhism. It means that three insights should be gained at one immediate vision, i.e., the insight into emptiness, the insight into unrealness, and the insight into the mean, which are three aspects of one mind.

一以贯之 one all-pervading principle A term used by Master Kong to refer to conscientiousness and altruism. The 4th chapter of *The Analects*

reads, "The Master says, 'Shen, my doctrine contains one all-pervading principle.' 'Yes,' replied Zeng Shen. When the Master left, the other disciples asked, 'What did he mean?' Zeng replied, 'Our master's doctrine is simply conscientiousness and altruism.'" The term is often shortened into 一贯 in Chinese.

一本 one root Also translated into "one origin," it is a term used in the 5th chapter of *The Book of Master Meng*, which reads, "Heaven gives birth to creatures in such a way that they have only one root, but Yi Zhi makes them have two roots. This is the cause of his error." Yi was a Moist who upheld the universal love. But Master Meng argued that people have love for their own parents different from that for others'. That is to say, one has only one root. Yi's view that man should have the same love for everyone is equal to that that one has two roots (two pairs of parents).

一曲 one small corner A term used in the last chapter of *The Book of Master Zhuang* to refer to one's one-sidedness or partiality in observing things. The chapter says, "Just as the various schools, they all have their advantages, and at times each may be of use, but none is wholly universal. They are each scholars of one small corner." Master Xun and other scholars also made use of the sense of the term in their works.

一行 Yi Xing(673—727) A celebrated monk whose lay name was Zhang Sui. Posthumously titled Chan Master Dahui meaning Chan Master of Great Wisdom, he took part in the translation of *The Great Sun Sutra* and composed its annotations in 20 volumes and wrote commentaries on *The Diamond Sutra* and *Garbhadhatu Sutra*. Versed in mathematics, astronomy, and ancient classics, he was also an author of other works, such as *The Dayan Calendar* and *On the Book of Changes*.

一物两体 Single object has two embodiments An idea of Zhang Zai, a Song philosopher. He said in the 2nd chapter of *A Correct Discipline for Beginners*, "What constitutes a single object, yet has two embodiments, is material force. Being single, it has spirituality; being dual, it has transforming force." He also said, "If the two are not established, the one cannot become

visible, and if the one is not visible, the functions of the two will come to an end. By two embodiments I mean those of vacuity and solidity, of movement and quiescence, of condensation and dispersion, of purity and turbidness. But in the final analysis they may be reduced to one." Clearly, Zhang wanted to express that material force contains yin and yang which are contradictory and are constantly changing, and that any thing will not exist without the unity of opposites.

一念三千 Three thousand worlds are immanent in an instant of thought Also translated into "survey/embrace the 3000 worlds in one thought," it is one of the basic doctrines of the Tiantai School of Chinese Buddhism, which refers to a chiliocosmos with all its forms of existence appearing in a shortest moment of thought.

一实万分 Single reality of one divides to be a myriad-fold A term from Zhou Dunyi who said in the 22nd chapter of *General Principles of the Book of Changes*, "The two forces and the five elements evolve to create all things.... Their duality being rooted in one, the myriad-fold constitutes the one, and the single reality divides to be a myriad-fold. The myriad and the one are equally correct, the small and the great equally have their fixed place." Here the one, in fact, is a synonym of the Supreme Ultimate while the myriad-fold, specifically speaking, refers to "all things" of the physical universe, which are derived from the one or the Supreme Ultimate.

一贯 one all-pervading principle A shortened form of 一以贯之. See 一以贯之.

一故神,两故化 Being single, it has spirituality; being dual, it has transforming force See 一物两体.

一致百虑 One result can be attained by a hundred ways of thinking A term used in *Appended Judgements (I)*, which reads, "One destination can be reached by different routes, and one result can be attained by a hundred ways of thinking."

一阐提 one who has cut off the root of goodness See 一阐提迦.

一阐提迦 one who has cut off the root of goodness Also translated into

"unbeliever," it is a Buddhist term transliterated from the Sanskrit word "icchantika," which is used by Buddhism to refer to one without any goodness, an unbeliever in Buddhism, or one without desires for Buddha-enlightenment. Some Buddhist schools hold that this sort of person can never become a Buddha while the others maintain he can also attain Buddhahood. 一阐提 and 阐提 are its other two translations.

乙丙之际箸议　Manifest Comments from the Year of Yihai to the Year of Bingzi　A work written by Gong Zizhen from the year of 1815 to that of 1816. According to the lunar calendar designated by the Heavenly Stems and Earthly Branches, 1815 was the year of Yihai and 1816 that of Bingzi. Hence the title. In the writing, Gong complained against the political corruption and expressed his strong desires for social reform.

二　画　Two Strokes

二十世纪　Twentieth Century　A non-periodic magazine published from 1931 to 1934 with Ye Qing as its chief editor. Subjects it covered included natural and social sciences, and philosophy. It claimed that it would fight for science and the promotion of culture, but it was usually regarded in China as a Trotskyist publication.

二十年来之中国哲学思潮　Philosophical Trend in Recent 20 Years of China　An important treatise on contemporary history of philosophy in China by Ai Siqi. It analyzes the conditions of Chinese society and Chinese culture, and the relationship between culture and philosophy, and generalizes the philosophical development in China from 1912 to 1933. Ai divides in it the development into six phases: that from 1912 to 1915, in which new ideas entered China; that from 1915 to 1921, in which the New Culture Movement broke out and the so-called scientific methods in philosophical study were advocated; that from 1921 to 1927, in which the problem of life was discussed and dialectical materialism was spreading; that from 1927 to 1930, in which the discussion of life was declining while dialectical materialism be-

came flourishing; that from 1930 to 1933, in which scholars of dialectical materialism broke up into various groups and wrong tendencies were criticized; and the last phase of 1933, in which the criticism was over.

二无一 Two has no one Also translated into "Two does not contain one," it is Gongsun Long's idea. In *A Discourse on the Explanation of Changes*, he said, "Does two contain one?" "Two has no one." By this, he meant that since this "one" and that "one" have become two, and the universal of two is simply two, it is not one. That is to say the universal is unchanging, but the particular is ever changing. This idea laid the theoretical foundation for his argument that a white horse is not a horse.

二气 two forces A term first used in *The Book of Changes*. In Chapter 31 of *Xian Hexagram*, it says, "The two forces move and interact on each other to form a union." Here the two forces refer to yin and yang. Neo-Confucianists, such as Zhou Dunyi and Zhu Xi accepted the saying. They held that the two forces and the five elements produce all things in the universe.

二曲集 Collected Works of Erqu A collection by Li Yong, whose literary name was Erqu (see 李颙). In 26 volumes, the collection, including Li's writings on philosophy and politics, accounts of his travels, notes of his lectures by his disciples, and so on, was edited by his disciple Wang Xinjing. His philosophical writings were heavily influenced by Neo-Confucianism of the Song and Ming period, especially the theories of the School of Mind of Lu Jiuyuan and Wang Yangming, but the impressive point is that he stressed that the classical learning be put into practical use.

二字石经 Two-Script Stone Classics See 北宋石经.

二林居集 Collected Works of Erlin Residence A collection by Peng Shaosheng, a scholar and philosopher of the Qing Dynasty. In 24 volumes, the collection includes Peng's explanation of Confucian classics, brief biographies of famous officials and Confucian philosophers, and other miscellaneous essays. It was thus titled because Peng called his house Erlin Residence.

二柄 I. two handles A term used by Han Fei, who said in the 7th chapter

of *The Book of Master Han Fei*, "The means whereby the intelligent sovereign governs his subjects are two handles. The two handles are punishment and reward. What is meant by punishment and reward? By punishment are death and mutilation meant, while by reward is bestowal of honor and wealth meant." **II. On the Two Handles** The title of the 7th chapter of *The Book of Master Han Fei*.

二谛 twofold truth Also translated into "double truth," it is a Buddhist term referring to the mundane truth and the absolute truth. According to the Three-Treatise School of the transitional period between the Sui and Tang dynasties, the former speaks of being, i.e., the existence of reality, while the latter speaks of nonbeing, i.e., things are by nature empty.

二程全书 Complete Works of the Two Chengs A collection containing writings by the Cheng brothers, Cheng Hao and Cheng Yi. It includes *Surviving Works of the Two Chengs* in 25 volumes; *Supplementary Books of the Two Chengs* in 12 volumes; *Collected Works of Mingdao* in 5 volumes; *Collected Works of Yichuan* in 8 volumes; *Essential Words of the Two Chengs* in 2 volumes; *Explanations of the Classics by Yichuan* in 8 volumes; and *A Commentary on the Book of Changes by Yichuan* in 4 volumes. See 程颢 and 程颐.

十一家注孙子 Art of War with Annotations by Eleven Scholars This corpus came into being in the reign of Emperor Ningzong of the Southern Song period. The 11 personages include Cao Cao, Du You, Li Quan, Du Mu, Chen Hao, Jia Lin, Meng Shi, Mei Yaochen, Wang Xi, He Shi, and Zhang Yu. Among them, Cao Cao did the best job.

十二因缘 twelve Nidanas Also translated into "twelve causes," it is a Buddhist term referring to the twelve links in the chain of existence, which are expressed in the following formula: (1) The original condition of ignorance, which leads to (2) action, which leads to (3) consciousness, which leads to (4) psycho-physical existence, which leads to (5) the six organs of sense (eye, ear, nose, tongue, body and mind), which leads to (6) contact, which leads to (7) sensation, which leads to (8) craving, which leads to

(9) attachment or grasping, which leads to (10) worldly existence, which leads to (11) birth, which leads to (12) old age and death. It is also translated into 十二缘起 in Chinese.

十二经 Twelve Classics Twelve Confucian classics which usually refer to *The Book of Changes*, *The Book of History*, *The Book of Songs*, *The Rites of Zhou*, *Ceremonies and Rituals*, *The Book of Rites*, *Zuo's Commentary on the Spring and Autumn Annals*, *Gongyang's Commentary on the Spring and Autumn Annals*, *Guliang's Commentary on the Spring and Autumn Annals*, *The Analects*, *The Book of Filial Piety*, and *Literary Expositor*.

十二缘起 twelve Nidanas See 十二因缘.

十力语要 Important Conversations of Shili Also translated into *Essence of Shili* and *Essential Ideas of Shili*, it is a work in four volumes by Xiong Shili. It includes extracts from Xiong's letters, lectures and conversations collected by his students. The work contains comments by the author on a variety of topics, mostly philosophical. In philosophy, it mainly dwells on Xiong's new theory of consciousness-only. See 熊十力.

十三经 Thirteen Classics Thirteen Confucian classics, which are considered the most important works among Confucian writings and include one more, *The Book of Master Meng*, than *The Twelve Classics*. See 十二经.

十三经注疏 Thirteen Classics with Annotations and Commentaries An important collection of Confucian works. In 416 volumes, it contains the thirteen Confucian classics (see 十三经) and the annotations and commentaries on them by various scholars from the Han to the Song Dynasty, such as Zheng Xuan of the Eastern Han, Wang Bi of Wei, and Kong Yingda of Tang. It was first published in the Song Dynasty.

十三经注疏校勘记 Collation and Criticism on Various Editions of the Thirteen Classics with Annotations and Commentaries In 243 volumes, the work was edited by Ruan Yuan of the Qing Dynasty and became quite influential in the period in the study of the thirteen Confucian classics. See 十三经注疏.

十六字心传 sixteen-character mind-to-mind instruction A term referring

to the sixteen Chinese characters：人心惟危，道心惟微，惟精惟一，允执厥中. This sentence from *The Book of History* of the Ancient-Script School means that the mind of man is unstable and the mind of the Way is but small; be discriminating, be undivided, that you may sincerely hold fast to the mean. It is thus termed because it is said that it was handed down from Yao to Shun, then to Yu in the mind-to-mind way.

十玄门　Ten Profound Theories　Also translated into "Ten Mysterious Theories," it is a Buddhist term which is also called 十玄缘起 in Chinese. As basic doctrines of the Huayan School, the ten theories, first put forward by Zhi Yan and revised by Fa Zang, include the theory of simultaneous completeness, the theory of freedom in which all beings commune with each other without any obstacle, the theory of mutual compatibility between the dissimilarities of the one and the many, the theory of mutual freedom among things, the theory of hidden-and-displayed co-relation, the theory of peaceful compatibility of the minute and abstruse, the theory of the realm of Indra-net, the theory of elucidating the truth by factual illustrations, the theory of completing the entity of the ten ages in sections, and the theory of completing virtues by the chief and the retinue working together harmoniously.

十玄缘起　Ten Profound Theories　See 十玄门.

十批判书　Ten Critiques　One of the most influential works by Guo Moruo. First published in Chongqing in 1945, it includes ten treatises or ten critiques mainly on the doctrines and theories of the philosophers in the pre-Qin period, such as those of Master Kong and Master Mo, except for the first and the last, the former being a criticism of his own study of the ancient society while the latter being about Lü Buwei and the First Emperor of Qin.

十戒　Ten Prohibitions　Ten monastic disciplines of Buddhism which refer to "not to kill, not to steal, no sexual conduct, not to lie, not to take intoxicating liquor, not to eat out of regulated hours, not to use garlands or perfumes, not to sleep on fine beds, not to take part in or listen to or see singing and dancing, and to refrain from accumulating gold, silver, jewels

and any form of wealth."

十经 Ten Classics ① A term referring to ten Confucian classics, which includes *The Book of Changes*, *The Book of History*, *The Book of Songs*, *The Rites of Zhou*, *Ceremonies and Rituals*, *The Book of Rites*, *Zuo's Commentary on the Spring and Autumn Annals*, *Gongyang's Commentary on the Spring and Autumn Annals*, *Guliang's Commentary on the Spring and Autumn Annals*, *The Analects* and *The Classic of Filial Piety*, the last two of which are often considered as one. ② Reference made to the five Confucian classics and the five apocryphal texts on them. See 五经 and 五纬.

十翼 Ten Wings Another title of *The Appendices to the Book of Changes*. It is thus called because *The Appendices* includes ten sections: the two commentaries on the hexagrams, the two commentaries on the hexagram symbols, *Appended Judgements*(Ⅰ, Ⅱ), *The Commentary on the Words of the Text*, *The Treatise on the Orderly Sequence of the Hexagrams*, *Remarks on the Trigrams*, and *The Treatise on the Miscellaneous Hexagrams*. See 易传.

丁子有尾 Frog has a tail One of the paradoxes based on the point of view of the unity of similarity and difference of the school of dialecticians of the pre-Qin period. It was said that people from the State of Chu called frogs dingzi. A frog actually does not have a tail. To say "the frog has a tail" means it grows out of the tadpole which has a tail.

丁文江 Ding Wenjiang(1887－1936) A geologist and scholar, Ding, styled Zaijun, was a native of Taixing of Jiangsu Province. Ding was born into a gentry family and received a traditional education in Confucian classics. When he was 15 years old he went to Japan and began his study first in Japan, then, in Britain. He returned to China in 1911, and in 1916, became the first director and founder of *China Geological Survey* and in 1922, shared the establishing of China Geological Society. Ding was famous in the philosophical circle as a representative figure of the School of Science in the debate on science and metaphysics in the 1920s. He published a series of articles such as *Metaphysics and Science*, *Metaphysics and Science—Responding to Zhang Junmai*. See 玄学与科学 and 玄学与科学—答张君劢.

丁在君 Ding Zaijun See 丁文江.

丁杰 Ding Jie(1738－1807) A Confucian classicist of the Qing Dynasty. Styled Shengqu and literarily named Xiaoya, Ding was a native of Gui'an (in the present Zhejiang Province). Versed in Confucian classics, he wrote commentaries and annotations on *The Book of Rites*, *The Book of Changes*, *The Book of Master Mo* and *The Book of Songs*.

丁恭 Ding Gong(? －?) A Confucian classicist of the Eastern Han Dynasty. Styled Ziran, Ding, a native of Dongmin of Shanyang (in the present-day Jinxiang of Shandong Province), mainly studied *Gongyang's Commentary on the Spring and Autumn Annals*.

丁晏 Ding Yan(1794－1875) A Confucian classicist of the Qing Dynasty. Styled Jianqing and literarily named Zhetang, Ding was a native of Shanyang (in the present-day Huai'an of Jiangsu Province). With a good mastery of Confucian classics, Ding, making careful examinations and studies of commentaries and annotations by previous scholars and philosophers, worked out his own books on them, such as *Supplementary Comments on the Book of History*, *Chronological Life of Zheng Kangcheng*, *The Source of the Book of Changes Explored*.

丁福保 Ding Fubao(1874－1952) A famous scholar. Styled Zhongyou and literarily named Chouyin, Ding was born in Wuxi, Jiangsu Province. As a young man he studied Confucian classics, medicine, chemistry, and Japanese, successively in Nanqing Academy in Jiangyin, Dongwu University in Suzhou and Dongwen University in Shanghai. His interest was extensive and broad, such as in mathematics, medicine, literature, Confucian classics, translation, Buddhism and philology. Totally, he published 422 books, the main ones being *Collected Glosses on the Explanation of Scripts and Elucidation of Characters*, *Talks on Poetry through the Ages*, *A Dictionary of Buddhism*, and *Notes and Commentaries on the Platform Sutra of the Sixth Patriarch*.

七气 seven forces A term used by Li Quan of the Tang Dynasty, referring to yin, yang and the five elements. He thought that all things in the

universe are resulted from the seven forces.

七纬 seven apocryphal texts The reference is made to the seven kinds of texts that respectively interpreted the seven Confucian classics from the apocryphal points of view in the Han Dynasty. Here the seven classics include *The Book of Songs*, *The Book of History*, *The Book of Changes*, *The Spring and Autumn Annals*, *The Classic of Filial Piety*, *The Classic of Rites* and *The Classic of Music*.

七经 Seven Classics A collective term referring to seven Confucian classics, which are, however, different in different period. In the Han Dynasty, they were *The Analects*, *The Classic of Filial Piety*, *The Book of Songs*, *The Book of History*, *Ceremonies and Rituals*, *The Book of Changes*, and *The Spring and Autumn Annals*. In his *Short Commentaries on the Seven Classics*, Liu Chang of the Song Dynasty listed the following seven: *The Book of History*, *The Book of Songs of Mao's Version*, *The Rites of Zhou*, *Ceremonies and Rituals*, *The Book of Rites*, *The Analects*, and *Gongyang's Commentary on the Spring and Autumn Annals*. In the Kangxi period of the Qing Dynasty, they were the same as those in the Han Dynasty except that *The Analects* and *The Classic of Filial Piety* were replaced by *The Rites of Zhou* and *The Book of Rites*.

七经小传 Short Commentaries on the Seven Classics A book by Liu Chang of the Song Dynasty. A collection of Liu's thoughts and views concerning *The Seven Classics* as follows: *The Book of History*, *The Book of Songs of Mao's Version*, *The Rites of Zhou*, *Ceremonies and Rituals*, *The Book of Rites*, *The Analects*, and *Gongyang's Commentary on the Spring and Autumn Annals*, the work was one of the early works by Song writers that gave rise to the tendency of raising objection to the theories of the Han and Tang scholars of Confucian classics. It also contributed much to bringing about a complete change in the method of interpreting Confucian classics in the Song Dynasty.

七情 seven emotions ① A traditional concept in Chinese philosophy, which refers to the seven feelings of joy, anger, grief, fear, love, hate, and

desire. Many ancient thinkers thought that these emotions are inborn in *man, so they are natural and necessary, but they should be regulated and* restrained by rites and righteousness to achieve the mean in their expression. ②A term in Buddhism referring to joy, anger, sorrow, fear, love, hate, and desire.

卜商 Bu Shang See 子夏.

八不中观 True Meditation on the Eightfold Negation Also translated into "Mean Meditation on the Eightfold Negation," it is a Buddhist term. See 八不中道.

八不中道 Middle Path of the Eightfold Negation Also translated into "Eight-No Middle Way," it is a Buddhist concept and one of the important doctrines of the Three-Treatise School. It is also termed as 八不缘起，八不中观 and 八不正观. According to the doctrine, the eightfold negation includes no production and no extinction, no permanence and no end, no unity and no diversity, no coming and no departing. That is to say both being and *nonbeing are viewed as extremes whose opposition must be resolved in a* synthesis, and in the end all the oppositions are dissolved in the True Middle.

八不正观 True Meditation on the Eightfold Negation Also translated into "Correct Contemplation on the Eightfold Negation" or "Eight-No True Meditation," it is a Buddhist concept. See 八不中道.

八不缘起 Eightfold Negation Causation See 八不中道.

八支正道 Noble Eightfold Path See 八正道.

八正道 Noble Eightfold Path A Buddhist term which is also translated into 八圣道，八支正道，八圣道分 from the Sanskrit word Aryastangikamarga. Usually regarded as the practical requirements for attaining the highest enlightenment—Buddhahood, the Noble Eightfold Path includes right view, right thought, right speech, right action, right livelihood, right endeavor, right remembrance, and right concentration.

八圣道 Noble Eightfold Path See 八正道.

八戒 Eight Prohibitions Eight monastic disciplines for believers of Bud-

dhism who stay at home. They are as follows: not to kill, not to steal, no sexual conduct, not to lie, not to take intoxicating liquor, not to use garlands or perfumes, or listen to music, or watch dancing, not to sleep on fine beds, not to eat out of regulated hours, i. e. , afternoon. The believers are not required to follow them all the time. They can follow them for a few days or weeks.

八识 eight consciousnesses Also translated into "eight kinds of cognition," "eight perceptions," and "eight parijnana," it is a Buddhist term of the *Consciousness-Only School*. *The term refers to seeing*, hearing, smelling, tasting, touching, sense-centre, manas intellection and alaya (storehouse) consciousnesses. The eight kinds of mental activity are usually grouped under three general categories: the maturing consciousness, that of intellection, and that of perception and distinction. The eighth kind constitutes the maturing consciousness because it is able to induce the varyingly matured fruition of the good or evil acts committed in the course of transmigration through the various realms of existence; the manas consciousness constitutes that of intellection; and the first six kinds which sensually discriminate the objects of the external world are classified under the consciousness of perception and distinction. The sixth unifies and coordinates the ideas derived from the five senses. Among them, the 8th one is the basic consciousness, because it is basic for the birth of the other kinds. That is to say, it is the spiritual origin of the world.

八卦 eight trigrams A term referring to the eight essential diagrams in *The Book of Changes*, each consisting of a combination of three broken(--) and unbroken(—) lines as follows: qian ☰, kun ☷, zhen ☳, xun ☴, kan ☵, li ☲, gen ☶, dui ☱. The 64 hexagrams in *The Book of Changes* are derived from these eight by combining any two of them into diagrams of six lines each. *The Appendices* says that Fu Xi, the mythological emperor, devised the eight trigrams to show fully the attributes of the spirit-like and intelligent and to classify the quality of the myriads of things. That is to say, each of them represents something. According to the book, they respective-

ly symbolize heaven, earth, thunder, wind, water, fire, mountain, marsh and other natural phenomena.

八政 eight administrations in governing a country Also translated into "eight regulations of government," it is a term from Chapter Seven, *Grand Norms* of *The Book of History*, which refers to the eight following aspects of affairs to do in governing a country: food, commodities, sacrifices, civil works, instructions, justice, rites and army.

八儒 eight schools of Confucianism A shortened form of 儒家八派. See 儒家八派.

人义 human moral norms A term referring to the ten important ethical standards which are father's benignity, son's filial piety, elder brother's kindness, younger brother's respectfulness, husband's righteousness, wife's obedience, the elder's gentleness, the younger's docility, sovereign's benevolence, and subject's loyalty.

人文 humanities A term first used in *The Book of Changes*, which refers to those which can contribute to the human cultivation and civilization, such as social institutions, laws, education, and ethical codes.

人为万物之灵 Man is the most highly endowed of all creatures A quotation from *The Great Pledge* of *The Book of History*. It stresses man's value.

人为什么犯错误 Why People May Make Mistakes A lecture made by Liu Shaoqi in October, 1941. The lecture makes an analysis of the cause of people's mistakes from philosophical point of view and maintains that the mastery of the materialist dialectics will lead to the least and fewest mistakes.

人心 mind of man Also translated into "mind of the body" and "human mind," it is a term originated from *The Book of History* of the Ancient-Script School. In the chapter of *Counsel of Great Yu* it says, "The mind of man is unstable, and the mind of the Way is but small; be discriminating, be undivided, that you may sincerely hold fast to the mean." Some Confucian scholars of the Song Dynasty thought that it will be dangerous if the mind of man is contaminated by selfish desires. See 道心.

人生四境界说 theory of the four spheres of living A philosophical theory on human life put forward by Feng Youlan in *A New Treatise on the Nature of Man*. According to Feng, man differs from other animals in that when he does something he understands what he is doing and is conscious that he is doing it. It is this understanding and self-consciousness that gives significance to what he is doing. The various significances that thus attach to his various acts, in their totality, constitute his sphere of living. Different man may have different sphere of living according to his own understanding and self-consciousness of what he is doing. So, generally speaking, there are four spheres: the innocent sphere, the utilitarian sphere, the moral sphere, and the transcendent sphere, beginning with the lowest.

人生问题发端 Beginning of the Problem about Life An article by Fu Sinian published in the monthly *New Tide* in 1919, which advocates a practical and utilitarian philosophy of life.

人生观 On the Philosophy of Life A treatise written by Zhang Junmai in 1923. He put forward the idea that science is objective, but the outlook of life is subjective, so no matter how advanced science becomes, it is not helpful at all to the cultivation of the outlook of life. So to solve the problem, the thought of Neo-Confucianism should be adopted.

人生观与科学 Philosophy of Life and Science A treatise by Liang Qichao in the debate on the relationship between science and metaphysics in the 1920s. Published in 1923, the article adopts an ultra-science attitude and sets the so-called scientific method against human emotions.

人生观论战 Debate on the Philosophy of Life See 科学与玄学论战.

人生真义 True Significance of Life An article by Chen Duxiu. Published in the journal *New Youth* in February 15, 1918, the article argues that people should try hard to create happiness, enjoy it, and at the same time leave happiness behind so that the descendents can enjoy it.

人生哲学 Philosophy of Life A book by Li Shicen. Published by the Commercial Press in 1926, it mainly dwells on the definition of philosophy of life and the methodology to study the subject; and comments by the author

on theories of human life by ancient scholars from Master Kong, Master Meng to Dai Zhen.

人伦 human relations A term used to refer to various relations between people and ethical regulations people should follow. In the chapter of *Prince Wen of Teng (I)* of *The Book of Master Meng*, Meng said, "The object (of all the educational institutions of the Xia, Shang and Zhou period) is to illustrate the human relations." And again he said in the same chapter, "The sage Shun appointed Xie to be Minister of Instruction to teach the relations of humanity: how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, faithfulness."

人极 highest standard for mankind Also translated into "ultimate standard for man," it is a term used by Zhou Dunyi of the Song Dynasty, who said in *The Explanation of the Diagram of the Supreme Ultimate*, "The sage regulates himself by the principles of the mean, unbiasedness, humanity and righteousness... regarding quiescence as the fundamental.... Thus he establishes the highest standard for mankind."

人物志 Study of Talents A book compiled by Liu Shao of Wei during the period of the Three Kingdoms, it is the first extant book on how to test, judge, and select officials.

人的阶级性 On People's Class Character An article by Liu Shaoqi. Written in 1941, the treatise expounds the relationship between the social position and the class character, the latter being determined by the former. And the Communist Party spirit is the most central presentation of class character.

人性平等 equality in human nature An idea shared by Kang Youwei and Tan Sitong. Kang thought that vast is the primal energy, creator of heaven and earth. Heaven is a single spiritual substance, and man too is a single spiritual substance. Though different in size, they both share the vast energy derived from the Great Origin...and the path taken by all living creatures

in the world is solely one of seeking pleasure and avoiding pain. So all men have the same nature and desires. Tan maintained that "ether" is the element of elements and that "ether" is equivalent to human nature and nature of all men is the same. These ideas actually laid the theoretical basis for their idea that everyone should be independent and equal.

人治 government by man This is one of the Confucian views about politics and government which Master Kong tried his best to advocate. He thought that if a worthy and virtuous person could govern a state, the state would be flourishing. So in *The Doctrine of the Mean* when Prince Ai asked about government, Kong replied, "The government of King Wen and King Wu is displayed in books. With right men the government will flourish; but without right men, the government decays and ceases.... Therefore the administration of government lies in getting proper men." Here "proper men" just means virtuous and worthy men.

人定胜天 Man can conquer heaven Also translated into "Man can triumph over nature," it is a view on the relationship between heaven and man in Chinese philosophy. Master Xun started the idea in his writing and later philosophers, such as Liu Yuxi and Wang Tingxiang clearly used the term in their works.

人皆可以为尧舜 Everyone can become Yao or Shun A saying of Master Meng on the cultivation of one's fine morals and nature. According to Meng, human nature is originally good and all moral qualities are inborn. So the cultivation of the self is the investigation of one's mind and nature. If a person develops his original nature and fully exercises his original mind, he can become a sage like Yao or Shun.

人益 favours of men A term used by Master Zhuang. See 天损.

人能 functions of man A term used by Liu Yuxi of the Tang Dynasty in opposition to the term "functions of heaven." According to Liu, functions of man refer to the social functions man plays in the productive practices, while functions of heaven refer to the functions of nature. The two restrain each other and act on each other.

人能弘道，非道弘人 Man can develop the Way while the Way cannot develop man A view on the moral cultivation from the 15th chapter of *The Analects*. It implies that the Way is eternal, it cannot make man good or bad; on the contrary, man can develop it.

人副天数 Correlation of Man with the Numerical Categories of Heaven The title of a chapter from *The Luxuriant Gems of the Spring and Autumn Annals* by Dong Zhongshu of the Han Dynasty. He held that man is a copy or a miniature of Heaven. He said in the chapter, "The body is like Heaven, and its numerical categories correspond with those of the latter.... The 366 lesser joints of the body correspond to the number of days in a year, and the twelve divisions of the larger joints to the number of months. Within the body there are the five viscera, which correspond in number to the five elements. Externally, the four limbs correspond to the four seasons.... The mind possesses the power of thinking, which corresponds to Heaven's power of deliberation and calculation. Man's conduct follows the principles of proper relationship which correspond to the relationship between Heaven and Earth." By this Dong laid the theoretical foundation for his doctrine of the interaction between Heaven and man.

人欲 human desire This was a long-lasting idea in dispute in ancient China. In *Master Lü's Spring and Autumn Annals*, there is such a saying: "Heaven has produced mankind endowed with longings and desires. These desires have their restraints. The sage cultivates these restraints to halt his desires, and, therefore, does not allow his natural tendencies to run to excess." It admits that desires are common to all people, no matter whether they were Yao and Shun or Jie and Zhou, but man should restrain his desires. Neo-Confucianist scholars of the Song period had different ideas about it. The Cheng brothers and Zhu Xi had the view that human desires are evil and man should eliminate human desires and preserving Heavenly principle. Luo Qinshun of the Ming Dynasty thought human desires are not evil at all. Only when someone gives in uncontrollably to desires do desires become seriously injurious. Wang Fuzhi held that human desire is equivalent to heav-

enly principle. They are in fact a unity. Dai Zhen of the Qing Dynasty maintained that the failing in desire is selfishness, the sequel to which is the evil of greed. If it is not selfish desire, the desire should be justified.

人谋 counsels of men A term used in opposition to the counsels of spirits in *Appended Judgements* (*I*) of *The Book of Changes*, which says, "The places of heaven and earth having been determined according to The Changes, the sages were able to carry out completely their ability. In this way even the common people were able to share with them in the counsels of men and the counsels of spirits." Clearly, the counsels of men refer to the discussions before leap.

人道 Way of man An important term in ancient Chinese philosophy, which was usually used in opposition to the Way of Heaven to imply human events, human relationships and human conducts. *Zuo's Commentary* says in the book *Duke Zhao*, "The Way of Heaven is distant, while the Way of man is near." *The Book of Changes* says in *The Treatise of Remarks on the Trigrams*, "The Way of man is humanity and righteousness." Other Confucian scholars also laid great stress on the Way of man in the sense of humanity and righteousness, such as Master Meng. Taoist scholars, however, denied the Way of man while they worshiped the Way of heaven. Master Lao said in the 77th chapter of *The Book of Master Lao*, "The Way of heaven compensates the deficient by reducing the excess; the Way of man, on the contrary, takes away from those who have not enough in order to make offering to those who already have too much." Master Zhuang maintained that the Way of heaven lies in inaction, yet commands respect; the Way of man is engaged in action and becomes entangled.

人道之知 knowledge of the Way of man A concept put forward by Wang Tingxiang in opposition to the knowledge of heavenly nature. According to Wang in his *Elegant Narrative*, except the knowledge of eating, drinking, looking, and listening, which can be called the knowledge of heavenly nature, "Knowledge that results from practice, from understanding, from mistakes, and from doubts, is all the knowledge of the Way of man." That's to

say, knowledge can only be obtained through practising, thinking, drawing lessons, and probing. This view enriched the materialistic epistemology.

人道有为 Way of man is one of action A concept of Wang Chong which is usually used in opposition to that the Way of heaven is one of non-action. According to Wang the Way of heaven is that of spontaneity, and this spontaneity means non-action, that is to say, the Way of heaven is to take no action. However, in spite of spontaneity, there must also be activity to help. Plowing, tilling, weeding, and sowing in spring are all human activities. All these show that the Way of man is one of action. Here he stressed the subjective initiative of man. What is more, man should take action along the natural law.

人爵 nobility of man See 天爵.

九天 Nine Heavens ① A term in ancient China referring to the central and the eight directions of heaven. ② A Taoist term. According to Religious Taoism each of the three pure forces produce another three forces, which form the Nine Heavens.

九经 Nine Classics Nine Confucian classics which meant different references in different periods. For instance, in the Tang Dynasty they were: *The Book of Changes*, *The Book of History*, *The Book of Songs*, *The Book of Rites*, *The Rites of Zhou*, *Ceremonies and Rituals*, *Zuo's Commentary*, *Gongyang's Commentary*, and *Guliang's Commentary*, while in the Song Dynasty, *Ceremonies and Rituals*, *Gongyang's Commentary* and *Guliang's Commentary* were replaced by *The Book of Filial Piety*, *The Analects* and *The Book of Master Meng*.

九经解 Interpretations of the Nine Classics A collection of 146 books which interpret and comment on *The Nine Classics* from the Tang to the Ming period. The so-called *Nine Classics* cover *The Book of Changes*, *The Book of History*, *The Book of Songs*, *The Book of Filial Piety*, *The Spring and Autumn Annals*, *The Four Books*, *The Book of Rites*, *The Rites of Zhou*, and *Ceremonies and Rituals*. The collection, consisting of 1860 volumes, was first published by Nalan Xingde in the Qing Dynasty. It was also

entitled *Interpretations of the Classics by Tongzhi Hall.*

九思 nine considerations A term from Chapter 16 of *The Analects*, Master Kong said, "The superior man has nine things which he should take into consideration. In observing, he should take it into consideration that he must see clearly; in hearing, he should take it into consideration that he must hear distinctly; in his countenance, he should take it into consideration that it must be benign; in his demeanor, he should take it into consideration that he must be respectful; in speaking, he should take it into consideration that he must be sincere; in doing business, he should take it into consideration that he must be earnest; in dispelling doubts, he should take it into consideration that he must consult others; in anger, he should take it into consideration what consequences it would bring about; before any gain that he can get, he should take it into consideration that it must be righteous."

九峰学派 Jiufeng School A philosophical school represented by Cai Shen of the Southern Song period. It is thus called because Cai Shen retired to a life of seclusion in 1198 or so and studied Confucian classics in the Jiufeng Mountain. Cai was one of Zhu Xi's disciples. But he thought high of the Study of Emblems and Numbers and took the abstract "principle" and "numbers" as the origin of the universe. In other fields, he followed Zhu Xi's points of view.

九流十家 Nine or Ten Schools A collective name for the most important schools of thought from the Hundred Schools period. Liu Xin, an eminent scholar of the Western Han period, classified the Hundred into Ten: Confucianism, Taoism, Moism, the Yin-Yang School, the Legalist School, the School of Logicians, the School of Political Strategists, the School of Eclectics, the School of Agriculturists, and the School of Story-Tellers. In conclusion, Liu Xin said that only nine of the ten schools needed to be noticed. He meant that the School of Story-Teller was not so important as the others. So people often exclude this school since then.

九畴 Nine Categories A shortened form of 洪范九畴. See 洪范九畴.

九德 nine virtues ① According to *Counsel of Gao Yao* of *The Book of*

History, the nine virtues are magnanimity combined with dignity, mildness combined with firmness, modesty combined with principledness, aptness for government combined with reverence, docility combined with resolution, straightforwardness combined with gentleness, easiness combined with discrimination, vigour combined with sincerity, and valour combined with righteousness. ② According to *The Lost Books of Zhou*, the nine virtues are sincerity, faithfulness, reverence, resoluteness, gentleness, kindness, firmness, loyalty and docility.

力行哲学 **I. philosophy of earnest practice** A philosophical doctrine put forward by Jiang Jieshi. **II. Philosophy of Earnest Practice** A work by Jiang Jieshi. First published in 1939, the work consists of Jiang's several lectures made in the 1930s. In it, he underscores the importance of practice and views it as the decisive factor for the development of society, which isolates knowledge and practice from each other and totally ignores their unity.

力牧 **Li Mu**(? —?) A legendary figure and one of the four officials to assist the Yellow Emperor in governing the people. Also called Li Hei and Li Mo, he, according to *The History of the Former Han Dynasty*, was the author of *The Book of Li Mu*.

力黑 **Li Hei** See 力牧.

了别 **perception and distinction** One of the three categories of consciousness in the Buddhist Consciousness-Only School. See 八识.

刁包 **Diao Bao**(1601—1667) A Confucian classicist of the Qing Dynasty. Styled Mengji, Diao was a native of Qizhou of Zhili(the present-day Anguo of Hebei Province). After the establishment of the Qing Dynasty, Diao retired into seclusion, opening a private school and teaching Confucian classics. He once had a debate with Sun Qifeng on the subject of the innate knowledge. His works are mainly commentaries on the classics.

三 画 Three Strokes

三才 **three powers** Another written form of 三材. See 三材.

三不朽 three immortalities A term from the 9th volume, *Duke Xiang*, of *Zuo's Commentary*, which refers to the established virtue, established service and established speech.

三友 three kinds of friend A term from *The Analects* by Master Kong. In Chapter 16, Kong instructed his disciples, "There are three kinds of friend who can bring about friendship advantageous to you, and also three who can bring about friendship injurious to you. Those who are advantageous are the upright, the sincere, and the erudite while those who are injurious are the flattering, the specious, and the glib-tongued."

三从四德 three obediences and four virtues Confucian ethical code for a woman in ancient China. The three obediences are obedience to Father before marriage, to Husband after marriage, and to Son after her husband's death, which first appeared in the book *Ceremonies and Rituals*; the four virtues are morality, proper speech, modest manner, and diligent work, which first appeared in *The Rites of Zhou*.

三正说 theory of the Three Beginnings See 三统说.

三世 Three Periods A Buddhist term referring to the transmigration of the past, the present and the future, which is also translated into 三际.

三世说 theory of the Three Ages This theory of the Three Ages, which refers to the Age of Disorder, the Age of Approaching Peace, and the Age of Great Peace or Great Unity, first appeared in *Gongyang's Commentary on the Spring and Autumn Annals*. Dong Zhongshu of the Western Han period absorbed the view and divided the Spring and Autumn period into three ages: the age that Master Kong personally witnessed, the age that he heard of from his elder contemporaries, and the age that he heard of through handed-down records. In the late Qing Dynasty, Kang Youwei, in order to reform the society and change the institutions, utilized and developed the theory. He maintained that the Way of Master Kong that contains the evolutions of the Three Ages, the Three Sequences, and the five elements is the universal law of history. He analogized the Three Ages respectively to the monarchy, constitutional monarchy and republic.

三本 **I. three basic crafts** Also translated into "three rules," it is a term used in *The Book of Master Mo* to refer to the three crafts or means in governing a state by playing the roles of the virtuous. The 9th chapter says, "What are the three basic crafts? They are: When the rank of the virtuous is not high, people would not show them respect; when their emoluments are not liberal, people would not place confidence in them; when their orders are not final, people would not stand in awe before them." That is to say, they should be given high ranks, liberal emoluments and rights or authority to have the final say. **II. three bases** A term used by Master Xun who said in the chapter *On Rites* of *The Book of Master Xun*, "Rites have three bases: Heaven and earth are the basis of life; ancestors are the basis of the race; and ruler is the basis of order."

三归依 **three refuges** See 三皈依.

三乐 **three delightful things** A term from *The Analects* by Master Kong. It says in Chapter 16, "Master Kong said, 'There are three things men can find delight in and that are advantageous, and three things that they can find delight in and that are injurious. The three things that are advantageous are restraining oneself with the rites and music, speaking of the goodness of others, and having many worthy friends; while the three things that are injurious are arrogance and extravagance, idleness and sauntering, and feasting and dissipation.'" Sometimes the term refers to the three delightful things advanced by Master Meng in Chapter 13 of *The Book of Master Meng*, which reads, "The superior man has three things in which he delights, and to be ruler over the empire is not one of them. That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety,— this is one delight. That, when looking up, he has no occasion for shame before Heaven, and below, he has no occasion to blush before men, — this is the second delight. That he can get from the whole empire the most talented individuals, and teach and nourish,— this is the third delight."

三礼 **Three Books on Rites** A collective reference to *The Rites of Zhou*,

Ceremonies and Rituals and *The Book of Rites*. It was Zheng Xuan who first used the term. See 周礼,仪礼 and 礼记.

三礼图 Three Books on Rites Illustrated See 三礼图集注.

三礼图集注 Collected Commentaries on the Three Books on Rites Illustrated A work by Nie Chongyi of the Northern Song Dynasty. Nie, taking for reference the commentaries on the three books on rites(see 三礼) by Zheng Xuan, Ruan Zhan and other classicists, and examining their illustrations, gave his own commentary and illustrations in 20 volumes. It is often shortened to 三礼图 in Chinese.

三玄 Three Mysteries Also translated into *Three Profound Studies* by some scholars, it is a collective reference made by the Neo-Taoists of the Wei-Jin period, such as He Yan, Wang Bi, Xiang Xiu, Guo Xiang, to *The Classic of the Way and its Virtue*, *The Book of Master Zhuang* and *The Book of Changes*. They adapted Taoist theories to a Confucian milieu and made the studies quite mysterious and profound, and at the same time developed their own doctrines.

三民主义 I. Three People's Principles A doctrine put forward by Sun Zhongshan which refers to nationalism, democracy and the people's livelihood. The Principles had a developing course which was usually divided into two periods: that of the old Three People's Principles and that of the new Three People's Principles. The former, advanced in 1905 when the United League of China was founded, embraced nationalism, civil rights, and people's livelihood, which were the theoretical basis for the revolution carried on by Sun and his comrades. In 1924 when he reorganized the Nationalist Party Sun reinterpreted the Principles and people usually call the reinterpreted ones the new Three People's Principles. The new ones, in the meanwhile, embody the Three Great Policies of alliance with Russia, co-operation with the Communist Party and assistance to peasants and workers. **II. On the Three People's Principles** A book by Sun Zhongshan. In order to publicize and put into practice his new Three People's Principles, Sun gave several lectures on them in Guangzhou in 1924. This book is the collection

of the lectures. See I.

三民主义与中国前途 Three People's Principles and China's Future A treatise by Sun Zhongshan. Originally, it was a lecture at the celebration held for *People's Journal*'s first anniversary, and then was published in the newspaper. Sun pointed out, "The objective of our revolution is to seek happiness for all of the people.... We'll make national revolution, for we can't tolerate the dictatorship of the Manchus; we'll make political revolution, for we can't bear the monarchism; we'll make social revolution, for we can't bear the ruling by few men of wealth."

三民主义之哲学的基础 Philosophical Foundation of the Three People's Principles Also entitled *The Philosophical Foundation of Sun Wen's Doctrine*, it was a treatise by Dai Jitao published in *Republic Daily* in July and August of 1925. Dai maintained that the philosophy of the people's livelihood is the ideological basis of Sun's Three People's Principles, which is in great conformity with Master Kong's theory of humanity and love. And he also stated that historical materialism of Marxism can explicate the social revolution, for it is a kind of class struggle, but is not proper for the national revolution, for all the classes unite in the national revolution. What he actually wanted to express was that Marxism was not appropriate in China.

三百篇 Three Hundred Poems A popular title for *The Book of Songs*. It was thus titled because the book includes 305 songs or poems. See 诗经.

三达德 three universal virtues See 达道.

三传 Three Commentaries A shortened form of 春秋三传. See 春秋三传.

三自性 three characters of existence See 三性.

三论宗 Three-Treatise School Also translated into "Sanron School" or "Three-Treatise Sect," it is a Chinese Buddhist school based on three Indian scriptures— *A Treatise on the Middle Doctrine* by Nagarjuna, *Twelve Gates Treatise* also by Nagarjuna and *One Hundred Verses Treatise* by Aryadeva. Ji Zang completed the founding of the school by his authorative commentaries on the three treatises. See 吉藏.

三阶教 Three Stages School A Buddhist sect founded by Xin Xing of the

early Sui Dynasty. See 信行.

三材 three powers ① A term, which is also written as 三才, referring either to Heaven, earth and man, or to the Way of Heaven, the Way of earth, and the Way of man. It was first used in *The Book of Changes*. One of its chapters, *Appended Judgements* (*I*) reads, "*The Text* is a book of wide comprehension and great scope, embracing everything. There are the Way of Heaven, the Way of man, and the Way of earth. It then takes the lines representing the three powers and doubles them till they amount to six. What these six lines show is simply this —the way of the three powers." In another chapter, *The Discussion of the Trigrams*, it is further interpreted, "In ancient times when the sages created *The Text*, it was with the design that its figures should be in conformity with the principles underlying the natures of men and things, and the ordinances for them appointed by Heaven. With this view they exhibited in them the Way of Heaven, calling yin and yang; the Way of earth, calling the weak and the strong; and the Way of man, under the names of humanity and righteousness. Each trigram embraced the three powers." ② A reference used by Shao Yong of the Song Dynasty to form, matter and spirit.

三极 three extremes A term used in *Appended Judgements* (*I*) of *The Book of Changes* to refer to Heaven, earth and man.

三戒 three precautions A term from Master Kong who, in the 16th chapter of *The Analects*, said, "There are three things that a man of virtue takes precautions against. In youth, when the physical powers are not yet settled, he should take precautions against lust; in the prime of life when the physical powers are full of vigour, he should take precautions against belligerence; and in old age when the animate powers are decayed, he should take precautions against covetousness."

三体石经 Three-Script Stone Classics See 正始石经.

三陆子之学 learning of the three Master Lus A collective name of the three brothers: Lu Jiuyuan, Lu Jiuling and Lu Jiushao, who were all famous scholars of the Southern Song Dynasty. Jiuyuan was the founder of the

School of Mind of Neo-Confucianism. Jiuling maintained that the cultivation or enlightenment of the original mind should be based on daily work. Jiushao held that it was the most important to learn practical knowledge of daily necessity.

三际 Three Periods See 三世.

三纲 Three Cardinal Guides See 三纲五常.

三纲五常 Three Cardinal Guides and the Five Constant Virtues Feudal ethical principles for society and individuals. Before the Han Dynasty, there had been some accounts about the five social relationships —those between sovereign and subject, father and son, husband and wife, brother and brother, friend and friend. Dong Zhongshu of the Han Dynasty laid special emphasis on the first three and developed his own doctrine, that is, the Three Guides: the sovereign is the guide of his subjects, the father is the guide of his sons, and the husband is the guide of his wife, for Dong maintained that sovereign, father, and husband are yang while their counterparts are yin. That is to say, subject, son and wife are secondary appendages of sovereign, father, and husband. And he held that the Three Guides comprise the Way of the King. The Five Constant Virtues refer to humanity, righteousness, propriety, wisdom, and faithfulness.

三纲领八条目 three guiding principles and eight practising steps Also translated by some scholars into "three programes and eight steps," "three aims and eight steps" or "three main cords and eight minor wires," it is a summary of the main ideas of *The Great Learning* which says in the beginning paragraph, "The fundamental doctrine of *The Great Learning* is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.... The ancients who wished to illustrate illustrious virtue throughout the world, first governed well their own states. Wishing to govern well their own states they first regulated their families. Wishing to regulate their families, they first cultivated themselves. Wishing to cultivate themselves, they first rectified their minds. Wishing to rectify their minds, they first sought for absolute sincerity in their thoughts. Wishing to seek for

absolute sincerity in their thoughts, they first extended their knowledge. The extension of knowledge lay in the investigation of things." These Confucian ideas have exerted great influence in China, especially among scholars and intellectuals.

三表 three standards Also translated into "three tests" by some scholars, it refers to the criteria proposed by Master Mo in judging any doctrine. Mo said in the 9th chapter of *The Book of Master Mo*, "There must be three standards for the statement or doctrine, namely, its basis, its verifiability, and its applicability. What is the basis? It is the deeds of the ancient kings and sages. How to verify it? By the senses of hearing and sight of the broad common people. How to apply it? Apply it in governing a country and observing the benefit it brings about to the country and the people." Of the three, the most important is the third, according to Mo. If it cannot bring about any benefit to the country and the people, it would be of no value. This term is also called 三法 in Chinese.

三事 three businesses A term from the volume *Duke Wen* of *Zuo's Commentary*, which says, "The rectification of people's virtue, the conveniences of life, and the securing of abundant means of sustentation are called three businesses."

三易 Three Books on Changes A collective term referring to *Successive Mountains*, *Restoration to the Storehouse* and *The Book of Changes*.

三知三行 three ways to obtain the knowledge and three kinds of practice Concepts from *The Doctrine of the Mean* which says, "Some are born with the knowledge of those virtues (see 达德); some obtain the knowledge by learning; some acquire the knowledge by hard work. But the knowledge being possessed, it comes to the same thing. Some put the virtues to practice with a natural ease; some put them to practice from a desire for profit; some put them to practice grudgingly. But once they are practiced, it comes to the same thing."

三性 three characters of existence Also translated into "three aspects of being" or "three species of things," it is a Buddhist term referring to the

character of sole imagination (parikalpito-laksana), the character of dependency on others (paratantra-laksana), and the character of ultimate reality (parinispanna-laksana). The 1st type implies those of false existence which are at the same time bereft of an original substance, just like a ghost that exists merely in one's imagination but not in reality. The 2nd suggests those of temporary or transitory existence, having no permanent character. It exists only by a combination of causes and is not self-existent. It has no permanent reality. The 3rd refers to those of true existence, that is to say, non-existent in the highest sense of the word, bereft of all false and temporary nature. This concept is one of the key doctrines of the Yoga School of the ancient India and the Consciousness-Only School of China. The term has also been translated into 三相 and 三自性.

三法 three standards Another form of 三表. See 三表.

三法印 three proofs Also translated into "three signs," it is a Buddhist concept of a Hinayana sutra. Often shortened to 三印 in Chinese, it refers to non-permanence, non-personality, and nirvana.

三变 three changes A term from *The Analects*, which describes the manners and appearance of the superior man. In the chapter of *Zizhang*, Zixia said, "The superior man undergoes three changes. Looked at from a distance, he appears dignified and awe-inspiring; when approached, he looks benign and mild; and when speaking, he makes earnest and penetrating speeches."

三宝 three treasures ① A term from *The Book of Master Lao* which says in the 67th chapter, "Here are my three treasures. Stick to them! The first is benevolence; the second, frugality; the third, not venturing to be first in the world. ② A term in Buddhism referring to Buddha, Dharma or the teaching of Buddhism, and the Sangha or the order.

三经 Interpretations of the Three Classics See 三经义.

三经义 Interpretations of the Three Classics A collective name for Wang Anshi's three books, i.e., *An Interpretation of the Book of Songs of Mao's Version*, *An Interpretation of the Book of History*, and *An Interpretation of*

the Rites of Zhou. Sometimes another name *New Interpretations of the Three Classics* is used and it is often shortened to 三经 in Chinese.

三经新义 New Interpretations of the Three Classics See 三经义.

三相 three characters of existence See 三性.

三昧 intent meditation A Buddhist term referring to one of the cultivation methods, it is also transliterated into 三摩地 and 三摩提 from the Sanskrit word samadi and translated into 定,正受 and 等持 according to its meaning.

三畏 three things-in-awe A term from Master Kong who said in Chapter 16 of *The Analects*, "There are three things that the superior man holds in awe: the mandate of Heaven, the great man, and the words of sages." By this he meant that everyone should stand in awe and follow the will of the Supreme Being of the ruling class, the ordinances and instructions of Duke Zhou and other sages.

三界 three realms A Buddhist concept referring to the realm of sensuous desire, the realm of form, and the formless realm of pure spirit, which are the stages in the transmigration of life and death before one reaches the highest realm of nirvana. It is translated from the Sanskrit word Trilokya or Triloka.

三界唯心 Three realms are but one mind A Buddhist concept which holds that the realm of sensuous desire, the realm of form and the formless realm of pure spirit all originate from mind and outside mind there is no other thing.

三皈戒 three refuges See 三皈依.

三皈依 three refuges Also translated into "three conversions" or "three surrenders," it is a Buddhist term referring to the conversion to the Buddha, the Dharma and the Sangha. Other translations of the term are 三归依 and 三皈戒,which are often shortened to 三皈.

三洞 Three Caves A term of Religious Taoism first used by Lu Xiujing to refer to the canon of all Taoist scriptures. Lu examined and distinguished 1228 Taoist scriptures, including precepts, ceremonies, alchemical drugs, and charms and talismans, and divided them into three caves. He thus laid

the basis for the divisions of Taoist canon.

三统说 **theory of the Three Sequences** Sometimes also known as the theory of the Three Beginnings, the theory, as Dong Zhongshu's philosophy of history, consists of the Black Sequence, the White Sequence, and the Red Sequence. The three follow one another and revolve in endless cycles, and human history circulates in the same way. When the emperor of a new dynasty comes to throne he will change the beginning of the year. For instance, the Xia Dynasty constituted the Black Sequence, for, according to Dong, among the Three Sequences, the Black comes first, and its year began with the first lunar month. The Shang Dynasty constituted the White Sequence and its year began with the 12th month. The Zhou Dynasty constituted the Red Sequence and its year began with the 11th month. Besides this, the new ruler will assume a new title and change the color of the official clothing, so as to follow the will of Heaven. But these changes are not fundamental ones. The fundamental principles which Dong called the Way remain wholly as they were before. So he said, "The great source of the Way is Heaven. Heaven does not change, nor does the Way."

三破论 **On the Three Dilapidations** A treatise written by some Taoist in the name of Zhang Rong in the Kingdom of Qi of the Southern Dynasties. It was thus entitled because the author denounced that Buddhism could only bring about the dilapidation of the country, family and one's cultivation.

三原学派 **Sanyuan School** A school represented by Wang Shu of the Ming Dynasty. It was thus called because Wang and most of his disciples were natives of Sanyuan of Shaanxi Province. Having very few of their own original views and doctrines, the school mainly inherited the theory of the Cheng brothers and Zhu Xi. The other chief members of the school were Ma Li, Han Bangchi, Yang Jue, and Wang Zhishi.

三乘 **three vehicles** A Buddhist concept to refer to the three ways to carry living beings across samsara to the shores of nirvana. The three are styled the small vehicle, the middle vehicle and the great vehicle, or sometimes they are defined as that of the hearer or obedient disciple, that of the en-

lightened for self, and that of Bodhisattva. The first two are usually described as the small vehicle because the objective of both is personal salvation and the third as the great vehicle, because its objective is the salvation of all the living.

三家诗 **Three Commentaries on the Book of Songs** A collective name of *Lu's Commentary on the Book of Songs*, *Qi's Commentary on the Book of Songs* and *Han's Commentary on the Book of Songs*. Though a little different in their interpretation, all of them belonged to the Modern-Script School.

三理 **three Neo-Taoist doctrines** A term used to refer to the doctrine that music has in it neither grief nor joy, the doctrine that speech is the full expression of ideas, and the doctrine on nourishing life, which were repeatedly discussed by the Neo-Taoists of the Wei-Jin period.

三患 **three worries** A term from *The Book of Master Mo*. In Chapter 32, he said, "The common people have three worries: The hungry have no enough food; the cold have no warm clothes; and the tired cannot get rest. These three are the great worries of the common people."

三谛圆融 **harmonious combination of the threefold truth** Also translated into "complete integration of the three truths," it is one of the essential doctrines of the Tiantai School of Chinese Buddhism. Sometimes it is also called 圆融三谛 in Chinese. The so-called three truths refer to the three dogmas: things causally produced are in their essential nature unreal; though things are unreal in their essential nature, their derived phenomena are real; but both are actually one and the middle or mean path unites the two aspects of one reality.

三清 I. **Three Pure Heavens** A term used by Religious Taoism to refer to the three highest fairylands. **II. Three Pure Worthies** Also translated into Pure Trinity, it is a term used by Religious Taoism to refer to the three highest immortals who govern the Three Pure Heavens, namely Celestial Worthy of the Original Beginning, Celestial Worthy of the Sacred Treasure and Celestial Worthy of the Way and its Virtue.

三惑 **three delusions** Also known as "three fallacies" in English, it is a

term used by Master Xun to criticize three types of misleading arguments. In *The Rectification of Names* of *The Book of Master Xun*, Xun said, " 'It is no shame to suffer insult.' 'The sage has no love for himself.' 'When you kill a robber, you do not kill a man.' These are statements that delude men in the use of names to bring confusion to names... 'Mountains and abysses are on the same level.' 'It is the emotional nature of man to have few desires.' ... These are statements that delude men in the use of actualities to bring confusion to name... 'An ox is not ox and a horse is not horse.' These are statements that delude man in the use of names to bring confusion to actualities.... All these heretical doctrines and heinous sayings which are impudently fabricated and which depart from the proper way can be classified under these three delusions."

三愆　three improprieties　A term from *The Analects*. Master Kong said in the 16th chapter, "There are three improprieties to which they who stand in the presence of a man of virtue and high station are liable. They may speak when it does not come to them to speak, which is called rashness. They may not speak when it comes to them to speak, which is called concealment. They may speak without observing the mood of their superior, which is called blindly waffling."

三墨　three schools of Moism　See 墨家三派.

三德　three virtues　① One of the nine categories of *Grand Norms* in *The Book of History*. The so-called three virtues, which are actually three characteristics of imperial rule, include the straightening of the crooked, strong subduing and mild subduing. See 洪范九畴. ② A term from *The Rites of Zhou* referring to the virtue of perfection, the virtue of intelligence, and the virtue of filial piety.

三藏　Three Collections of Buddhist Scriptures　Also translated into "Tripitaka," it is a term referring to the complete collection of Buddhist literature. It is thus entitled because it consists of three divisions: the Buddha's discourses, the disciplinary rules, and the philosophical treatises.

干吉　Gan Ji　See 于吉.

干室 **Gan Shi** See 于吉.

于吉 **Yu Ji**(? —?) A Taoist wonder-worker of the Eastern Han Dynasty. Also called Gan Ji and Gan Shi, Yu was a native of Langya (near the present Linyi, Shandong Province). Some records say that he was the author of *The Scripture of the Great Peace*, while others say he was just a Taoist priest and killed by Sun Ce of Kingdom Wu of the Three Kingdoms period.

士礼 **Official Rites** See 仪礼.

下德 **man of low virtue** See 上德.

大 **Greatness** Another term for the Way used by Master Lao who said in the 25th chapter of *The Book of Master Lao*, "There is something formless yet complete. It existed before heaven and earth. Without sound or substance, it stands alone without changing. It is pervading everywhere and unfailing. One may think of it as the mother of all things under heaven. I do not know its name, but have to call it the Way or Greatness."

大一 **great one** Also translated into "great unit" by some scholars, it is the first of the ten paradoxes put forward by Hui Shi. It is in opposition to the little one or the little unit. In Chapter 33, *The Book of Master Zhuang* says, "The greatest has nothing beyond itself and is called the great one; the smallest has nothing within itself and is called the little one."

大一统 **great unification** A term that first appeared in *Gongyang's Commentary on the Spring and Autumn Annals*, which says, "Why does *The Spring and Autumn Annals* speak of 'the King's first month? It has reference to the great unification.'" When Dong Zhongshu of the Han Dynasty wrote his *Memorial to the Throne by a Man of Wise and Virtue Replying Inquiries by Bamboo Slips*, he quoted the sentence and commented, "The principle of the great unification in the book is a permanent warp between Heaven and earth, and an expression of what is appropriate turning from the past to the present day. But now what teachers teach is different, people follow diverse doctrines, the hundred philosophical schools stick to their own theory though their positions differ from each other's." So he put forward the

proposal that the Han Empire should discard the hundred schools and respect only Confucianism. That is to say, all the laws, regulations and moral standards must get to unification. His proposal was soon adopted and put into practice.

大人先生传 Biography of Master Great Man One of the most influential proses written by Ruan Ji of Kingdom Wei in the Three Kingdoms period. The author, with the words and actions of Master Great Man, i. e., Sun Deng, a recluse, exposed his own attitude towards life and society. He described the man who, inspired by Master Lao and Master Zhuang, mocked hypocritical scholars by comparing them to fleas and lice in the seat of a pair of pants who were detained there all their life.

大丈夫 great man Also translated into "true man" or "real man," it refers to the ideal personality or character advocated by Master Meng who says in the 6th chapter of *The Book of Master Meng*, "To dwell in the wide house of the world, to stand in the correct position of the world, and to walk along the great road of the world, to practise his principles for the good of the people when having realized his desire for office; and when the desire is disappointed, to practise them by himself; riches and honors cannot make one dissipated; poverty and mean condition cannot make one swerve; power and force cannot make one bend oneself: these are the characters of the great man." Here "the wide house," "the correct position," and "the great road", in fact, are terms figuratively used in place of humanity, propriety and righteousness.

大小夏侯 Xiahou the Elder and Xiahou the Younger A collective name for Xiahou Sheng and Xiahou Jian of the Western Han period. See 夏侯胜 and 夏侯建.

大小俱足 Both the large and the small are adequate in their nature A concept of Guo Xiang of the Wei-Jin period, which indicates the methodology of his ontology of self-transformation. According to Guo, "If we compare their forms, Mount Tai is indeed larger than a hair. But if things each conform to their nature and fully accept their limitations, then even what is

large has no superfluity and what is small suffers no inadequacy. Being satisfied with their nature, the hair does not single out its own smallness as smallness, nor does Mount Tai single out its own largeness as largeness. If adequacy in one's nature be called great, there would be nothing more adequate in the world than the hair. If adequacy in one's nature be not called great, even Mount Tai might be accounted small. This is why it is said, 'In all the world there is nothing greater than the tip of an hair, Mount Tai is small.' If Mount Tai is small, there is nothing great under heaven; if the hair is large, there is nothing small under heaven. There is no smallness, no greatness; no long life, no premature death.... How, then, should heaven and earth not be equal, or all things not one?"

大小戴　Dai the Elder and Dai the Younger　A collective name for Dai De, the elder and Dai Sheng, the younger. See 戴德 and 戴圣.

大心　I. Expansion of Mind　One of the chapters of Zhang Zai's *A Correct Discipline for Beginners* (see II.). **II. expansion of mind**　A concept of Zhang Zai of the Song Dynasty. Zhang held, "By expanding one's mind one is able to embody the things of the whole universe. If things are not thus all embodied, there will be something that remains external to the mind." That is to say, man should prevent his mind from being restricted to hearing and seeing alone, and man should view the whole world and try to obtain the unity between Heaven and man.

大巧若拙　Most skillful seems clumsy　A term used by Master Lao who said in the 45th chapter of *The Book of Master Lao*, "The most perfect seems flawed, yet its use can never be exhausted. The fullest seems empty, yet its use will never fail. The straightest seems bent, and the most skillful seems clumsy, and the most eloquent seems stuttering." According to Lao, in doing everything one should conform to the natural law, or one cannot succeed.

大共名　great generalizing name　See 共名与别名.

大同　Great Unity　① A term from *The Book of Rites*, one of Confucian classics. It refers to an ideal society expected by ancient Confucianists. The

book says in the treatise *Evolutions of Rites*, "Master Kong said, 'When the Great Way prevails, the world will be one community; men of talents, virtue and ability will be selected, sincerity emphasized and friendship cultivated. Therefore, men will not love only their own parents, nor will they treat as children only their own children. A competent provision will be secured for the aged till their death, employment for the able-bodied, and a means of upbringing for the young. Kindness and compassion will be shown to widows, orphans, childless men, and those who are disabled by disease, so that they will all have the wherewithal of support. Men will have their proper work and women their homes. People will hate to see the wealth of natural resources undeveloped, but also not hoard wealth for their own use alone. They will not hate to exert themselves, but also not only for their own benefit. Thus, selfish scheming will be repressed and found no development. Robbers, filchers and rebels will not show themselves, and hence the outer doors will not need being closed.' This is the Age of Great Unity!" Later reformists and revolutionaries, such as Kang Youwei and Sun Zhongshan accepted the doctrine and started their movements. ② A term used by Taoism to refer to the highest spiritual realm.

大同书 Book of Great Unity A work by Kang Youwei which indicates Kang's outlook on history and world. Begun in 1885, the work was roughly finished in 1901 or 1902. In 1913, the magazine *Unbearing* published the first two parts and the whole work, consisting of 10 volumes, was published by China Book Company in 1935. Inheriting and developing the theory of three ages put forward in *Gongyang's Commentary on the Spring and Autumn Annals*, Kang maintained in the book that history evolves through three ages with three rotating phases in each. The three ages are the Age of Disorder, the Age of Approaching Peace, and the Age of Universal Peace or Great Unity (see 大同). Then combining this theory with Darwin's evolutionism and the Western Utopian thinking, Kang held that China, which was then in the age of disorder, should try its best to catch up with the Western countries which were in the age of approaching peace. In the first

two ages, man's life is largely a life of suffering, for there exist nine spheres which are the sources of all sufferings(see 去九界). Only the elimination of the nine spheres can lead the human world to the Age of Great Unity, for up to that age, the whole world will become a unity —no class distinction, no racial distinction, no sex distinction or family distinction; love and equality being prevailed among all sentient beings. And the power to enable the realization of the Great Unity is humanity that means, as Master Meng defined, not being able to bear to see the sufferings of others.

大同异 great similarity-and-difference A concept from Hui Shi, a dialectician of the pre-Qin period. Among the ten paradoxes by Hui Shi that are listed in *The Book of Master Zhuang*, the fifth one reads, "A great similarity differs from a little similarity, which is called the little similarity-and-difference. All things in the universe are in a way similar, in another way they are all different. This is called the great similarity-and-difference." Master Zhuang agreed to the idea. He said in *The Book*, "If we observe all the things from the point of view of their difference, even liver and gall are as different as the State of Chu from the State of Yue. If we observe all the things from the point of view of their similarity, all things are one." In plain words Hui discussed the general and specific characters of things. And this paradox could come to the conclusion that "love all things equally, for the universe is one."

大全 I. great whole Also translated into "great integrity," it is a term used by Master Zhuang to refer to heaven and earth, and all things between them. **II. being** A term used by Feng Youlan to refer to all things that can be called "being."

大众哲学 Popular Philosophy A work by Ai Siqi. First published in the 1930s, the work was one of the most outstanding books in publicizing Marxist philosophy in easy and plain language at that time. Up to 1948 it had been published in 38 editions.

大别名 great classifying name See 共名与别名.

大体 greater self A concept used in opposition to the smaller self by Mas-

ter Meng. In the 11th chapter of *The Book of Master Meng*, he said, "Those who follow the greater self are superior men while those who follow the smaller self are inferior men. Here the greater self means the mind, and the smaller self refers to eyes and ears, that is, the senses of hearing and seeing." To Meng, the mind functions thinking. By thinking, it can get the right view of things. Eyes and ears cannot think, and are often obscured by the false appearances of the outside world.

大取 Major Illustrations The title of the 44th chapter in *The Book of Master Mo*. It is one of the six chapters that make up *The Moist Canon*. Like the other five chapters, this one chiefly discusses some topics of logical interest, refutes the approaches of the Confucianists and criticizes the points of view of the logicians such as Hui Shi and Gongsun Long.

大命 I. great mandate A term first used in the 7th chapter *Taijia* of the forged *Book of History* to refer to the mandate of Heaven, especially that endowed to kings and emperors for rewarding the good and punishing the wicked. **II. great law** A term used in the 8th chapter of *The Book of Master Han Fei* to refer to regulations and laws.

大宗师 Great Teacher Also translated by some scholars into *Great and Venerable Teacher*, it is the 6th chapter of *The Book of Master Zhuang*, one of the most important chapters. According to the chapter, the Way is the great teacher of heaven, earth and all other things in the universe, for "the Way has its reality and evidence, but no action or form. It may be transmitted but cannot be received. It can be attained, but cannot be seen. It exists by and through itself, prior to heaven and earth, and for all eternity. It gave spirituality to the spirits and to gods, and gave birth to heaven and earth. Only those who get the Way can be perfect men."

大学 Great Learning One of *The Four Books*. It was originally one of the treatises in *The Book of Rites*. Not until the Song Dynasty was it singled out and became an independent book. Some scholars of the past believed that it was written by Master Zeng, a disciple of Master Kong; some considered it a work by Zisi, grandson of Kong, but modern scholars generally thought it

was a work by Confucianists in the era of the Qin and Han period. As for the implication of the term "great learning" there are two different views. One maintains that "great learning" signifies "broad and great knowledge," Zheng Xuan of the Han Dynasty being the representative. The other holds that it is the synonym of "senior school" in contrast with the term "junior school." Zhu Xi of the Song period thought, judging from its content, it could only be taught in senior schools in ancient times. Its main content is given in the first paragraph of the treatise: "The fundamental doctrine of *The Great Learning* is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.... The ancients who wished to illustrate illustrious virtue throughout the world, first governed well their own states. Wishing to govern well their states, they first regulated their families. Wishing to regulate their families, they first cultivate themselves. Wishing to cultivate themselves, they first rectified their minds. Wishing to rectify their minds, they first sought for absolute sincerity in their thoughts. Wishing to seek for absolute sincerity in their thoughts, they first extended their knowledge. The extension of knowledge lay in the investigation of things."

大学八条目　eight steps of The Great Learning　A term referring to the eight steps in moral cultivation described in *The Great Learning*, namely, investigate things, extend knowledge, be sincere in thought, rectify one's mind, cultivate oneself, regulate one's family, govern well one's state, and bring peace to the world. See 大学之道.

大学之道　fundamental doctrine of The Great Learning　A term from the first sentence of the treatise *The Great Learning*, which reads, "The fundamental doctrine of *The Great Learning* is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.... The ancients who wished to illustrate illustrious virtue throughout the world, first governed well their own states. Wishing to govern well their states, they first regulated their families. Wishing to regulate their families, they first cultivated themselves. Wishing to cultivate themselves, they first rectified their

minds. Wishing to rectify their minds, they first sought for absolute sincerity in their thoughts. Wishing to seek for absolute sincerity in their thoughts, they first extended their knowledge. The extension of knowledge lay in the investigation of things." In fact these are the gist that the author would expound in the treatise. Many scholars also call them the three programs and the eight steps of *The Great Learning*, which constitute the core idea in the moral cultivation of Confucianism. Almost all Confucian philosophers discussed these ideas in their works.

大学三纲领 three guiding principles of The Great Learning Also translated sometimes into "three aims of *The Great Learning*," "three programs of *The Great Learning*" or "three main cords of *The Great Learning*," it is a term referring to the three important aspects of the moral cultivation advocated in *The Great Learning*. It reads, "The fundamental doctrine of *The Great Learning* is to illustrate illustrious virtue; to renovate the people, and to rest in the highest excellence." Of the three aspects, the most important is to illustrate illustrious virtue. "To renavate the people" serves "to illustrate illustrious virtue." And "to rest in the highest excellence" is the most ideal state or realm that one's virtue can or should reach.

大学问 Questions on the Great Learning A treatise on *The Great Learning* by Wang Yangming in the question-answer form, for the content was collected by his students according to their notes taken in class when Wang taught them the classic. The work is of great importance because it contains Wang's basic philosophical views, such as how to enlighten or illustrate illustrious virtue, how to extend the intuitive knowledge, and the relationships between illustrious virtue, renovating the people, and the extension of the intuitive knowledge.

大学辨 Argument on the Great Learning A work written by Chen Que in the early years of the Qing Dynasty. Including the text itself and 20 or more letters to his friends, the work sharply criticized Zhu Xi for listing *The Great Learning* into Confucian classics. Chen maintained that *The Great Learning* stresses only knowledge, but not action; so it must be of Buddhism. Chen

particularly refuted the view that knowledge rests in the highest excellence.

大学辨业 Analysis of the Great Learning A work by Li Gong of the Qing Dynasty. In four volumes, it is one of the theoretical works of Yan Yuan and Li Gong School. According to Li, what the ancient sages taught was simply how in concrete terms to possess the six virtues, practise the six patterns of conduct, become proficient in the six arts. As to the famous term "investigation of things," Li asserted it means nothing more than the concrete practice of the above-mentioned activities. It does not mean, as Zhu Xi interpreted, cultivating one's mind and nature. He maintained that Zhu Xi's interpretation was nothing but empty illusion of Buddhism.

大经 I. Great Classic A term used to refer to *The Spring and Autumn Annals*. **II. great classics** One of the terms in the Tang and Song dynasties to divide Confucian classics according to their numbers of characters. In the Tang Dynasty, *The Book of Rites* and *Zuo's Commentary* belonged to the great classics; *The Book of Songs*, *The Rites of Zhou*, and *Ceremonies and Rituals* to the medium classics; *The Book of Changes*, *The Book of History*, *Gongyang's Commentary* and *Guliang's Commentary* to the small classics. In the Song Dynasty *The Book of Songs*, *The Book of Rites*, *The Rites of Zhou*, and *Zuo's Commentary* were regarded as the great classics while, *The Book of History*, *The Book of Changes*, *Gongyang's Commentary*, *Guliang's Commentary*, and *Ceremonies and Rituals* as the medium classics. In the reign of Hui Zong of Song, *The Book of Master Zhuang* and *The Book of Master Lie* were regarded as the small classics.

大故 major cause A term used in *Canon (I)* of *The Book of Master Mo* in opposition to the minor cause. According to *Canon*, "A minor cause is one with which something may not necessarily be so, but without which it will never be so, for example, a point in a line. A major cause is one with which something will of necessity be so, and without which it will never be so, as in the case of the act of seeing which results in sight."

大衍 great evolution See 大衍之数.

大衍义 Interpretation of the Great Evolution A writing by Wang Bi of

the Three Kingdoms period, which interprets the numbers of the great evolution. See 大衍之数.

大衍之数 numbers of the great evolution Also translated into "numbers of the great expansion," it is a term from *The Book of Changes*. In *Appended Judgements(I)*, it says the numbers of the great evolution make 50, of which 49 are used. Kong Yingda of the Tang Dynasty quoted what Jing Fang of the Han period had said: "50" refers to 10 days, 12 periods of hours and the 28 constellations. Some modern scholars hold that the term comes from another sentence of the same text: The heavenly numbers amount to 25, and the earthly to 30. So the numbers of heaven and earth together amount to 55. For the convenience of its expression, people usually say 50. Wang Bi of the Three Kingdoms period maintained that "one" symbolizes "nonbeing" and 49 symbolizes heaven, earth, and all things in the universe. Anyhow, in ancient China it was maintained that the numbers could evolve and deduce all the transformations and changes in the universe.

大禹谟 Counsels of Great Yu One of the treatises in *The Book of History*. It is famous because of the so-called sixteen-character mind-to-mind instruction. See 十六字心传 and 道心.

大音 great sound Also translated into "great music," it is a term used by Master Lao to exemplify the Way. Lao said in the 41st chapter of *The Book of Master Lao*, "The great sound seems soundless and the great form seems formless. The Way always conceals itself without a name, but it is the Way alone that helps and brings them to fulfilment."

大美 great beauty A term used by Master Zhuang to imply the Way in *The Book of Master Zhuang*, which says in the 22nd chapter, "Heaven and earth have their great beauties but do not speak of them; the four seasons have their clear-marked regularity but do not discuss it; all things have their principles of growth but do not expound them. Sages seek out the beauties of heaven and earth and master the principles of all things. Thus perfect men do not act and great sages do not move — they have perceived the Way of heaven and earth."

大诰 Great Admonition Also translated by some scholars into *Great Announcement*, it is one of the chapters of *The Book of History*. When King Wu had deceased, King Cheng was still a child. Guan Shu, Cai Shu and Wu Geng rebelled. The Duke of Zhou, out of his loyalty to the Zhou Empire, decided to suppress the revolt. But some feudal lords and high officials were quite nervous before the rebels' strong forces. The Duke of Zhou made this *Great Admonition* to encourage and persuade them.

大乘 Great Vehicle School A term translated from Mahayana and referring to one of the two main Buddhist schools established in the 1st century in India, the other being the Small Vehicle School or Hinayana. With the enormously elaborated and sophisticated development of primitive Buddhism, the school received its chief growth in the countries north and northeast of India, Central Asia, Japan and China. According to the school, neither does self or ego exist, nor do the hypothesized dharmas and skandhas; and the being who seeks Buddhahood should seek it altruistically. It asserts that all living beings have Buddha-nature and can attain Buddhahood. The main scriptures the school follows are *Avatamasaka Sutra*, *Prajna Sutra*, *Lotus Sutra*, *Nirvana Scripture*, and *Sukhavativyuha Sutra*.

大乘有宗 Sect of Being of the Great Vehicle School See 瑜伽行派.

大乘空宗 Sect of Nonbeing of the Great Vehicle School See 中观宗.

大唐西域记 Buddhist Records of the Western Regions in the Tang Dynasty A work compiled by Bian Ji on the basis of Xuan Zang's account. In 12 volumes, the work, which was completed in 646, gives a vivid description of 138 cities, regions or countries that Xuan Zang traveled to or heard about in his quest of Buddhist sutras. It is not only valuable in the study of the development of Buddhism, but also important in the study of history and geography of the central and southern Asia.

大唐西域求法高僧传 Biographies of the Eminent Monks of the Great Tang Dynasty Who Studied Buddhist Scriptures in the Western Regions A work by Yi Jing of the Tang Dynasty. In two volumes, the work, usually shortened to *Biographies of the Eminent Monks Who Studied Buddhist Scriptures*

in the Western Regions or *Biographies of the Eminent Monks Who Studied Buddhist Scriptures*, records stories of over 60 monks who went to India to study Buddhism.

大理 great principle ① A term used by Taoists to refer to the Great Way. Master Zhuang said in the 17th chapter of *The Book of Master Zhuang*, "You can't discuss the ocean with a well frog — he's limited by the space he lives in. . . . Now you have come out beyond your banks and borders and have seen the great sea — so you have realized your own pettiness. From now on it will be possible to talk to you about the great principle." ② A term used by the Yin-Yang School to refer to the yin and yang forces. Master Guan said, "Yin and yang are the great principle of heaven and earth."

大象 I. Great Symbolism A term from *The Book of Changes*, referring to the commentaries on the diagrams of the 64 hexagrams. See 象传. **II. Great Form** A term from the 35th chapter of *The Book of Master Lao* which means the Way.

大清明 great pure illumination/enlightenment A term used by Master Xun to refer to the excellent cognitive state of one's mind. Xun said in the 21st chapter of *The Book of Master Xun*, "Emptiness, unity and quiescence are the qualities of the great pure illumination."

大道 Great Way A term from *The Book of Master Lao* which says: The Great Way pervades everywhere; it can go left and right. Actually it has just the same meaning as the Way does.

大誓 Great Declaration See 泰誓.

大德 I. great virtues A term used by Zixia to refer to great moral principles that people should follow in opposition to small virtues. He said in the 19th chapter of *The Analects*, "One should never transgress the boundaries of the great virtues, but it need not be very stiff in the small virtues." **II. great attribute** A term from *The Book of Changes*, which says in *Appended Judgements(I)*, "The great attribute of heaven and earth is the giving and maintaining life."

大戴记 Book of Rites by Dai the Elder Also translated into *The Book of Rites of Elder Dai* or *Elder Dai's Record of Ritual* by some scholars, the work was compiled in 85 chapters by elder Dai, Dai De in the 1st century on the basis of *The Book of Rites* compiled in 130 chapters by Liu Xiang. It was a collection of writings on rites and ceremonies of the pre-Qin period. Then it was reduced by Dai De's nephew Dai Sheng from 85 to 49 chapters, which is called *The Book of Rites by Dai the Younger* and now known as *The Book of Rites*. It is also called in Chinese 大戴礼记. See 礼记.

大戴礼记 Book of Rites by Dai the Elder See 大戴记.

大藏经 Complete Collection of Buddhist Scriptures Also translated into *Great Tripitaka Literature*, *Tripitaka*, or *Buddhist Canons*, it is a series of Buddhist scriptures. Referring to those in Chinese translation at first, now the title covers Buddhist literature in any language. It mainly consists of three divisions of Buddhist doctrines: the Buddha's discourses, the disciplinary rules, and philosophical treatises. Records have it that in the Tang Dynasty, it included 1076 works in 5048 volumes, but to each edition new works would be added.

万氏经学五书 Wan's Five Books on Confucian Classics See 经学五书.

万表 Wan Biao (1498—1556) A Ming scholar whose style and literary names were Minwang and Luyuan (Deer Garden). Coming from a military officer's family Wan succeeded his father as an assistant commander, and in 1520, passing the imperial military examination, he became a Military Presented Scholar, but he also showed great interest in scholarly pursuits, mixing his military activities with literary and philosophical achievements. He was quite versed in Confucian classics and was one of Wang Yangming School of Zhejiang. He laid great emphasis on the investigation of things and held the most important is the investigation of matters of the mind so as to illustrate it by sweeping away all material desires. The principal works he left behind are *Writings of the Deer-Sporting Pavilion* and *Selected Essays of Luyuan*.

万物一马 All things are one horse See 天地一指.

万物一齐 All things are equal See 齐物论.

万物负阴而抱阳 All things connote the yin and yang forces An expression from the 42nd chapter of *The Book of Changes*, which shows that Master Lao had tenderly realized the universality of contradiction in things.

万物皆备于我 All things are already complete within us A quotation from the 13th chapter of *The Book of Master Meng*, which says, "All things are already complete within us. There is no greater delight than to find sincerity on self-examination. If one acts with a vigorous effort at altruism when he seeks for humanity, nothing will be closer to him." Modern scholars usually maintain that it is an idealistic concept of Master Meng in epistemology.

万物皆渐而无顿 All things make a gradual, not sudden, evolution A philosophical argument put forward by Yan Fu in his treatise *On Politics*, which shows that Yan, thinking that gradual evolution was a law in the universe, was for social reform, but against social revolution.

万法唯识 All things are products of consciousness One of the main doctrines of the Yogachara Sect of the Great Vehicle School of ancient India and of the Consciousness-Only School of China, for they maintain what people call the "ego" and "dharmas," or things has only a false basis and lacks the real nature of their own; their manifestations are all mental representations dependent upon the evolutions of consciousness.

万章 Wan Zhang ① (? — ?)One of the disciples of Master Meng. Coming from the State of Qi of the Warring States period, Wan is said to have written part of *The Book of Master Meng* since he was the very person who asked the most. ② The title of the ninth and tenth chapters of *The Book of Master Meng*. In it, Wan Zhang and Master Meng mainly discussed the problem of the succession of sovereignty, thinking that sovereignty was given by Heaven.

万斯大 Wan Sida(1633—1683) A scholar of the Qing Dynasty, whose styled and literary names were respectively Chongzong and Powong (Old Limp Man). A native of Zhejiang and a disciple of Huang Zongxi, he took

no interest in the imperial examinations, conceiving it his duty to elucidate Confucian classics, particularly the three books about rites and *The Spring and Autumn Annals*. The works he left behind are *Miscellaneous Notes in the Study of the Spring and Autumn Annals*, *Queries in the Study of the Rites of Zhou*, *A Discussion on Ceremonies and Rituals*, etc.

万斯同　Wan Sitong(1638—1702)　A scholar and historian of the Qing Dynasty, whose style was Jiye. Like his elder brother Wan Sida, he was also a disciple of Huang Zongxi, shared Huang's interest in the field of history and became one of the outstanding members of the so-called Eastern Zhejiang School. He worked 13 years or so in Beijing for the compilation of *A History of the Ming Dynasty*. His other works are *Collected Essays and Poems by Shiyuan*, and *Scholars of Various Confucian Schools* which deals with the lives of Confucian philosophers of various schools.

与山巨源绝交书　Letter to Break off Relations with Shan Juyuan　A letter written by Ji Kang to Shan Juyuan who recommended Ji as one of official candidates. In it, Ji refused the recommendation and listed his reasons, saying that he enjoyed an unconventional and unrestrained life which was not proper for an official; what was more, he constantly condemned King Tang and King Wu and belittled the Duke of Zhou and Master Kong, and acted against the rituals and ceremonies that Confucians followed faithfully.

才　natural powers　Also translated into "capacity," "capability," "ability," it is a term referring mainly to natural endowment and capacity, i.e., the raw material, the stuff that enables one to perform, in Chinese philosophy. When Master Meng held human nature was good in the 11th chapter of *The Book of Master Meng*, he continued, "If some men do what is not good, the blame cannot be imputed to their natural powers." In his mind natural powers of men should be in conformity with human nature and good, too. For the fact some people sometimes do something evil, the objective environment should be blamed. "In good years most of children are good, while in bad years most of them abandon themselves to evil. It is not owing to their natural powers conferred by Heaven that they are thus different."

Wang Chong of the Han Dynasty thought the nature of some people is good and that of others is bad, so those who have a good nature have good natural powers, and those who have a bad nature have bad natural powers. They held that both human nature and natural powers are inborn. Cheng Yi of the Song Dynasty maintained that "human nature derives from Heaven, while the powers derive from material force. If the force is clear, the powers are also clear; if the force is turbid, the powers are also turbid." Some later scholars maintained that the powers are obtained after one's birth.

才性　natural powers and nature (of man)　See 才 and 性.

才性四本　four essential relationships of natural powers and nature (of man)　One of the propositions covered in their pure conversations by philosophers of the Wei-Jin period, which refers to the similarity, the difference, the unity, and the separateness of natural powers and nature of man.

才性同　similarity of natural powers and nature (of man)　See 才性四本.

才性合　unity of natural powers and nature (of man)　See 才性四本.

才性异　difference between natural powers and nature (of man)　See 才性四本.

才性异同　difference and similarity of natural powers and nature (of man) It refers to the opposite views on the relationships between natural powers and nature of man. Those who were for the idea of similarity and unity of natural powers and nature of man held that human nature determined natural powers, while those who were for the idea of difference and separateness of human nature and natural powers maintained that there was not necessarily any connection between the two things.

才性离　separateness of natural powers and nature (of man)　See 才性四本.

才情　natural powers and emotions　Two concepts of Neo-Confucianism of the Song Dynasty, the relationship between which was often discussed by scholars of the Song, Ming and Qing dynasties. Zhu Xi of the Southern Song Dynasty held that they were quite close, saying, "Emotions and natural powers are in fact very close to each other. But emotions are resulted

from their encounter with external things." Yan Yuan of the Qing Dynasty maintained that the four virtues — humanity, righteousness, propriety and wisdom — are called nature; when externally manifested, they become emotions; and that natural powers or capacity are that which manifested one's nature in emotions; so it is the power of the four virtues. See 才 and 情.

上智下愚 wisdom of the high class and the stupidity of the low class Concepts of Master Kong's apriorism, which come from the quotation "The wisdom of the high class and the stupidity of the low class cannot be altered." According to Kong the high class is born with knowledge while the low class cannot acquire knowledge even by hard work.

上蔡学派 Shangcai School A philosophical school of the Song Dynasty represented by Xie Liangzuo, a native of Shangcai, Henan Province and one of the disciples of the two Cheng brothers. Xie was true to the spirit of his teachers in discussing the basic Neo-Confucian concepts like humanity, sincerity, and the proper way to investigate things. See 谢良佐.

上蔡语录 Recorded Conversations of Master Shangcai A work that records conversations of Xie Liangzuo who was a native of Shangcai of Henan. In three volumes, it was edited successively by Zeng Tian, Hu Anguo and Zhu Xi. Following the theory of the Cheng brothers, Xie, in the work, advocated the exhaustive extension of principle, for in the world, principle exists everywhere and dominates everything. He also argued that humanity is the principle of Heaven.

上德 man of high virtue A term used in opposition to "a man of low virtue" in *The Book of Master Lao*, which says in Chapter 38, "The man of high virtue does not reveal himself as a man of having great virtue. He is truly a man of virtue. The man of low virtue fears the loss of virtue. As a matter of fact, he has no virtue." What Master Lao wants to express is that virtue is also a thing of naturalness and cannot be gained through one's deliberate efforts.

山巨源 Shan Juyuan See 山涛.

山出口 Mountains produce mouths One of the 21 paradoxes of the Dialec-

ticians of the Warring States period listed in *The Book of Master Zhuang*. This argument , based upon the principle of similarity , means that mountains may become things that have mouths though they have no mouths now.

山涛 Shan Tao (205 — 283) One of the Seven Worthies of Bamboo Groves. Styled Juyuan, Shan was a native of Huaixian County, Henei Prefecture(the present Wuzhi County, Henan Province). Beginning his official career at the age of about 40 he was once minister of personnel and education, and became one of the three dukes of the Jin Dynasty. He enjoyed very much *The Book of Master Lao* and *The Book of Master Zhuang* and was much versed in them.

山海经 Classic of Mountains and Rivers A book of geography of ancient China. It, however, includes many stories about history, geography, religion, medicine, customs and mythology.

山渊平 Mountains and abysses are on the same level One of the ten paradoxes of Hui Shi or Deng Xi. *The Book of Master Xun* reads, "Heaven and earth are near and mountains and abysses are on the same level." *The Book of Master Zhuang* reads,"The heaven is as low as the earth; mountains are on the same level as marshes." By saying this, he wanted to tell that the high and the low are relative.

义 righteousness One of the most essential and important terms in Chinese philosophy. It refers to the conformity of one's thought and action to Confucian moral principles. Master Kong and Master Meng considered it the highest standard of behavior of a superior man and were resolutely opposed to the idea that righteousness and profit should be coupled with each other, as Master Mo thought. See 义利之辨.

义玄 Yi Xuan(? —867) A Buddhist master and founder of the Linji Sect of the Tang Dynasty. A famous master, Yi Xuan was posthumously titled Hui Zhao. He developed in a way some doctrines of the Chan Buddhism. He taught his disciples not to cling to or rely on anything subjective or objective. If they really did not depend on anything, they would have nothing to be stripped of and would directly enter the Buddha stage. He also instructed

them not to cling to the teaching and concurrent cause but only to recognize their "self" in order to distinguish and snatch away their attachments when receiving them later. If one is free from both ego and things, he is ready to leap over the sea of mortality.

义利之辨 distinction between righteousness and profit A controversy on righteousness and profit and their relationship carried on throughout the history of Chinese philosophy. Righteousness means what one thinks and does should be in great agreement with moral, especially Confucian moral principles while profit or utility means that one must gain something for what one does. Master Kong was firmly against the idea that righteousness is practised with an eye to one's gain or material return. He said in *The Analects*, "The superior man knows righteousness while the inferior man knows only profit." He considered righteousness one of the noblest standards of the superior man. And one should do what he ought to do without the consideration of any profit, or he must be a so-called inferior man. Master Meng followed the idea and even went farther. On the contrary, Moists, especially the Later Moists, tried to identify righteousness with profit, though they also honored righteousness. *The Book of Master Mo* says, "Righteousness consists in doing profit." So righteousness and humanity and practical advantages can be well wedded together. The Legalists paid more attention to profit. They maintained that profit is the central concern of people. So they advised the rulers to govern the state by meting out rewards and punishments. Since the Song Dynasty discussions and controversy about the relationship between righteousness and profit became even more heated. The Cheng brothers and Zhu Xi thought of righteousness as the principle of Heaven and profit as selfish desires. So profit should be denied, and even eliminated. But Ye Shi, a Southern Song philosopher, advocated the identification of the two, saying, "Without profit, righteousness is nothing but nonsense." In the Qing period, the two opposite views were still a subject to be hotly debated about.

义，利也 Righteousness consists in doing profit An ethical proposition

of Later Moism. The 43rd chapter *Exposition of Canon*(*I*) in *The Book of Master Mo* reads, "Humanity consists in showing love; and righteousness in doing profit." That is to say the Later Moists argued that only those actions and businesses that conform to righteousness could bring about profit.

义净 Yi Jing(635－713) A Buddhist monk of the Tang Dynasty. Yi, whose lay name was Zhang Wenming, was a native of Qizhou(the present Licheng, Shandong Province) or Fanyang (near the present Beijing). He went to India in 671 and came back to Luoyang in 695 with a great number of Buddhist scriptures. Yi translated, since then, these scriptures and became one of the four great translators of Buddhist scriptures. His main translations are *Buddha-Avatamasaka Sutra*, *Suvarnaprabhasottama Sutra* and so on. His own writings include *The Record of the Buddhist Practices Sent Home from the Southern Sea* and *Biographies of the Eminent Monks of the Great Tang Dynasty.*

义理 principle ① A term used to refer to principles which were popularly proper for all men, such as sincerity and faithfulness. ② A term usually used by Neo-Confucianists to refer to the study of nature and mind since the Song Dynasty.

义理之性 nature of principle Another way to term the nature of Heaven and Earth. See 天地之性.

义理之学 philosophy of principle Another way to call Neo-Confucianism of the Song and Ming dynasties. See 理学.

久 duration A term of Later Moism which comes from *The Book of Master Mo.* In the chapter of *Canon*(*I*), it says, "Duration is what pervades different times." In its *Exposition*, it says, "Duration is what unites and connects past and present, morning and evening." Here duration refers obviously to the concept of time, and the infinity of time is comprised of finite and specific time.

么些族的洪水故事 Flood Stories of the Mexie Nationality See 崇搬图.

广平学派 Guangping School A philosophical school headed by Shu Lin of the Southern Song Dynasty. It was thus called because Shu's literary name

was Master Guangping. In philosophy, the school laid great stress on the cultivation of the subjective self and one's own mind. They argued that the innate knowledge is the basis of one's cognition. The other chief members include Li Yuanbai and Shu's five sons.

广弘明集 Expanded Collection of Essays on Propagating the Light A work compiled by Dao Xuan of the Tang Dynasty. In 30 volumes, the work, actually a supplement to *Collected Essays on Propagating the Light*, records about over 130 monks and lay Buddhists from the Northern and Southern Dynasties to the Tang Dynasty, about the rise and fall of Buddhism in China, and discussions on Buddhist theories and principles. See 道宣.

广阳杂记 Miscellaneous Notes of Guangyang A work of five volumes by Liu Xianting of the Qing Dynasty. Edited by Liu's disciple Huang Yuehu, the *Notes* include various subjects, the philosophical being one of them. It can be taken for reference in the study of Liu's thought and the trend of scholars in the early Qing Dynasty that the study of Confucian classics should be for practical purposes.

广政石经 Guangzheng Stone Classics See 蜀石经.

尸子 I. Master Shi See 尸佼. **II. Book of Master Shi** A book written by Master Shi. Tradition has it that it consisted of 20 treatises, but the original edition was lost long ago. Now only some of them are included in some collections.

尸佼 Shi Jiao(390－?330 BC) Also called Master Shi, Shi, from the State of Jin or the State of Lu, was a Legalist scholar and a faithful follower and assistant of Shang Yang in the reform. After Shang was killed, he escaped to the Shu area. He held that the early Kings should not be modeled on any more and Master Kong's doctrine should be given up, and rewards and punishments should be meted out to people according to their contributions to the state. *The Book of Master Shi* was the collection of his writings. See 尸子.

尸居 corpse-like stillness A term used by Master Zhuang to refer to the stillness of the outward appearance. According to Zhuang, outward stillness

implies the movement of a flying dragon; silence implies thunders; inaction implies regulation of all things.

己所不欲，勿施于人 Do not do to others what you do not want done to yourself One of Master Kong's ethical ideas and also a concept of Kong's altruism.

己欲立而立人，己欲达而达人 Wishing to be established himself one should also seek to establish others; wishing to be developed himself, one should also seek to develop others One of Master Kong's ethical ideas. According to Kong, a man of humanity should be thoughtful to others and it is part of the content of humanity.

卫玠 Wei Jie (286－312) A well-known scholar and Neo-Taoist of the Western Jin Dynasty, who was conversant with *The Book of Changes* and *The Book of Master Lao* and contributed to the development of the so-called learning of the Mystical School.

卫鞅 Wei Yang See 商鞅.

刃利之喻 analogy between a knife and its keenness An analogy made by Fan Zhen of the Southern Dynasties. Fan was strongly opposed to the idea about soul of Buddhism. In his work *On the Destructibility of the Soul*, Fan said, "The body is the substance of the soul; the soul is the function. The relationship of the soul to its substance is like that of keenness to a knife, while the relationship of the body to its function is like that of a knife to keenness. What is called keenness is not the same as the knife, what is called the knife is not the same as keenness. Nevertheless, there can be no knife if the keenness is discarded, nor keenness if the knife is discarded." Fan used this convincing analogy to show that the soul cannot remain if the body of a man is annihilated.

小一 little one See 大一.

小三世 three small ages The philosophy of history of Kang Youwei. Kang accepted and developed the theory of Three Ages (see 三世) of *Gongyang's Commentary on the Spring and Autumn Annals.* He maintained each of the three ages can further be divided into three small ages. These

three can further be extended into nine ages, then 81, then thousands, and then innumerable ages.

小心斋札记 Notes of the Caution Study Compiled chronologically by Gu Xiancheng of the Ming Dynasty, it is a book chiefly containing Gu's notes in study and records of his answers to questions by his disciples. In the book, he thought much of the Cheng brothers and Zhu Xi, but little of Wang Yangming and Buddhism. According to him, the fundamental principle was nothing but the goodness of nature.

小成 small completion ① Also translated into "little accomplishment," it is a term from *The Book of Changes* which says in *Appended Judgements* (*I*), "It takes 18 changes to form a hexagram. The formation of the eight trigrams constitutes the small completion." That is to say, the formation of the eight trigrams is only the early stage; and the formation of the 64 hexagrams symbolizes all things in the universe. ② A term used by Master Zhuang to refer to humanity and righteousness, who said in *On the Equality of Things* of *The Book of Master Zhuang*, "The Way is obscured by small completion. Speech is obscured by eloquence."

小同异 little similarity-and-difference See 大同异.

小体 smaller self See 大体.

小取 Minor Illustrations The title of the 45th chapter of *The Book of Master Mo*, which is one of the six chapters that make up *Moist Canon*. This chapter concentrates a large part on the discussions of dialectic, such as purpose, function and methodology. The purposes and functions are as follows: to distinguish between right and wrong; to distinguish between ordered and disordered government; to distinguish between similarity and difference; to examine names and actualities; to differentiate between beneficialness and harmfulness; and to settle what is uncertain. As for the methods, there are seven: probability, hypothesis, imitation, comparison, parallel, analogy, and extension.

小国寡民 small country with few inhabitants The ideal society advocated by Master Lao, who said in the 80th chapter in *The Book of Master Lao*,

"Given a small country with few inhabitants.... Though there might be boats and carriages, no one would go in them. Though there might exist weapons of war, no one would drill with them. Let people return to the use of knotted cords.... The neighbouring state might be so near at hand that one could hear the cocks crowing in it and the dogs barking, but the people would grow old and die without ever having been there."

小知 petty knowledge A term used by Zhang Zai to refer to the visual and auditory knowledge. See 见闻之知.

小经 small classics See 大经 I.

小故 minor cause See 大故.

小乘 Small Vehicle School Hinayana in Sanskrit, it is one of the two main Buddhist schools started in the 1st century in India, the other being the Great Vehicle School. The school, which emphasizes individual salvation and negates the reality of permanent self and things, continues in Ceylon, Burma, Siam, and Cambodia, hence is known as the Southern Buddhism.

小象 Small Symbolism A term from *The Book of Changes*, referring to the commentaries on the lines of the 64 hexagrams. See 象传.

小康 Minor Prosperity Also translated into "Small Tranquility" by some scholars, it is a term from *The Evolution of Rites*. It referred to an age next to the Age of Great Unity. According to the treatise, in the Age of Minor Prosperity the Great Way fell into obscurity; the world was divided into families; each loved but his own parents and treated as children only his own children; people accumulated wealth and exerted their strength for their own advantage. So in such an age people must be restrained with rites though the society was in a relatively good order. The period of Yu, Tang, and Zhou belonged to the Age of Minor Prosperity. See 大同.

小德 small virtues Small moral principles that may be followed somewhat unstiffly. See 大德.

小戴记 Book of Rites by Dai the Younger See 大戴记 and 礼记.

小戴礼记 Book of Rites by Dai the Younger See 大戴记.

飞鸟之景未尝动 Shadow of a flying bird never moves One of the 21 argu-

ments of the Dialecticians of the Warring States period recorded in *The Book of Master Zhuang*.

习学记言　Notes in the Study of Ancient Learning　A work by Ye Shi of the Southern Song Dynasty. In 50 volumes, the work contains Ye's comments on the classical books and scholars of the past dynasties. It is greatly characteristic of Ye's critical spirit. In it, Ye criticized some of the views of Master Lao, Master Meng, the Cheng brothers, Zhu Xi and some of Taoism and Buddhism. Meanwhile he stressed the importance of utility.

马丹阳　Ma Danyang(1123—1183)　A Taoist priest of the Jin period. A disciple of Wang Chongyang, Ma, a native of Ninghai(the present Muping, Shandong Province), was one of the eminent masters of the Perfect Realization School and the representative of the 2nd generation of the school. After the 7th generation, the school split into various sects, and Ma was worshiped as the founder of the Immortal-Encountering Sect. His main works are *An Anthology on Gradual Enlightenment* and *A Precious Anthology from the Dongxuan Tradition*.

马有卵　Horse has eggs　One of the 21 paradoxes of the Dialecticians of the Warring States period listed in *The Book of Master Zhuang*. This argument, based on the similarity principle of Hui Shi, means that it might have or may become an oviparous creature from the view of evolutionism, though it is an viviparous one now.

马克思传　Biography of Marx　A work by Li Ji. In three volumes, the work was published, volume by volume, in 1926, 1930 and 1932. It made an account of Marx's life, his theory, and his works. It exerted great influence in the 1930s and the 1940s.

马克思的历史哲学　Marx's Philosophy on History　A treatise written by Li Dazhao in 1920, which briefly introduced historical materialism of Marx.

马克思学说　Marxist Doctrines　A treatise written by Chen Duxiu and published in *New Youth* on July 1, 1922. In four parts, it introduced Marxist theories of surplus value, historical materialism, class struggle, and the dictatorship by labourers.

马克思学说的批评　Criticism of Marxist Doctrines　An article written by Huang Lingshuang and published in *New Youth* in May, 1919. From the standpoint of anarchism, the article criticized the three components: historical materialism, Marxist economic theories and scientific socialism.

马克思学说研究会　Society for the Study of Marxism　Also known in English as "Research Society of Marxism," it is a research society established on November 17, 1921 by Deng Zhongxia and other 18 students of Beijing University. Guided by Li Dazhao, it publicized Marxism and organized students to study Marxist works. Later many workers also joined it. It lasted to the end of 1925.

马坚　Ma Jian(1906—1978)　Styled Zishi, Ma Jian, a native of Gejiu of Yunnan Province, was a scholar from the Hui Nationality. He studied in Egypt from 1931 to 1939. Back to China in 1939, he began his teaching career as a professor in Beijing University. He translated many works from Arabic into Chinese, chief ones being *The Koran*, *A History of Islamic Philosophy*, *Philosophy of Islam*, and *A Comprehensive History of Arab*.

马注　Ma Zhu(1640—1711)　A scholar of the Hui Nationality of the transitional period from the Ming to the Qing Dynasty. Styled Wenbing and literarily named Zhongxiu, Ma was a native of Jinchi(the present Baoshan, Yunnan Province). He was well versed in Islamism, Buddhism and Confucianism and once taught Neo-Confucianist learning of mind and nature. His most famous work is *Islamic Guide*.

马建忠　Ma Jianzhong(1845—1900)　A reformer and scholar of the late Qing Dynasty. Styled Meishu, Ma was a native of Dantu of Jiangsu (the present Zhenjiang, Jiangsu Province). In childhood he, as others, learned Confucian classics. Later, when he saw the Western powers repeatedly bully China, he began to study Western science and technology in the hope to make China strong. In 1876 he went to France and studied there for a few years. On the return, he became an assistant of Li Hongzhang in the Strengthening Movement. He maintained that the most important thing for a country was prosperity and strength. So he encouraged learning from West-

ern science and developing industry and commerce in China. As a scholar, he wrote the first systematic grammar of Chinese. His philosophical work is *A Record of Writings and Travels in the Shike Studio.*

马复初 Ma Fuchu(1794—1874) An Islamic scholar of the Hui Nationality of the Qing Dynasty. Ma's given name was actually Dexin, Fuchu being his style. Ma, a native of Xiaguan, Yunnan Province, received an Islamic education at home from his childhood and was well versed in Islamic scriptures and wrote much on Islamic classics, such as *Collected Essentials of the Four Canons* and *Maxims Awakening the World.*

马祖 Ma Zu(709—788) A Buddhist master of the Tang Dynasty, whose given name was DaoYi. When he propagated Buddhism in Kaiyuan Temple in Jiangxi he contributed a lot to the rising of the Chan Buddhism and thus was popularly known as Zu, meaning "ancestor," for people regarded him as one of the Buddhist ancestors. So later he was also called Ma Zu of Jiangxi. He emphasized that mind is Buddha, and that no other Buddha exists outside mind and no other mind outside Buddha. After his death he was honorifically titled Chan Master Da Ji.

马理 Ma Li(1474—1555) Styled Boxun and literarily named Xitian, Ma Li, a native of Sanyuan in Shaanxi Province, was a scholar and one of the important members of the Sanyuan School. He is famous for the inheritance of the theory of the application of earnestness and the exhaustive study of principle of Neo-Confucianism.

马联元 Ma Lianyuan(1841—1895) A scholar of the Hui Nationality of the late Qing Dynasty. Styled Zhiben, Ma was a native of Xinxing, Yunnan Province. Born into a family traditionally expert in Islamic scriptures, Ma had a good mastery of Arabic and Persian and became an expert and teacher of the scriptures at the age of 22. In the following dozens years over 1000 students studied Islamic doctrines under him. He also wrote much on the scriptures, such as *A Commentary on the Islamic Canon* and *Verified Distinction on Principles.*

马瑞辰 Ma Ruichen(1782—1853) A Confucian classicist of the Qing Dy-

nasty. Styled Yuanbo, Ma was a native of Tongcheng of Anhui. After years of official career, he returned to his hometown and concentrated himself to the classical study. Then he gave lectures in the White Deer Cave Academy in Jiangxi, the Yishan Academy in Shandong, and the Luyang Academy in Anhui. He was famous for his commentary on *The Book of Songs* titled *A Comprehensive Explication of the Book of Songs of Mao's Version and its Commentaries*.

马端临 Ma Duanlin(1254—1323) A historian of the early Yuan Dynasty. Styled Guiyu, Ma was a native of Leping of Raozhou(in the present Jiangxi Province). In his thirties he began to compile *A General Examination of Historical Literature* which took him 20 years. He paid great attention to the validity of historical documents. He maintained that history has its own developing tendency and no sages can change or influence it.

马德新 Ma Dexin See 马复初.

马融 Ma Rong(79—166) Styled Jichang, Ma was a native of Maoling (the present Xingping of Shaanxi Province). Flourishing as a scholar and official of the Eastern Han Dynasty, he was a man of profound learning and was popularly known as a versatile scholar, for he made commentaries on many of Confucian classics, such as *The Book of Changes*, *The Book of History*, *The Book of Songs*, *The Analects*, *The Book of Filial Piety*, *The Book of Rites*, *The Rites of Zhou*, and *Ceremonies and Rituals*. He was also a teacher of more than 1000 students, among whom, Zheng Xun and Lu Zhi were the most outstanding.

子华子 Master Zihua(?—?) A philosopher and native of Wei of the Warring States period. Records have it that his surname was Cheng, and his given name was Ben and Zihua was his style. Influenced by Yang Zhu, he put forward the concepts of valuing life and the completeness of living. He said, "Completeness of living is the best. Life that is incomplete is second to this. Death comes next.... What is called completeness of living is a life in which the six desires all reach a proper harmony." His doctrines are close to those of Taoism.

子产 Zichan(?580－522BC) A politician and thinker of the Spring and Autumn period. His name was Gongsun Qiao, Zichan being his style. After he became prime minister of Zheng in 543 BC, he carried out reforms in politics and economy and Zheng became powerful very soon. He laid great emphasis on rites, arguing that rites constitute the standard of Heaven, the principle of earth, and the conduct of man. He also said, "The Way of Heaven is distant while the way of man is near. We cannot reach to the former; what means have we of knowing it?" This shows that he was opposed against the prevailing ideas about Heaven, gods, and spirits at that time.

子贡 Zigong(520－456BC) A disciple of Master Kong. His name was Duanmu Si with Zigong and Zigan as his styles. A native of the State of Wei (the present Puyang, Henan Province), he is said to have been quite eloquent and often traveled between the states. So *The Record of the Grand Historian* reads, "Zigong could well establish the State of Lu, throw the State of Qi into disorder, destroy the State of Wu, strengthen the State of Jin and make the State of Yue a dictator."

子罕 Zihan(? －?) A native of Song of the Spring and Autumn period, whose given name was Yue Xi. According to *Zuo's Commentary*, he once said, "Heaven has produced the five elements which supply men's requirements, and men should use them all. Not one of them should be dispensed with." This denied the theory popular at that time that gods created everything.

子张 Zizhang(503－?BC) ① The styled name of Zhuansun Shi, a native of Yangcheng of the State of Chen (the present Dengfeng, Henan Province). A disciple of Master Kong, he wandered from state to state with his teacher. *The Analects* recorded his words on ethics. He said in the 19th chapter, "A scholar, facing threatening danger, should be ready to sacrifice his life. Facing the opportunity of gain, he should think of righteousness." Again, he said, "A superior man should honor the talented and virtuous and tolerate all of the other people. He should praise the good and pity the incompetent." ② The title of the 19th chapter of *The Analects*, in which some of

Zizhang's words are recorded.

子学 learning of the philosophers See 诸子学.

子学时代 Period of the Philosophers A term used by Feng Youlan to refer to the period from pre-Qin to the early Han Dynasty. In the duration hundreds of philosophers appeared and put forward various theories, which resulted in an extremely flourishing situation in the history of Chinese philosophy. The period is thus called, in some sense, for the reason that the following period from then on to the end of the Qing Dynasty is called the Period of the Classics Study. See 经学时代.

子思 Zisi (483 − 402BC) A Confucian scholar and grandson of Master Kong. With Zisi being his style, his given name was Kong Ji. A student of Zeng Shen, Zisi was the teacher of Master Meng. He inherited and developed his grandfather's doctrine of the mean and laid special stress on the virtue of sincerity. He said, "Sincerity is the end and beginning of things; without sincerity there would be nothing." *The Book of Zisi*, which had long been lost, was attributed to him. According to some scholars, *The Doctrine of the Mean*, one of *The Four Books*, was also his creation, which is not based on convincing facts.

子莫 Zimo (? −?) A Confucianist of the early Warring States period. His family name was Zhuansun and Zimo was his given name. Contemporary with Zisi, Zimo is said to have advocated the doctrine of the mean.

子夏 Zixia (507−?BC) The styled name of Bu Shang, Zixia was a native of the State of Jin or the State of Wei, and a disciple of Master Kong. For a time, he served as magistrate of Qufu (in the present Shandong Province). Tradition has it that it was he who handed down *The Book of Songs* and *The Spring and Autumn Annals*. At least, he once made some comments on the two works. After the death of his teacher, he taught Confucianism in Xihe area of the State of Wei, and Li Ke, Wu Qi and Prince Wen of Wei were his students. He advocated the views that death and life are determined by Heaven's mandate, and riches and honors are at the disposal of Heaven. He also maintained one should never transgress the boundaries of the great

virtues, but in the small virtues one needn't be very stiff.

子桑伯子 Master Sang Bozi See 桑户.

子游 Ziyou(506—?BC) The styled name of Yan Yan who was also styled Shushi. Ziyou was a native of the State of Wu and served for a time as magistrate of Wucheng(the present Feixian County, Shandong Province). A disciple of Master Kong, he is said to have encouraged the teaching of the rites and music and have been good at writing.

子路 Zilu(542—480BC) The styled name of Zhong You who was also styled Jilu. Zilu came from Bian of the State of Lu (the present Sishui of Shandong Province). A disciple of Master Kong, he was candid and courageous in character and was praised by Kong, "Only Zhong You can settle a case on the ground of the words from one side." He was killed in the internal strife of the nobility by Duke Zhuang of Wei.

乡村建设理论 Theory of Rural Reconstruction A book written by Liang Shuming and published in 1937. Also titled *The Future of the Chinese Nation*, the book was, actually, a collection of Liang's lectures made from 1932 to 1936. The book maintains that the Chinese people traditionally lays great emphasis on the noble morals and friendships, and that, in life, they are enterprising and think highly of principle and rationalism. So China should recover its traditional culture and spirit which have been crumbled and given up in modern times and carry out the traditional rural reconstruction instead of taking the road of the West. And only in this way can China have a bright future.

乡愿 vulgar and hypocritical person A term from Master Kong who said in *The Analects*, "Vulgar and hypocritical persons are those who cause moral degeneration." Master Meng explained the term clearly. According to Meng, such a person is usually magniloquent, flattering, and even says yes before the evil and wicked. Kong and Meng sharply criticized such kind of persons because they did not follow the virtues of propriety, righteousness, humanity, and faithfulness.

乡陵氏 Xiang Lingshi Another way to call Deng Lingshi. See 邓陵氏.

四 画 Four Strokes

比相生间相胜 Each element in turn produces the next and is overcome by the next but one in turn This is Dong Zhongshu's theory of the production and overcoming of the five elements, which is a little different from that of other philosophers'. According to Dong, the first is wood, then fire, earth, metal, water in succession, each in turn producing the next, but being overcome by the next but one in turn.

支那内学院 China Institute of Inner Learning Also translated into "Buddhist Institute of China" or "China Buddhist Academy," it is a Buddhist institute established by Ouyang Jingwu in July, 1922 and stopped in 1952. It was thus named because some Buddhist monks and lay men regarded Buddhism as Inner Learning.

支娄迦谶 Lokaraksha See 支谶.

支遁 Zhi Dun(?314—366) A Buddhist master and founder of the Sect of Matter As Such of the Prajna Buddhism of the Eastern Jin period. Styled Daolin, Zhi, whose original surname was Guan, was a native of Chenliu (near the present Kaifeng, Henan Province) or Linlü(the present Linxian County, Henan Province). For generations his family had been devotees of Buddhism. He left his family and became a monk at the age of 25 and concentrated himself on the Prajna Sutras. Later he composed *A Treatise on Wandering in the Mystery Without Departing from Matter As Such* and maintained that as to the nature of matter, matter is not matter of itself; not being so in itself, though seemingly matter, it is really empty; and that in the same way knowing does not know of itself. That is to say, matter and mind are both empty as to their natures, and they have no need to be destroyed in order to become so. Zhi also wrote *On the Sage Not Arguing or Possessing Knowledge* and other works, but all were lost long ago.

支谦 Zhi Qian(? —?) A great translator of Buddhist sutras of Kingdom Wu of the Three Kingdoms period. Styled Gongming, Zhi was well-versed

in Buddhist sutras and had a good mastery of six languages. His chief translations were *Vimalakirti Sutra*, *Amitabha Sutra* and *Prajna Sutra*.

支道林 Zhi Daolin See 支遁.

支讖 Lokaraksha (? —?) A Scythian monk of the late Eastern Han period, whose form of this calling is shortened from 支娄迦讖. He came to Luoyang in the 160s and started to translate into Chinese Buddhist scriptures, especially those of the Great Vehicle School. It was just from that time that the Great Vehicle Buddhism began to spread in China. His main translations are *Surangamasamadhi Sutra* and *Prajnaparamita Sutra*.

云笈七籤 Bookcase with Seven Labels A great Taoist collection of 122 volumes compiled by Zhang Junfang of the Northern Song Dynasty. In 1019, Zhang headed and completed the compilation of *The Celestial Precious Treasury of the Great Song Empire* under imperial auspices. On the basis of the series of 4565 volumes, Zhang collected the basic and important Taoist writings and doctrines and compiled the work classified according to the content. See 张君房.

云雾 cloud and fog A philosophical term of the Miao Nationality. According to the Miao people, they are the origin of the universe and all things in it.

元 I. origin A term used to refer to the beginning of heaven and earth, and all things in the universe. Dong Zhongshu stated in his *Luxuriant Gems of the Spring and Autumn Annals*, "*The Spring and Autumn Annals* changes one into origin. " What is called "origin" means the very beginning.... This origin is like a source. Its significance is that it permeates heaven and earth from the beginning to the end.... Therefore "origin" is the root of all things. **II. primordial force** A shortened form of 元气. See 元气.

元气 primordial force Also translated into "primal force" or " primal ether," it is a term used in ancient philosophy to refer to the primary element that forms heaven and earth and all things in the universe.

元世祖 Emperor Shi Zu of the Yuan Dynasty See 忽必烈.

元会运世说 doctrine of cycles, epochs, revolutions, and generations A

doctrine by Shao Yong of the Song Dynasty. Based on his *Diagram of What Antedates Heaven* and the Study of Emblems and Numbers, the relationship of the four periods to one another is as follows: 12 generations = one revolution, 30 revolutions = one epoch, 12 epochs = one cycle, in which the numbers are analogous to that of the earthly branches, days, months, and year. According to the correlation, one cycle = 12 epochs = 360 revolutions = 4320 generations = 129600 years, which makes up one complete period of growth and decay. When one comes to an end, a new one, which also means a new world, will begin. See 邵雍.

元会说　doctrine of cycles, epochs, revolutions, and generations　A shortened form of 元会运世说. See 元会运世说.

元亨利贞　supremacy, success, potentiality and perseverance　Also translated into "origin, prosperity, advantage, and uprightness," it is the comment or interpretation of the qian hexagram in *The Book of Changes*. In history scholars have various interpretations of them. Some compared them to spring, summer, autumn and winter, while some compared them to humanity, righteousness, propriety and wisdom.

元知　intuition　A term used by Yan Fu to translate the Western philosophical term "intuition."

元命　great mandate　Another way to term 天命 in Chinese. See 天命.

元始天尊　Celestial Worthy of the Original Beginning　A term of Religious Taoism referring to the first God who taught the Way to all other immortals at the original beginning of heaven and earth in the Jade Pure Heaven. So he is also called the Celestial Worthy of the Original Beginning of the Jade Pure Heaven.

元结　Yuan Jie (719 — 772)　A thinker of the Tang Dynasty. Styled Cishan, Yuan put forward ideas of transformation in *The Book of Master Yuan*: 1. Mutual transformation between being and nonbeing; 2. Transformation of being into nonbeing; 3. Transformation of nonbeing into being; 4. Endless transformation and retransformation.

元朝秘史　Secret History of the Yuan Dynasty　See 蒙古秘史.

元精 **vital force** The most essential part of the primordial force. According to Wang Chong of the Han Dynasty, heaven and earth are made up of the primordial force while man is made up of the vital force.

无 **nonbeing** one of the key concepts in Taoist philosophy which is usually used in opposition to being. See 有无.

无二 **non-dual dharma gate** See 不二法门.

无己 **no self** A concept from Master Zhuang which means no subjective thinking and be in the state of unity with the universe. Zhuang said in the first chapter *The Happy Excursion* of *The Book of Master Zhuang*, "Suppose there is one who chariots upon the normality of the universe, rides upon the transformation of the six elements, and thus makes excursion in the infinite, what has he to depend upon? Therefore, it is said that the perfect man has no self; the spiritual man has no achievement; the sage has no name."

无为 **inaction** Also translated into "nonaction," or "inactivity," it is a basic and key concept in Taoism, which is usually understood as no unnatural action rather than complete passivity. According to Master Lao, the origin of the universe is the Way and the Way never acts, yet there is nothing it cannot do. And man should also follow the Way and adopt inaction in personal as well as in social life. So he said in the 2nd chapter of *The Book of Master Lao*, "The sage relies on inaction to do everything and carries on wordless teaching." Master Zhuang followed the theory.

无为而无不为 **By inaction there is nothing that cannot be done** Also translated into "Do everything by doing nothing," it is a basic concept of Taoism. Master Lao first used the term in the 37th chapter in *The Book of Master Lao*, saying, "The Way does nothing yet everything is done through it." Later Master Zhuang and other Taoist philosophers accepted and developed the doctrine. See 道.

无为而治 **government by inaction** A viewpoint of Taoism on the society and politics. Master Lao maintained that people are difficult to govern because those above them always interfere on one hand, on the other, people

have desires and knowledge; if people are desireless and knowledgeless, and the ruler gets rid of laws and of the virtues of humanity and righteousness, and acts through inaction, that is to say to govern by inaction, the society will be in good order.

无为法 noncausative truth Also translated into "inactive law" from the Sanskrit word Asamskrtadharma, it is a Buddhist term referring to the eternal state not conditioned by any cause or effect. In fact, it implies the same as nirvana, dharma-nature and reality.

无心 mindlessness A term used by Master Zhuang to refer to the realm of inaction that people should try to seek and reach.

无以人灭天 Do not let what is human harm what is heavenly Also translated into "Do not let what is of man obliterate what is of nature," it is a term used by Master Zhuang. He said in the chapter *Autumn Floods* of *The Book of Master Zhuang*, "The heavenly is internal. The human is external.... Horses and oxen have four feet — this is what I mean by the heavenly. Putting a halter on a horse's head, or a string through an ox's nose — this is what I mean by the human. Hence, do not let what is human harm what is heavenly; do not let what is purposeful harm what is fated." Here, Zhuang is actually proving the idea that "realizing what is inevitable as the appointment of fate and to be content with it."

无以小害大 Great must not be injured for the small A concept of Master Meng in *The Book of Master Meng*. The 11th chapter reads, "There is no part of his body which a man does not love.... Some parts are noble, and some ignoble; some great and some small. The great must not be injured for the small, nor the noble for the ignoble." Here, according to Meng, the great and noble refers to humanity, righteousness, propriety and wisdom while the small and ignoble to food.

无平不陂,无往不复 There is no plain without bumps; there is no going without return A concept from *Tai Hexagram* of *The Book of Changes* to imply that things can transform from bad to good, or vice versa.

无功 no achievement A concept from Master Zhuang which means con-

forming to nature and thinking nothing of achievements. See 无己.

无用之用 use of the useless Also translated into "usefulness of the useless," it is a term used by Master Zhuang to refer to the great uses beyond the worldly ones in *The Book of Master Zhuang*. The chapter *Human World* reads, "The mountain trees cause themselves to be cut; the grease causes itself to be burned. The cinnamon is eatable, and so it gets cut down; the lacquer tree is useful, and so it gets hacked. All men know the use of the useful, but nobody knows the use of the useless."

无对 no counterpart A term from Neo-Confucianism of the Song Dynasty, which suggests that something very noble and high has no equal, or has no opposite. Cheng Hao was the first man to use the term, saying, "Students must first comprehend humanity. A man of humanity is undifferentiably one with other things. Righteousness, propriety, wisdom and faithfulness all are part of humanity.... This Way has no counterpart among things, even the word 'great' is not the one to express it." Zhu Xi held that the Supreme Ultimate has no counterpart, while Wang Shouren maintained that the intuitive knowledge has no counterpart.

无因论 theory of causelessness A concept of Guo Xiang. Guo maintained that since nonbeing is nonbeing, it cannot produce being; yet before being itself has yet been produced, it cannot go on to produce other things; what, then, produces things? They spontaneously produce themselves. Everything is spontaneously what it is called natural. And to be natural means not to be made to be so. In other words, he meant that things are spontaneously what they are; there is nothing that causes them to be such. This theory, actually, provides proof for his theory of self-transformation. See 独化.

无名 nameless Also translated into "unnamable," it is a Taoist term from *The Book of Master Lao*. When Master Lao talked about the Way, he said that he was forced to give it the name Tao, for he did not know its name or how to call it. So at the very beginning of the book, he said, "The term Tao that is thus used is not the invariable term(Tao). The names that are thus given are not invariable names. Nonbeing is the term given to what

heaven and earth were produced from while being is the term given to what rears all things in the universe." This shows that Master Lao held that the Way is the all-embracing fundamental principle of all things, so it cannot be called a thing in the usual sense but nonbeing. At the same time, however, the Way is what has produced the universe, so, in a sense, it may also be called being. For this reason the Way is thought of as both being and nonbeing. Nonbeing refers to its essence; being refers to its function. But the most popular saying is that heaven, earth, and all other things in the universe are produced from being, and being is the product of nonbeing. So nonbeing is an equivalent to the Way. As Master Lao, again, said, "The Way is eternal, but nameless," and "the Way is concealed in the nameless." The nameless is clearly equal to nonbeing and the namable to being. From this comes the saying that the nameless is the beginning of heaven and earth and the namable is the mother of all things. Therefore, the nameless, which is used in opposition to the namable, is an alternative name of the Way.

无名论 On the Nameless Also known in English as *Treatise on the Nameless*, it is a treatise by He Yan of the Three Kingdoms period. Some scholars believe it is part of He's *On the Classic of the Way and its Virtue*. The piece as a whole having been lost, only its fragments can be seen in *The Book of Master Lie*. The treatise holds that "the nameless is the Way; the Way never possesses anything, but since the beginning of the universe it has possessed all things and yet it is still called the Way because it can exercise its ability not to possess them. Therefore, although it dwells in the realm of the namable, it shows no sign of the nameless." So essentially the Way has no name.

无尽缘起 unlimited causation See 法界缘起.

无极 Ultimate of Nonbeing Also translated into "Ultimateless," "Non-Ultimate," or "Limitless," it is a term referring to the primitive state of the universe, which was formless and chaotic. Master Lao first used the term in *The Book of Master Lao*, which reads in the 28th chapter, "... return to the Ultimate of Nonbeing." Neo-Confucianism of Song absorbed the idea

and developed it. Zhou Dunyi maintained that the Ultimate of Nonbeing was also called the Supreme Ultimate which was regarded by Neo-Confucianists as the eternal and fundamental source of all things and the universe. See 太极图说.

无极而太极　Ultimate of Nonbeing is also called the Supreme Ultimate This is the 1st sentence of *The Explanation of the Diagram of the Supreme Ultimate*(see 太极图说). In the early days of the Song Dynasty, there existed two different editions of *The Explanation*. As for the 1st sentence, one is "The Ultimate of Nonbeing is also called the Supreme Ultimate." In the other, it is "From the Ultimate of Nonbeing came the Supreme Ultimate." The two forms are obviously quite different in sense, which, in history, evoked heated debates. Now it is still a question in controversy.

无何有之乡　land of nothing Also translated into "land of nowhere" or "land of not-even-anything," it is a term used in *The Book of Master Zhuang*. The 7th chapter tells a story: Tian Gen was traveling the Yinyang Mountain. When he reached the Liao River he happened to meet a nameless man; to whom Tian said, "I beg to ask about how to govern the world." "Get away, you low fellow!" said the nameless man, "What a weary question is yours! I'm just about to set off with the Maker of things. And when bored, I would ride the bird of ease and light and fly beyond the world, wandering in the land of nothing and living in the domain of nothingness. Why do you come to disturb my mind with such a question?" The story shows that Zhuang was wearied of the world and wanted to seek the spiritual tranquility.

无何集　No-Particular-Reason Writings A work by Xiong Bolong of the Qing Dynasty. In 14 volumes the work criticizes religions and superstitions and advocates atheism. The first 12 volumes include the classified passages and writings by Wang Chong that criticized gods, spirits, and the ideas that gods and spirits could mete out fortunes and disasters, and Xiong's comments on them. The 13th volume contains writings by other authors on severe criticism of Buddhism. Writings in the last volume were chiefly written

by Xiong's son, Xiong Zhenghu and were intended to praise Wang Chong's *Balanced Inquiries*.

无我 non-self Also translated into "no ego" from the Sanskrit word "Anatman," it is one of the key concepts of Buddhism, which means that any thing in the universe has no ultimate reality of its own, but the reality of the self in the transcendental realm, for the empirical self or ego is merely an aggregation of various elements, and with their disintegration it ceases to exist. Other translations of the term are 非我 or 非身.

无其器则无其道 Without concrete things there cannot be the Way A concept of Wang Fuzhi to refute Zhu Xi's theory: Without its Way there cannot be concrete things. According to Wang, the Way cannot exist without concrete things and the changing of concrete things will surely result in the changing of the Way, which shows Wang's progressive thought of dialectics.

无明 non-enlightenment Also translated into "original condition of ignorance" from the Sanskrit word Avidya, it is a Buddhist concept referring to the ignorance before being enlightened. It is the first link of the Twelve Causes that bring about transmigration. In this stage, people mistake illusory phenomena for realities.

无政府主义论战 Debate on Anarchism An influential debate on Marxism and anarchism between Marxist and Anti-Marxist groups after the May 4th Movement which lasted more than a year. Chen Duxiu, Li Dazhao, Zhou Enlai, Cai Hesen, Wang Ruofei, Xiang Jingyu and many others who followed Marxism wrote articles and treatises to criticize anarchism. The debate widely publicized Marxism in China.

无故从有故 He who has no cause follows the one who has it One of the debating principles put forward by Master Mo. He said in the 39th chapter of *The Book of Master Mo*, "He who has no cause follows the one who has it. He who has no knowledge follows the one who has knowledge. Running short of argument, he should acknowledge his defeat; seeing good, he should be converted." This was the first time that Mo attached importance

to "cause" from the point of view of logic. Later Moists accepted and developed the concept.

无厚 no/without thickness One of the propositions of the Dialecticians in the pre-Qin period. Master Zhuang says in the 3rd chapter of *The Book of Master Zhuang*, "The edge of a knife is without thickness." Hui Shi also discussed the proposition: To be without thickness means the extreme of thinness, which carries to its farthest limit, just as the plane of geometry. What is without thickness cannot be three dimensional, but can be two-dimensional, so it is possible to extend over 1000 *li*. See 历物十事.

无厚不可积也，其大千里 What has no thickness cannot be increased in thickness, yet it can extend a thousand *li* in dimension One of Hui Shi's logical propositions. See 历物十事 and 无厚.

无思 absence of thought A Neo-Confucian expression first used by Li Ao of the Tang Dynasty in *An Essay on Returning to Nature*. He said, "At the moment of quiescence when the absence of thought is resulted in the mind, the state of 'fasting and abstinence' will be reached. If one can realize that the original condition is that of the absence of thought and if one can remain silently immovable with the separation both from movement and quiescence, one will get into the state of perfect sincerity." According to Li, the first step in the self-cultivation is to reach the realization of the absence of thought in mind which only represents a relative kind of quiescence; the second step is one's realization of the original condition and get into the state of perfect sincerity and enlightenment. Zhou Dunyi of the Song period developed the idea, saying, "The absence of thought is the root, and the penetrating activity of thought is its application.... He who can penetrate everything in the state of the absence of thought is a sage." Clearly, Zhou maintained the process of cognition is from the cultivation of thinking to the state of no thinking or the absence of thought. Zhou's viewpoint was obviously influenced by Taoism.

无待 have to depend on nothing A term used by Master Zhuang in opposition to "have to depend on something." See 有待.

无神论 On Atheism A philosophical treatise by Zhang Binglin. Published in *People's Journal* in 1906, the writing chiefly refuted the theism of Christianity and Brahmanism.

无能子 Book of Master Wuneng Also translated into *Book of Master Incapability*, it is a Taoist book by a recluse of the late Tang Dynasty whose real name is not known. In three volumes of 34 writings, the work advocates the theory of spontaneity, inaction, and the equality of all people, and criticizes the sage and the wise for their classifications of social positions.

无常 impermanence Translated from the Sanskrit word Anitya, it is a Buddhist term referring to the idea that all things are impermanent in nature, for their birth, existence, change, and death never rest for a moment.

无欲 absence of desires Also translated into "desireless" or "having no desires," it is a concept first used in *The Book of Master Lao*. According to Lao, "If people never see such things as excited desires, their hearts will not be disturbed.... So the sage rules by making people give up knowledge and desires." In fact, what Lao means here is just to restrain one's desires and to discard the excessive, the extravagant, and the extreme. But Master Zhuang went farther. He thought that desires are harmful to man's nature and virtues. So he urged people to eliminate all their desires and return to simplicity. Zhou Dunyi of the Song Dynasty considered the complete absence of desires the highest principle of moral cultivation and the sole way to sagehood.

无情 having no emotions Also translated into "having no feelings," "having no affections," or "emotionlessness," it is a term used by Master Zhuang to show one's state in which one is completely indifferent to external happenings. The 5th chapter of *The Book of Master Zhuang* reads, "When I talk about having no emotions, I mean that a man does not allow likes or dislikes to get into his mind and do him harm internally. He just lets things be natural as they are and does not try to help life along."

无量世 innumerable ages A term used by Kang Youwei. Kang accepted and developed the theory of the Three Ages of *Gongyang's Commentary* (see

三世说), and maintained that each of the Three Ages can be further divided into three ages; these three can be further extended into nine ages, then 81, then thousands and thousands, and then innumerable ages. Even after the arrival of the Age of Great Peace, there will still be many small ages.

天 heaven/Heaven Also translated into "nature," it is one of the most important terms in Chinese philosophy which has different implications in different schools or periods. ① A ruling or presiding Heaven. In the Shang and Zhou period, this "Heaven" was usually interpreted as anthropomorphic Heaven or God that had ultimate authority over the human world. *The Book of History* records the so-called speech of Tang (汤) which says, "The sovereign of the Xia Dynasty has many crimes and Heaven has commanded me to destroy him.... Fearing the Supreme God, I dare not but punish him...." Master Kong had a very firm belief in this "Heaven" and in *The Analects*, the word "天" almost exclusively meant the supreme, all-ruling Heaven. ② A material or physical heaven which is often spoken of in opposition to earth, such as in *The Book of Master Lao* and *The Book of Master Zhuang*. ③ A fatalistic Heaven, equivalent to the concept of fate and a term applied to all those events in human life over which man is unable to control. Master Meng, though his "Heaven" mostly signified the personal Heaven, referred to this when he said, "The accomplishment of a great deed must depend on Heaven." ④ A naturalistic heaven, which is equal to the word "nature." The "heaven" talked about in *A Discussion on Heaven* by Master Xun and *Balanced Inquiries* by Wang Chong belongs to this type. ⑤ An ethical Heaven, which is the highest principle of the universe. *The Doctrine of the Mean* refers to this implication when the opening sentence says, "What Heaven confers on man is called his nature." Neo-Confucianists of the Song and Ming period enhanced the view. To them, Heaven, principle, nature and mind are actually the same.

天人 heavenly man A term used by Master Zhuang to refer to those who do not depart from the Way and nature.

天人之分 distinction between heaven and man A viewpoint of Master

Xun. Going against the doctrine that Heaven had will and could control the human world pervasive during the Spring and Autumn and Warring States period, Master Xun laid stress on the differences between heaven and man, nature and human society, which was progressive at that time. See 天职.

天人之辨 debates on Heaven and man Lasting debates on the relationship between Heaven and man, between the Way of Heaven and that of man, and between man and nature. Many scholars advocated the doctrine that Heaven and man are in unity(see 天人合一), but some other scholars thought differently. In the Spring and Autumn period Zichan put forward the idea that the Way of Heaven is distant while the Way of man is near. Later Master Xun developed the theory and believed the distinction between heaven and man. Wang Chong, Liu Zongyuan, Liu Yuxi and Wang Fuzhi of later periods maintained that, more or less, the so-called heaven, actually, is made up of material force and is a natural one. See 天人交相胜 and 自然.

天人三策 Reply to Thrice-asked Questions on Heaven and Man See 举贤良对策.

天人不相胜 Heaven and man do not defeat each other Also translated into "Nature and man do not overcome each other," it is a concept of Master Zhuang who said in the 6th chapter of *The Book of Master Zhuang*, "What he likes is one. What he doesn't like is also one. What is one is one. What is not one is also one. He who knows the one is the follower of heaven. He who doesn't is the follower of man. Heaven and man do not defeat each other. He who knows this is a true and perfect man." Here the Master was actually telling that a true and perfect man can unify nature and man, and equalize all things. To him, there is no mutual opposition in all things. So Zhuang's unity of man with heaven is quite different from that of Dong Zhongshu and other Confucianists.

天人不相预 no interference with each other between heaven and man A term used by Liu Zongyuan of the Tang Dynasty. In order to refute the idealistic doctrine that Heaven had a presiding will and could mete out rewards and punishments by judging man's behaviour, Liu, as a materialistic schol-

ar, put forward the concept that the universe, including heaven and earth, was made of nothing else but material force, and heaven, one of the products of nature, had never made and could not make any deliberate interference with the human world.

天人同类 Heaven and man are of the same class Another form of 天人相类. See 天人相类.

天人合一 unity of man with Heaven Also translated into "unity of universe and man" or "unity of Heaven and man," it is an important concept referring to the unity of the Way of man with that of Heaven and the unity of nature with man. In different periods it meant differently. In the Shang and Zhou dynasties, Heaven was the personified god. It dominated the whole universe and man must follow its mandate. Master Meng of the Warring States period, on the basis of the theory about humanity, put forward the doctrine that the unity could be reached only by the cultivation of one's nature and such virtues as humanity, righteousness, propriety and wisdom. So he said in the 13th chapter of *The Book of Master Meng*, "He who has exercised his mind to the utmost, knows his nature. Knowing his nature, he knows Heaven." Dong Zhongshu of the Han Dynasty stressed the unity by inheriting and developing the ideas of *Master Lü's Spring and Autumn Annals* (see 天人感应,天人相类,人副天数). Since the Song Dynasty philosophers, such as Zhang Zai, Zhu Xi, Wang Yangming, all clung to Master Meng's theory while they laid emphasis on some other concepts. Taoists also advocated the unity. But they did not mean the same. According to Taoism, heaven is a natural one and man is part of nature, just as Master Zhuang said in the 2nd chapter of *The Book of Master Zhuang*, "Heaven and earth were born at the same time I was, and all things are one with me."

天人交相胜 mutual struggle between heaven and man One of the concepts put forward by Liu Yuxi of the Tang Dynasty in his philosophical essay *On Heaven*. In criticizing the doctrine of interaction between Heaven and man, he expounded that while heaven and man are both capable of many feats, neither is omnipotent, heaven can produce many things while man can con-

trol many things; so the relationship between heaven and man is that of mutual struggle and mutual use.

天人相类 Heaven and man are of the same class A concept from Dong Zhongshu. According to Dong, Heaven possesses wisdom, consciousness, and cognition. It creates human beings and every part of a person can be correlated with that of Heaven. So he said, "The fact that men can be called men derives from Heaven. Heaven is the first father of man. This is why man is to be classed with Heaven above."

天人感应 interaction between Heaven and man One of the basic doctrines of Dong Zhongshu. According to Dong, Heaven and man tally, respond, correlate mutually. Heaven possesses a free will and is able to confer rewards and punishments and to enforce its will when it wants; man, by his virtuous and righteous deeds, is able to obtain what he desires from Heaven. So Dong said, "Heaven has also its own emotions of joy or anger, sorrow or pleasure correspondent to those of man. Thus if classification is made, Heaven and man are of one." Again, "Heaven has yin and yang, and man, too.... Their Way is one." Therefore, all of the people, the ruling and the ruled, should do everything in accordance with Heaven's will, and thus, order and harmony will be brought about to the country and the world.

天力论 Heavenly power doctrine A concept in Mongolian philosophy which implies that human activities are controlled by the power of Heaven.

天下 World The title of the last chapter in *The Book of Master Zhuang*. Scholars have different ideas about its authorship. In the chapter, comments and summaries are made on the representative figures of all the philosophical schools in the pre-Qin period, such as Master Mo, Shen Dao, Master Lao, Hui Shi, Gongsun Long. Of course it mainly describes the thought of Master Zhuang.

天下为公 whole world as one community Also translated into "World is a community of all people" and "World is common to all," it is a term from *The Evolution of Rites* which indicates a political ideal of the ancients in China. According to the treatise, at the time when it was compiled, the Great

Way had fallen into obscurity and the world had been divided into families. People of all levels, from selfish motives, did everything for themselves or for their own families alone and tried their best to take hold of material benefits for their own advantage. Therefore, wars arose and disorder dominated the world. The author maintained that when the rites, righteousness, and justice were prevailing and followed by all people, that is to say, when the Great Way was in the most popular practice, the whole world would be like one community. In that society, men of talents, virtue, and ability would be selected, sincerity emphasized and harmony cultivated; everyone would have his proper place and work for the whole society.... All of this would result in a peaceful, good-ordered world of Great Unity (see 大同). Sun Zhongshan of modern times accepted the idea and elaborated it for his democratic theories and advocated that since the world is the community of all people, all men are equal and should have equal rights, which, in fact, functioned as the theoretical foundation for his objective that the feudal empire be overthrown and a republic be established.

天下郡国利病书 Merits and Drawbacks of Different Regions of the Empire A work compiled by Gu Yanwu, a thinker of the Qing Dynasty. Consisting of 120 chapters, the book is a miscellaneous one on many things, such as geography, water conservancy, matters of defense along the border, products of various regions, and tax. See 顾炎武.

天下惟器 Universe consists only of concrete things A term used by Wang Fuzhi of the Qing Dynasty. Wang, a materialistic philosopher, had a view about principle and material force quite different from, even opposite to, that of the Cheng-Zhu School of the Song Dynasty. He maintained that in the universe there are only principle and material force, which are identical with each other; the force is the vehicle of principle and the so-called Way is actually the evolutions of the yin and yang forces, two sorts of material force in the universe. Therefore, he said that the universe consists only of concrete things and that without concrete things there would not be the Way. See 王夫之.

天门 heavenly gate ① A Taoist term referring to the gate through which all natural things go and come, that is, the origin of all things. ② A term used by Master Zhuang to refer to the mind. Zhuang said in the 14th chapter of *The Book of Master Zhuang*, "If the mind cannot accept the fact, the heavenly gate will never open." Cheng Xuanying of the Tang Dynasty commented, "The so-called heavenly gate refers to the mind."

天不变道亦不变 Heaven does not change, nor does the Way A doctrine put forward by Dong Zhongshu of the Han Dynasty. It comes from the saying: The great source of the Way derives from Heaven; Heaven does not change, nor does the Way. Here, the Way, according to Dong, chiefly refers to the feudal ethical codes, such as the Three Cardinal Guides and the Five Constant Virtues. Contemporary interpretation of the saying is that Dong intended to express that the fundamental principles of the feudal government system would never change since Heaven would never change.

天文 I. astrology In ancient Chinese philosophy, it is often used to foretell the good or bad fortune of a person or a country, just as *A History of the Former Han Dynasty* says: Astrology is used to arrange in order the 28 constellations and note the progressions of the five planets and of the sun and the moon so as to record thereby the manifestations of fortune and misfortune. It is in this way that the Sage-Kings conduct government. **II. astronomy**

天文训 Instructions on Astronomy One of the essays in *The Book of Prince Huainan*. Mainly on astronomy and calendar, the writing also describes the Taoist cosmology and philosophy. It holds that material force is the source of all things. Material force includes the pure and the turbid, the yin and yang forces. The pure and yang force flying up turns into heaven while the turbid and yin force sinking down turns into earth. The yin and yang forces interact upon each other and produce all things in the universe. It argues that the Way, which is the law and cannot produce anything, comes from one. One cannot produce. It is divided into yin and yang. The interaction between yin and yang results in the production of all things.

Hence the saying: One gives birth to two, two to three, and three to all things.

天功 heavenly accomplishment Also translated into "heavenly effect" or "accomplishment of nature," it is a term used by Master Xun to refer to the natural effects that nature has in producing and rearing all things. Xun regarded heaven as a naturalistic one (see 天), so he said in the treatise *A Discussion on Heaven*, "All things acquire their harmony and have their lives; each gets its nourishment and develops to its appointed state. We do not see the cause of these occurrences, but we do see their effects: This is what is meant by being spirit-like. The results of all these changes are known, but we do not know the invisible sources: This is what is called heavenly accomplishment."

天乐 heavenly happiness Also translated into "happiness of nature," it is a term from Master Zhuang referring to the ideal happiness one obtains by reaching the state of harmony of one's innate nature with the naturalistic heaven. According to the chapter *The Way of Heaven* in *The Book of Master Zhuang*, "Comprehension of the qualities of heaven and earth can be called the great root and the great foundation. It is to be in harmony with heaven.... To be in harmony with heaven is the heavenly happiness."

天对 Answers to Questions about Heaven One of the philosophical works of Liu Zongyuan of the Tang Dynasty. The treatise was thus entitled because Liu intended to answer one by one the questions of Qu Yuan in *Questions about Heaven*. A naive materialistic philosopher, Liu maintained in the essay that the universe is constituted by dynamic material force and the evolutions and transmutations of things are the results of the interaction between the yin and yang forces. The treatise also refutes the doctrine of the interaction between Heaven and man. It argues that heaven is part of nature, which can never preside or control the human world, and that success or failure, fortune or misfortune of man are decided wholly by man himself.

天台宗 Tiantai School An important school of Chinese Buddhism founded by Zhi Kai and named after the Tiantai Mountain in Zhejiang Province where

Zhi lived and taught. Because it took *The Lotus Sutra* as its basic text, it is sometimes referred to as the Lotus School. As all schools of Buddhism, the Tiantai School teaches a middle way, but it achieves a typically Chinese synthesis. According to this school, dharmas(elements of existence) are empty because they have no self-nature and depend on causes for production. This is the Emptiness. But since they are produced, they do possess temporary and dependent existence. This is the Temporary Truth. Thus dharmas are both empty and temporary. This is the Truth of the Mean. Each truth involves the other two so that three are one and one is three. This mutual identification is the true state of all dharmas. In the realm of the temporary truth — that is the phenomenal world — all realms of existence, whether of Buddhas, men, or beasts, and all characters of being, such as cause, effect, and substance, involve one another so that each element, even an instant of thought, involves the entire universe. As put by the Buddhists, "The three thousand worlds are immanent in an instant of thought." Accordingly all beings are of the same Buddha-nature, and hence all are to attain Buddhahood eventually. The methods of attaining Buddhahood include both the method of concentration and that of insight. As one of the most famous early Chinese Buddhist schools, the Tiantai School lasted for several centuries. In the early ninth century it spread to Japan and in the late 11th century to Korea.

天地一指 Heaven and earth are one attribute An argument of Master Zhuang to refer to the equality of all things in the universe so as to oppose Gongsun Long's argument "a white horse is not a horse." Zhuang said in the chapter *On the Equality of Things* of *The Book of Master Zhuang*, "To use an attribute to show that attributes are not attributes is not as good as using a nonattribute to show that attributes are not attributes. To use a horse to show that a horse is not a horse is not as good as using a non-horse to show that a horse is not a horse. Heaven and earth are one attribute; all things are one horse."

天地之性 nature of Heaven and Earth Also called 天命之性，义理之性 and 本然之性, it is one of the most important concepts from Neo-Confucian-

ism. Used in opposition to physical nature, Zhang Zai of the Song Dynasty said, "When things exist, there then exists the physical nature. The conquest of the physical nature by goodness leads to the preservation of the nature of Heaven and Earth. Therefore in the physical nature there is that that the superior man denies to be his nature." Zhu Xi maintained that the nature of Heaven and Earth exclusively referred to principle(see 理) while the physical nature to principle mixed with material force, so the former could retain its transcendent purity while the latter might be corrupted by its contact with material force.

天地与我并生,万物与我为一　Heaven and earth are born at the same time as I was, and all things are one with me　A concept from *The Book of Master Zhuang*, the 2nd chapter of which reads, "There is nothing bigger than the tip of an autumn hair in the world, yet Mount Tai is small. No one lives longer than a dead new-born baby, yet Peng Zu of about 800 years old died young. Heaven and earth were born at the same time as I was, and all things are one with me." Some scholars maintain that this is Zhuang's relativism, while some others hold that it is Zhuang's intuitivist estheticism.

天地比　Heaven and earth are near　One of the paradoxes of Hui Shi or Deng Xi, which is intended to tell that things are relative. See 山渊平.

天地我立,万化我出　Heaven and earth are established by me and all transmutations issue forth from me　A saying by Chen Xianzhang of the Ming Dynasty. According to Chen who accepted Lu Jiuyuan's doctrines about mind, the whole universe lies within oneself, and the mind can embrace heaven, earth, and all things in the universe. So everything comes from one's mind.

天有常道,地有常数　Heaven has its constant way and earth has its constant dimensions　An idea of Master Xun who said in the 17th chapter of *The Book of Master Xun*, "Heaven does not suspend winter because people dislike cold; earth does not cease being vast because people dislike great distances.... Heaven has its constant way and earth has its constant dimensions." Here Xun is telling that natural laws have their own objectivity and

will not change according to one's likes or dislikes.

天师道　Way of the Celestial Masters　A school of Religious Taoism founded by Zhang Daoling of the Eastern Han Dynasty. Also called the Way of the Five Pecks of Rice (see 五斗米道), it honored Master Lao as its founder and *The Book of Master Lao* as its main scripture. It split into the northern and southern sects during the Northern and Southern Dynasties. The Northern Way of the Celestial Masters was represented by Kou Qianzhi who reformed the school by eliminating abuses from it and absorbed some Confucian ideas. Lu Xiujing, a Taoist priest in Jiangxi, also codified the Taoist liturgies and infused some Buddhist doctrines into it and formed the Southern Way of the Celestial Masters. The two sects lasted hundreds of years until they were replaced by the Way of Orthodox Unity in the Yuan Dynasty. See 张道陵,寇谦之 and 陆修静.

天网　heavenly net　Also translated into "heaven's net," it is a term from *The Book of Master Lao* to which the Way is compared. Lao says in the 73rd chapter, "The Way of heaven does not strive but none the less to conquer; nor speak, but none the less to get an answer; nor beckon, yet things come to it of themselves. Heaven is like one who seems to be always calm and at leisure, yet deft at planning. The heavenly net is wide and the meshes are coarse, yet nothing can slip through."

天行　movement of heaven　Also translated into "motion of heaven," it is a term from *The Book of Changes*. ① Used to refer to the movement and change of heaven or nature. It says in *Great Symbolism* of the chapter *Qian Hexagram*, "The movement of heaven signifies strength. The superior man, in accordance with this, should also constantly strive to become stronger." ② Used to imply the Way of Heaven. It says in Chapter 18, *Gu Hexagram*, "The end is the beginning; such is the movement of Heaven."

天行有常　Heaven operates with constant regularity　Also translated into "Heaven has a constant regularity of activity," it is a concept from the chapter *On Heaven* of *The Book of Master Xun*, which reads, "Heaven operates with constant regularity of its own. It did not exist for the sake of Yao, nor

cease to exist for the sake of Jie." This shows Xun did not believe the theory that heaven had its will and could dictate man to do this or that.

天论 On Heaven ① One of the treatises in *The Book of Master Xun* which reflects that, to some extent, Xun had a materialistic cosmology. He maintained that heaven is not an anthropomorphic god, but a purely natural and mechanical process running its own course. He said, "Heaven operates with a constant regularity of its own. It did not exist for the sake of Yao, nor cease to exist for the sake of Jie." If man could understand the distinction between heaven and man, man will not depend on heaven to govern a state or control disorder. He advocated that man should control heaven's conditions and changes and earth's material resources and utilize them. That is to say man should master their fate and try to conquer nature for his good. ② A philosophical essay by Liu Yuxi of the Tang Dynasty. In it, Liu elaborated the doctrine of material force. He held that there is not any place that is empty and there is not such a thing as nonbeing. The vacuity which seemed to be empty is actually full of material force. According to him, heaven could produce many things while man could control them, so the relationship between heaven and man is that of "mutual struggle" and "mutual use." The essay also criticizes Buddhist ideas such as the doctrine of emptiness and that of reincarnation. It is sometimes translated into *A Discussion on Heaven* by some scholars.

天问 Questions About Heaven Also translated into "*Heavenly Questions*," it is one of *The Songs of Chu* by Qu Yuan of the Warring States period. It consists of a long series of more than 170 questions on the origin of the universe, the nature and movement of heavenly bodies, legends of the past, persons in history, and so on. Some questions show the author's doubts about traditional moral concepts. Some indicate his challenges about the doctrine of the so-called Heaven and Heaven's will.

天均 evolution of heaven Also translated into "evolution of nature," it is a term used by Master Zhuang referring to the spontaneous changes of things. According to Zhuang, there is never a moment when things in the

universe are not in a process of change. He said, "Things are classified into thousands upon thousands of varieties and are incessantly changing from one form to another. Their beginning and end meet like a circle, no part of which is any more the beginning than another part. This is called the evolution of heaven which is also the boundary of heaven."

天极 heavenly extremity A Taoist term used to refer to the limit of the heavenly Way.

天志 I. will of Heaven A Moist concept which regards Heaven as the Supreme God that has will and feelings and can mete out rewards and punishments. In the chapter *The Will of Heaven*(*I*), *The Book of Master Mo* says, "The son of Heaven is the most honorable and richest in the world. Hence those who wish to be rich and honorable cannot but obey the will of Heaven. Those who obey the will of Heaven, love universally and benefit others will then be inevitably rewarded. Those who oppose the will of Heaven and who are partial and unfriendly and harming others will inevitably incur punishments." Also termed 天意 in Chinese, the will of Heaven, according to Moism, is to be accepted as the unifying standard of human thought and action: Large states must not attack small ones; the strong must not oppress the weak; the clever must not deceive the simple; the honored must not contemn the humble. Meanwhile, the superior should attend to the government diligently and the subordinates to their work hard. If the will is understood and widely practised in the world, then justice and government will be orderly, the multitudes will be harmonious, the country will be wealthy, the supplies will be sufficient, and the people will be warmly clothed and sufficiently fed, happy and without worry. **II. Will of Heaven** The title of the 26th, 27th and 28th chapters of *The Book of Master Mo*.

天序 heavenly sequence A term used by Zhang Zai to refer to the principle that guides the transformation and production of things in the universe. Zhang said in his work *A Correct Discipline for Beginners*, "In the process of production, some things come first and some afterward. This is the heavenly sequence in the interrelationship and assumption of shape by those things.

Some are small and some large, some lofty and some lowly. This is the heavenly orderliness. The production of things by heaven has its sequence; the assumption of shape by these things has its orderliness."

天君 heavenly ruler Also translated into "natural lord" or "natural ruler," it is a term from *The Book of Master Xun* referring to the mind. Master Xun said in the 17th chapter, "The mind is established in the central void to control the five senses. This is what is meant by the heavenly ruler." Xun maintained that the mind is in a higher sphere than the five senses. The five senses can receive stimuli and get impressions of objects in the world, but only the mind can give meanings to impressions.

天明 heavenly brightness Also translated into "natural brightness," it is a term used by Master Han Fei to refer to man's intuitive sense of sight. The 20th chapter of *The Book of Master Han Fei* reads, "Brightness and wisdom are endowed by heaven. Behaviour and thinking are enacted by man. Man sees by virtue of heavenly brightness, hears by virtue of heavenly sharpness, and thinks by virtue of heavenly intelligence."

天命 I. mandate of Heaven Also translated into "decrees of Heaven," it is an important concept in Chinese philosophy referring to the will or command of the Supreme God or Heaven. The concept appeared very early in China. The ancients, facing many natural phenomena unexplainable, attributed them to the operations of God or Heaven. By the Shang period, the idea became prevalent. The rulers of Shang and Zhou, making use of it, also claimed that they owned the empire because they had received the mandate of Heaven from the Supreme God. About this, many classics, such as *The Book of History*, *The Book of Songs*, and *Zuo's Commentary*, have a lot of records. Master Kong, though he seldom talked about the belief, insisted on instructing his disciples and other people to be in awe of it and said in the 2nd chapter of *The Analects*, "... At 50, I knew the mandate of Heaven." But in the second half of the Zhou Dynasty, more and more thinkers began to doubt about it, and they attributed the failure or success, the rise or fall of a country to the moral character of the rulers rather than to the mandate

of Heaven. *Zuo's Commentary* also records such speeches as "when a state is about to flourish, the ruler listens to his people; when it is about to perish, he listens to the spirits." "The Way of Heaven is distant, while that of man is near. We cannot reach to the form; what means have we of knowing it?" The concept, however, was still inherited by many later philosophers. Dong Zhongshu of the Han Dynasty elaborated the concept systematically. Even Kang Youwei, a philosopher of modern times still had the belief. **II. fate of Heaven** This is another reference made by Master Xun and Master Han Fei. According to them, heaven is equal to nature and the fate of Heaven is, in fact, the inevitability of nature, so people should, just as Xun said, adapt the fate of Heaven and make use of it instead of obeying and praising the Heaven. **III. innate/natural endowment** The term in this sense is used in *The Doctrine of the Mean* which says at the beginning of the treatise, "What Heaven imparts to man is called human nature." Most of the Neo-Confucianists of the Song and Ming period followed this sense in their explanations of the term.

天命之性 nature of the mandate of Heaven Another way to term the nature of Heaven and Earth. See 天地之性.

天性之知 knowledge of the heavenly nature See 人道之知.

天放 heavenly emancipation Also translated into "natural emancipation," or "emancipation of heaven," it is a term used by Master Zhuang to refer to the state in which man follows his own innate nature and all other things develop along their own natural course. According to Zhuang in the 9th chapter of *The Book of Master Zhuang*, the ruler who is good at government does not interfere at all, for "people have a constant nature: to weave and cloth themselves, till and feed themselves, which is also the common nature, and everyone agrees with it. This is called heavenly emancipation." So in the age when the nature of men was perfect, men moved quietly and gazed steadfastly. At that time there were no roads over the mountains or boats and bridges to cross the waters. Things were all born and grew in the same place. Birds and beasts multiplied; trees and shrubs grew up.... That is to

say, in the age of perfect nature, men dwelled together with birds and beasts, and the human race was one with all things. How could there be knowledge of the distinctions between superior and inferior men? All being equally without knowledge, their original nature did not change. All being equally without desires, they may be said to have still been in the state of unadorned simplicity.

天官 heavenly sense Also translated into "natural faculty," it is a term from *The Book of Master Xun* which refers to the ears, the eyes, the nose, the mouth, and the body. According to Xun's epistemology people know things by the faculty of knowing which includes "the heavenly senses" and "the heavenly ruler (see 天君)." The heavenly senses can receive stimuli but cannot interchange their functions. That is to say, the contact of the natural senses with the things to be known can only give people some impressions or perceptual knowledge. Only the mind can give meanings to the impressions, which results in the rational knowledge.

天官意物 Heavenly senses perceive things A saying from Master Xun who said in the treatise *Rectification of Names* of *The Book of Master Xun*, "Names are made to denote actualities.... Then why are there similar and different names? Because of the heavenly senses. All creatures that belong to the same class and have the same emotions have the same heavenly senses with which to perceive things. When things are compared and some are found to be somewhat alike, then names for them are agreed upon, and so they can be recognized." From the words the conclusion can be reached that all of the members of the human race have the same natural senses, and therefore, have the same feeling or impression in regard to external things. By comparison and induction, names are given to certain actualities, which enables people to convey ideas to one another.

天府 store of heaven Also translated into "reservoir of heaven" or "store of nature," it is a term used in *The Book of Master Zhuang*. In the chapter *On the Equality of Things* Master Zhuang said, "Who can understand demarcations that cannot be spoken of and the Way that cannot be named? If

he can understand these, he can be called the store of heaven which is never full when things are poured into it and never runs out when things are taken from it. Yet he himself does not know where the supply comes from. This is called the preservation of light." Zhuang means here that one should follow the Way or nature and stop at pure experience and intuitive knowledge. This way, he could be one with the infinite.

天经地义 standard of Heaven and the principle of Earth An idea about rites put forward by Zichan, a politician and thinker of the Spring and Autumn period. He laid great emphasis on the functions of rites in governing a state, saying that rites constitute the standard of Heaven, the principle of Earth, and the conduct of man.

天政 heavenly dictates Also translated "dictates of nature," it is a term used by Master Xun to refer to the natural laws people should follow in their life. In the 17th chapter *On Heaven* of *The Book of Master Xun*, Xun said, "When the activities of heaven have been carried out and its accomplishments brought to completion, the form of man comes into being and his spirit begins its existence. Then love and hate, delight and anger, sorrow and joy find their place in him. These are called the heavenly emotions. Ears, eyes, nose, mouth, and body all can perceive things and receive stimuli but cannot substitute for one another. These are called the heavenly senses. The heart or mind dwells in the centre and governs the five senses. So it is called the heavenly ruler. Other species are not of the same as man, and yet they serve to nourish him and are called heavenly nourishment. Those that accord with what is proper to his species will be called good ones; those that turn against his species called disastrous ones. These are called the heavenly dictates."

天钧 evolution of heaven Another written form of 天均. See 天均.

天说 Exposition of Heaven A treatise by Liu Zongyuan of the Tang Dynasty. A naive materialistic philosopher, Liu criticized the concept of the mandate of Heaven Han Yu, a contemporary of Liu, inherited from the ancients. Liu expounded that heaven and earth, yin and yang and original ma-

terial force were all natural phenomena. He also denied in the treatise that heaven was a presiding one and could mete out rewards and punishments, happiness and disasters.

天养 heavenly nourishment Also translated into "natural nourishment," it is a term used by Master Xun. See 天政.

天损 inflictions of heaven A term used by Master Zhuang in opposition to "favours of men." In the 20th chapter of *The Book of Master Zhuang* the master said, "It is easy to be indifferent to the inflictions of heaven; it is hard to be indifferent to the favours of men." Here "the inflictions of heaven" implies the disasters and troubles exerted on man by nature and fate, while "the favours of men" refers to the "good" things given by men, such as fame, position, and benefits.

天贼 enemy of Heaven A term used by Master Mo to refer to those who act against the will of Heaven and do not practise the universal love.

天秩 heavenly orderliness See 天序.

天倪 boundary of heaven See 天均.

天能 functions of heaven See 人能.

天理 principle of Heaven An important concept in Chinese philosophy. By it, traditional philosophers meant different things. Master Zhuang used it to refer to natural laws. Some other scholars maintained that it meant the original nature of human beings. Zhu Xi of the Song Dynasty held that it included nothing else but humanity, righteousness, propriety and wisdom. Wang Yangming of the Ming Dynasty argued that the intuitive knowledge was the principle of Heaven, which was opposite to human desires. See 天理人欲.

天理人欲 principle of Heaven and human desires The principle of Heaven, which is a traditional concept probably first used in *The Book of Rites*, and human desires are two opposite terms stressed in Neo-Confucianism of the Song and Ming period. The so-called principle of Heaven, according to the Neo-Confucianists, refers actually to the moral guides and virtues of humanity, righteousness, propriety and wisdom. They maintained that the two

kinds of things could not co-exist in the human mind, for human desires were evil and should be eliminated; if human desires became strong, the principle of Heaven would be suppressed. So Zhu Xi advocated the elimination of human desires and the preservation of the principle of Heaven. Some philosophers in the late Ming and early Qing period denied the distinction between the principle of Heaven and human desires and held that the so-called principle of Heaven just exist in human desires which should be properly satisfied. See 天理 and 人欲.

天职 activities of heaven Also translated into "work of heaven," it is a term used by Master Xun which means the activities of nature. Xun regarded heaven as a naturalistic one that had no will or ability to control the human world. So he said, "Heaven operates with a constant regularity of its own. It did not exist for the sake of Yao, nor cease to exist for the sake of Jie. If man responds to it with good government, success will result. If man responds to it with misgovernment, calamity will result.... Hence, he who can understand the distinction between heaven and man will be a perfect man. To make complete without acting and to obtain without seeking are what is meant by the activities of heaven."

天情 heavenly emotions Also translated into "natural emotions," it is a term used by Master Xun. See 天政.

天智 heavenly intelligence Also translated into "natural intelligence," it is a term used by Master Han Fei to refer to thinking intuition of man. See 天明.

天道 Way of Heaven/heaven An important concept in Chinese philosophy. It implies different things in the view of scholars of different schools. Confucianists and Moists hold that Heaven is a presiding one, but Taoists regard it as nature. So it is sometimes translated by some scholars into "the Way of nature." See 人道.

天道无二 Way of Heaven Has no Duality One of the treatises in *Luxuriant Gems of the Spring and Autumn Annals* by Dong Zhongshu, which puts forward the idea of oneness of the Way of Heaven and maintains that things

in opposition to each other cannot simultaneously arise. Therefore the Way of Heaven is spoken of as oneness. "That it is single and not dual: such is the movement of Heaven."

天道无为 Way of heaven is one of non-action See 人道有为.

天道无亲 Way of heaven does not show any favoritism Also translated into "Way of heaven makes no distinction between persons," it is a concept from the 79th chapter of *The Book of Master Lao* which reads, "The Way of heaven does not show any favoritism. It invariably helps the good." Here, according to the master, the Way of heaven is nothing but the natural law.

天尊地卑 Heaven is lofty and honorable while earth is low and humble A concept first appearing in *The Book of Changes* which reads, "Heaven is lofty and honorable while earth is low and humble. The symbols, the qian hexagram and the kun hexagram (with their respective meanings), are determined in accordance with this, so are all things between them. The former's lowliness and loftiness serve to display the latter's honourable and humble positions." That is to say, the classification of positions in society into the honorable and humble are just as natural as the loftiness of heaven and lowliness of earth. In ancient China the ruling class enjoyed the doctrine in their state government.

天演 evolution A Chinese term used by Yan Fu to translate the English word "evolution" in the book *Evolution and Ethics*. See 天演论.

天演论 Evolution and Ethics The Chinese title used by Yan Fu in translating part of the book *Evolution and Ethics* by Thomas Henry Huxley(1825—1895).

天聪 heavenly sharpness Also translated into "natural sharpness," it is a term used by Han Fei to refer to man's intuitive sense of hearing. See 天明.

天德 heavenly virtue ① A term used in *The Book of Changes* to refer to the strength and vigor of heaven which is symbolized by the qian hexagram. ② A term used by Taoists to refer to that which the Way of heaven lies in inaction. ③ A term used by Confucianism and Moism to refer to the political and ethical realm that conforms to humanity and righteousness. ④ A term

used by the Neo-Confucianists of the Song and Ming period to refer to the supreme morals that cannot be contaminated by human desires.

天德良知 intuitive knowledge of heavenly virtues Also translated into "innate knowledge of the natural character," it is a term of Zhang Zai of the Song Dynasty who said in *A Correct Discipline for Beginners*, "Knowledge gained through sincerity and enlightenment is the intuitive knowledge of heavenly virtues. It is not the small knowledge of hearing and seeing." Actually he referred it to the knowledge gained after the unity of one's own nature with the Way of Heaven.

天爵 nobility of Heaven A term used by Master Meng in opposition to the nobility of man, which refers to the great morals man should cultivate. According to the master in the 11th chapter of *The Book of Master Meng*, "There is nobility of Heaven, and there is nobility of man. Humanity, righteousness, sincerity and faithfulness... constitute the nobility of Heaven. The positions of dukes and high officials constitute the nobility of man. The ancients cultivated their nobility of Heaven, and the nobility of man came to them in its train." This shows that Meng laid great emphasis on the nobility of Heaven.

开元录 Kaiyuan Catalogue See 开元释教录.

开元释教录 Kaiyuan Catalogue of Buddhism A catalogue of Buddhist works compiled by Zhi Sheng during the Kaiyuan Reign of the Tang Dynasty. In 20 volumes, it mentions about 176 translators and 2300 Buddhist works translated into Chinese from the Eastern Han to the Tang period. It is often shortened to 开元录.

开成石经 Kaicheng Stone Classics Confucian classics carved on stones in the 2nd year (837) of the Kaicheng Reign of the Tang Dynasty. Carved in the regular script, they include *The Book of Changes*, *The Book of History*, *The Book of Songs*, *Ceremonies and Rituals*, *The Rites of Zhou*, *The Book of Rites*, *Zuo's Commentary*, *Gongyang's Commentary*, *Guliang's Commentary*, *The Analects*, *The Book of Filial Piety*, and *Literary Expositor*, which are still extant in Xi'an.

开物成务 open up the knowledge of things and accomplish the undertakings of men This is the high appraisal in *The Text* of *The Book of Changes* by the author of its *Appendices*. In *Appended Judgements (I)*, the author says, "Master Kong said, 'What is it that *The Text* (of *The Book of Changes*) does? It opens up the knowledge of things, accomplishes the undertakings of men, and embraces under it the way of all things in the universe. Nothing but this is what it does.'"

开塞 Opening Obstructions The 7th chapter of *The Book of Lord Shang*. The chapter divides history into three ages. In the highest antiquity, people loved their relatives and were fond of what was their own; in the middle antiquity they honored the virtuous and talked of humanity; and in later days, they prized the noble and respected office. It points out "as conditions in the world change, different principles should be practised," and the ruler "should not imitate antiquity, nor should he follow the present time." And all the obstructions should be opened with severe laws. Thus was it entitled.

不二 I. no double mindedness Also translated into "no doubleness of mind," it is a term from the 13th chapter of *The Book of Master Meng*. Meng used it to refer to the concentration of one's mind on the cultivation of one's personal character alone. **II. no doubleness** Also known in English as "uniqueness," it is a term used in *The Doctrine of the Mean* to refer to "absolute sincerity." The work says, "The Way of Heaven and earth can be stated in one sentence: It is no doubleness in the production of things, and the production is inexhaustible." **III. non-dual dharma gate** A shortened form of 不二法门. See 不二法门.

不二法门 non-dual dharma gate Also translated into "non-dual Dharmaparyana," it is a Buddhist term referring to the wisdom of Buddha with which one can perfectly realize that all things are not dual in nature or different in form. It is often shortened to 不二 or 无二.

不二斋文选 Selected Works of No-Double-Mindedness Study A work by Zhang Yuanbian of the Ming Dynasty. In seven volumes, it was one of the

most important works of Yangming School, which was famous, in history, for the publicizing and expounding of the innate knowledge.

不为而成 **achieve everything without doing anything** A term from *The Book of Master Lao*. The 47th chapter reads, "Without leaving his door he knows everything under heaven. Without looking out of his window he knows all the roads of heaven. For the farther one travels, the less one knows. There the sage knows everything without going out, sees all without looking, achieves everything without doing anything." It is in great conformity with his doctrine of doing everything by doing nothing.

不以人助天 **not supplement heaven with man** An expression used by Master Zhuang to show his idea that men should act naturally in the world. Zhuang said in the 6th chapter of *The Book of Master Zhuang*, "The true man of ancient times knew nothing of loving life or of hating death. Living, he felt no delight; dying, he offered no resistance. Unconsciously he went; unconsciously he came; that was all. He did not try purposely to forget what his beginning had been, or to seek what his end would be. He received with delight anything that came to him, and left without consciousness anything that he had forgotten. This is what is called not preferring the conscious mind to the Way or supplementing heaven with man. Such is what we call a true man."

不动心 **unperturbed mind** A term used by Master Meng to indicate his standard in personal cultivation. Meng maintained that so long as one cultivates oneself to great extent one would attain an unperturbed mind and could maintain firm one's will and moral principles.

不行而知 **know everything without going out** See 不为而成.

不忍人之心 **mind that cannot bear to see the sufferings of others** An important concept advocated by Master Meng, which can also be translated into "unbearing mind to see the sufferings of others." See 四端.

不知之知 **unknowable knowledge** A term used by Master Zhuang to refer to the Way. In the chapter *Knowledge Wandered North* of *The Book of Master Zhuang*, there is such a story: Grand Purity asked Infinitude, "Do

you know the Way?" "I don't know it." Then Grand Purity asked Inaction, and Inaction replied, "I know the Way." Grand Purity then turned to No-Beginning, saying, "Of the two answers, which is right and which is wrong?" No-Beginning said, "'I don't know it' is profound; 'I know it' is shallow. The former penetrates the internal nature while the latter only knows something external." Thereupon Grand Purity looked up and sighed, "'Not know' is to know; 'to know' is not to know. Who knows unknowable knowledge?" No-Beginning said, "The Way cannot be heard; what can be heard is not the Way. The Way cannot be seen; what can be seen is not the Way. The Way cannot be expressed; what can be expressed is not the Way. That which gives form to the formed is itself formless. Can you understand that? There is no name that fits the Way."

不诚无物 Nothing would exist without sincerity One of the Confucian ethical ideas, which comes from *The Doctrine of the Mean*. It says, "Sincerity is the end and beginning of things. Nothing would exist without sincerity. Therefore the superior man considers sincerity the noblest of all attainments."

不空 Amoghavajra(705—774) A Buddhist master, translator and one of the founders of the Esoteric School. A native of India or Ceylon, Amoghavajra studied Buddhism under Vajrabodhi and came to Luoyang at the age of 20 with his teacher. He translated 77 Buddhist sutras, among which the main one is *Vajrasekharasutra*. See 密宗.

不徒耳目,必开心意 Truth and falsehood of things do not depend upon the ear and eye, but require the exercise of intellect A concept of Wang Chong's methodology. Wang maintained that men's sensory impressions do not always accord with reality, so the proof of the correctness or wrongness of things cannot trust only what one hears and sees from the outside; one must exercise judgement of the intellect.

木钟集 Wood-Bell Collection A book by Chen Zhi of the Southern Song Dynasty. In 11 volumes, the work, written in the question-answer form, was a collection of Chen's commentaries and interpretations of Confucian

classics. The title came from Chen's saying: Being clever at asking questions is just like drilling hard wood; being wise at answering them is just like striking a bell.

王夫之 Wang Fuzhi(1619—1692) A thinker, historian and classicist of the transitional period from the Ming to the Qing Dynasty. Styled Ernong and literarily named Jiangzhai, Wang was a native of Hengyang of Hunan Province. Born and educated during the late years of the Ming Dynasty, Wang was an ardent patriot who firmly resisted against the invasion by the Manchu tribes and their subsequent founding of the Qing Dynasty. Late in 1648 he raised an army at Hengshan area against the Qing forces. After defeated, he fled to Zhaoqing, Guangdong Province and continued fighting for a few years in South China. Realizing the hopelessness of the restoration of the Ming Dynasty he retired and returned to his native place and devoted himself to studies, refusing to have any dealings with the Qing Court. He pursued his studies for the next 40 years in Shichuanshan in the west of Hunan Province. So he was also called Master Chuanshan by later scholars. As one of the most eminent materialistic philosophers in Chinese history, Wang's cosmology is similar to that of Zhang Zai whose successor he may be regarded as. He rejected the central Neo-Confucian doctrine that principle is universal, transcending and prior to material force. Instead, he contended that principle is identical with material force; that it is not a separate entity that can be grasped but the order and arrangement of things, and so the Supreme Ultimate and the principle are not at all transcendent abstractions, just as he said, "Beneath heaven there is nothing but concrete things. The Way is that of concrete things, but concrete things cannot be said to be those of the Way. To be sure, men are capable of saying 'without the Way, there would be no concrete things.' Yet on the other hand, if there be concrete things, how can we then be afraid of there being not the Way.... Few men are capable of saying 'without concrete things, there would not be the Way,' yet this is truly so." Again he said, "In the universe, there are only principle and material force. The force is the vehicle of the principle,

through which it derives its orderliness." So according to him, the condensation and dispersion of material force is in itself a revelation of the objective laws that govern the motion of things. The motion becomes richer and richer with the passage of time; in the process of development, a new stage is reached, only to be replaced by a newer one in successive transformations. In society, new things, likewise, of today have grown out of certain aspects of the old ones of yesterday. In the area of epistemology, Wang also advanced a materialistic doctrine. Since the world consists only of concrete things, they can, of course, be known through man's sense organs, which is what the investigation of things means. Through the investigation of things, one will acquire perceptual knowledge. Then one must extend one's knowledge through the synthesis and analysis of the perceptual knowledge by the mind. Wang also discoursed materialistically on human nature. He maintained that if there were no material force nature would not exist and that nature is formed through habits and practices, but reproduced and changed according to the circumstances, so there is never any innate or immutable human nature. This concept, obviously, denies the distinction between the physical nature and the Heavenly nature made by the Song Neo-Confucianists. As for the state and its government, he maintained that the state is organized for the sake of the people, not for the rulers; and the best form of government is the one which can be of the greatest service to the people. Among his works, the most important are *Comments on the Comprehensive Mirror for Aid in Government*, *The Yellow Book*, *The Outer Commentary on the Book of Changes*, and *Discussions After Reading the Great Collection of Commentaries on the Four Books*.

王氏家藏集 Collected Writings of Wang Tingxiang, a Family Version A collection of writings by Wang Tingxiang. Also called *Collected Writings of Xunchuan* after Wang's literary name, the collection had versions in various numbers of volumes, 65, 54, and 68, according to different records. Most of his philosophical essays were included, such as *Careful Speech* and *Elegant Narrative*. See 王廷相.

王文公 Wang Wengong See 王安石.

王文公文集 Collected Works of Master Wang Wengong A collection of writings by Wang Anshi. It was thus entitled because Wang Anshi was posthumously titled Master Wengong, meaning Master Literariness. In 100 volumes, the work collected most of Wang's poems and essays. Among them, *A Commentary on Grand Norms* is an important philosophical one.

王文成 Wang Wencheng See 王守仁.

王文成公全书 Complete Works of Master Wang Wencheng Also called *The Complete Works of Yangming*, it is a complete collection of Wang Shouren or Wang Yangming compiled by his disciples and published in 1572. Consisting of 38 volumes in all, the collection includes Wang's letters, lectures, conversations, treatises, memorials to the throne, official documents written by Wang, and some appendices. Among them, *An Inquiry on the Great Learning* and *Records of Instructions* are the most important and most of his philosophical doctrines are expounded in them.

王心斋 Wang Xinzhai See 王艮.

王心斋先生遗集 Posthumously Collected Works of Master Wang Xinzhai A collection edited by Yuan Chengye in the last years of Qing and the early years of the Republic, containing almost all of Wang Gen's writings, especially those on the investigation of things and the doctrine of the Way.

王引之 Wang Yinzhi (1766－1834) A scholar of the Qing Dynasty. Styled Boshen and literarily named Manqing, Wang was a native of Gaoyou of Jiangsu Province. The eldest son of the famous scholar Wang Niansun, Wang Yinzhi received a very good education in his youth, passed the imperial examinations for Presented Scholars in 1799, and was appointed compiler in the Imperial Academy. Then he held several local or court positions and was promoted to as high as the presidency of the Board of Foreign Affairs and Works. As a Confucian classicist and master of exegetics, the most important works that brought him great fame were *Word Explications of the Classics* and *Annotations on the Classics*. The former defines and differentiates about 160 grammatical particles with carefully selected examples drawn

from various Confucian classics. It was the first systematic attempt to give order to those words necessary to an understanding of ancient Chinese texts which, for want of such a study, had been constantly misinterpreted by scholars of former centuries. The latter consisted of annotations and emendations on various passages in *The Twelve Classics*. His another important work is *An Investigation and Verification of Kangxi Dictionary*.

王处一 Wang Chuyi (1142—1217) A Taoist priest and founder of the Kunyu Sect of the Way of the Perfect Realization. Styled Yuyang and literarily named Master Quanyang or Master Huayang, Wang was a native of Ninghai (the present Mouping, Shandong Province). A disciple of Wang Chongyang, Wang Chuyi, after finishing his study, went to Kunyu Mountain to cultivate himself so as to attain immortality and founded the Kunyu Sect of Taoism there. *An Anthology on Nebulous Radiance* is the collection of his writings.

王玄览 Wang Xuanlan (626—697) A famous Taoist priest of the early Tang Dynasty. Wang, a native of Mianzhu, Sichuan Province, was originally named Hui, Xuanlan being his Taoist title. Wang's thought was chiefly originated from Taoism though some Buddhist ideas were infused. He held that the Way can be classified into two, the utterable Way and the eternal Way. The latter produced heaven and earth and the former produced all other things in the universe. All things have life and death, so the utterable Way cannot be eternal. The eternal Way, without life or death, lasts forever and exists before all things in the universe. *Collected Writings on the Mysterious Pearl* includes all his essays on Taoism.

王戎 Wang Rong (234—305) Wang, whose styled name was Xunchong, was an eminent scholar of the Western Jin Dynasty. A native of Linyi of Shandong Province, Wang was clever as a child, and was quite versed in his teens in various learnings, such as Confucianism and Taoism. Only at 15 was he already on terms of friendship with Ruan Ji who was about 20 years his senior, and was ranked with him as one of the Seven Worthies of Bamboo Groves. Having taken several important offices, he rose to be director

of the Imperial Secretariat at last. Influenced by Taoism, he enjoyed very much the so-called "pure conversation," which was quite prevalent among scholars at that time.

王先谦 **Wang Xianqian**(1842-1917) A Confucian classicist of the late Qing Dynasty. Styled Yiwu and literarily named Kuiyuan, Wang was a native of Changsha of Hunan Province. Versed in Confucian classics and classical prose and poetry, he once taught in Yuelu Academy and Chengnan Academy. His works include *A Supplement to Collected Commentaries and Annotations on the Classics by Scholars of the Qing Empire*, *Collected Commentaries on the Book of Master Xun*, *A Supplementary Commentary on the History of the Han Dynasty*, and so on.

王廷相 **Wang Tingxiang**(1474-1544) A philosopher of the Ming Dynasty. Styled Ziheng and literarily named Junchuan, Wang was born in Yifeng(in the present Lankao of Henan Province). Wang, though meeting with a lot of troubles and setbacks, was successful in his official career, rising to the rank as high as Minister of Wars in Nanjing and Grand Guardian of the Heir Apparent. Wang was not only an official, but also widely acclaimed as a poet, prose writer, and philosopher. In the history of literature he is named one of the former seven masters who advocated a return to the style of Tang in poetry and Han and pre-Han in prose. In philosophy, Wang objected to the Buddhist and Taoist doctrine that being is produced from nonbeing or vacuity. He maintained that nonbeing or vacuity is not pure nothingness or emptiness devoid of any substantial element, but is actually filled with material force in its dispersed form that is too tiny to be perceived by man's sense organs. Criticizing the Cheng-Zhu doctrine that principle is prior to material force, Wang held that principle can only exist within material force and that any principle cannot be detached from material force. He denied the so-called innate knowledge of the good and maintained that all knowledge of man is acquired after his birth through education and practice. He thought history is always advancing, so political system and ethical principles should also change in accordance with the present situation. His chief

works are *Careful Speech*, *Elegant Narrative*, and *A Discourse on Human Nature*.

王充 Wang Chong (27—?97) Styled Zhongren, Wang was one of the most original and independent thinkers of the Eastern Han Dynasty. Born into a poor family of Shangyu of Zhejiang Province, Wang, in his early age as a pupil, used to stroll about the market-place reading books that he could not afford to buy. Later he once held a few minor official positions but most of his life he spent on teaching, according to himself, as a recluse in solitary retirement. *Balanced Inquiries* was his representative work, which includes almost all of his philosophical concepts and has exerted great influence on later scholars and philosophers. A rationalistic naturalist and materialist to some extent during an age of superstition, he put forward a series of progressive viewpoints on many aspects of philosophy. He regarded primordial substance as the original material basis of all things, saying, "By fusion of the yin and yang forces of heaven and earth, all things are spontaneously produced, just as by the union of the fluids of husband and wife, children are spontaneously produced.... When heaven moves, it does not desire to produce things thereby, but things are produced of their own accord: such is spontaneity. When it gives its material force, it does not intend to create things, but things are created of themselves: such is inactivity." So the Way of heaven is just that of spontaneity, and this spontaneity means inaction. On the basis of this doctrine, he severely criticized the popularly current belief in omens and portents: Heaven takes no action; natural events all occur spontaneously; so they are not the so-called warnings or something else; if heaven could mete out them, that would constitute action and would not be spontaneous. Obviously his "heaven" is a naturalistic one. His argument about the idea of the existence of the soul after man's death is also reasonable and forceful. He maintained that man is brought into existence by means of the vital force and at his death the force extinguishes; with the extinction, his physical frame decays; and with the decay, his body becomes ashes and earth; so he cannot have a soul and cannot become a ghost. On

epistemology Wang hated fictions and falsehoods. He maintained that every doctrine should be tested and verified by factual evidence. He said, "As for the truthfulness of things, nothing is more clarifying than an effective example, and in argument, nothing is more convincing than forceful evidences." He was opposed against the belief that the sages are born wise. So he thought people acquire their knowledge first through their sense organs, that is, through learning and practice, then through the exercise of intellect and the important step at that, just as he himself said, "One does not exercise the purest and substantive concept in argument, but indiscriminately uses examples from the external world to determine the correctness or wrongness of things; trusting what one hears and sees from the outside and not interpreting it by one's internal intellect, means using the ears and eyes alone for argument, without exercising any judgement of the intellect.... This will most probably result in falsehood." Wang also held a distinctive view of history. He vigorously attacked the traditional and dominant attitude of idealizing antiquity and disparaging the present as Master Kong, Master Meng and Dong Zhongshu did. He asserted that ancients who had given good government were sages, and persons of today who could do the same are likewise sages. He even said that the present age is much better than the past. On human nature, he held that some have good nature and some have bad nature. The good ones are born so, whereas the bad ones might become good by moral inculcation. In Wang's thought, there were also limitations. For instance, he believed man's luck or fate is wholly a matter of predestination.

王守仁 Wang Shouren(1472—1529) One of the most important philosophers and educationists in Chinese history. Wang, styled Bo'an, was a native of Yuyao of Zhejiang Province. Because he built his family house near the Yangming Cave in his hometown he was often called Master Yangming. In 1499, Wang passed the civil examinations for Presented Scholars and began his remarkably fruitful military and political career and rose to the position of Minister of Wars at last. It is said that, as a teenager, he showed

great interests in Buddhism and Taoism to which he was opposed after years of official experience, for active involvement in government made him increasingly conscious of the errors in both of them. When he was 17 or 18, he visited a scholar named Lou Liang on his way home from Jiangxi Province, who told him about the doctrine of the investigation of things advocated by the Song Neo-Confucianists and that one could become a sage through learning. This interview served to open up for him the broad vista of Neo-Confucianism. In the following years he studied even harder Confucian classics and the theory of Zhu Xi, especially the doctrines of the investigation of things and the extension of knowledge and principle. Once he tried to test the doctrines of Zhu by sitting in front of some bamboos to try to discern their principles, only to fall ill after several days. This event might contribute to his turning to the theory of Lu Jiuyuan. It is said that one night after he was banished to Guizhou the meaning of the extension of knowledge through the investigation of things suddenly dawned upon him. For the first time he realized that for acquiring the way of the sageliness, one's own nature is self-sufficient, and that it is wrong to seek for principle in things outside. Since then he spread and greatly developed the idealistic theory of mind of Lu. He criticized Zhu Xi's doctrine of going to things to investigate their principles because he felt that was splitting principle and mind into two and causing mind to lose its direction, purpose and concern with moral values. He maintained that principle and mind are identical with each other. So he said, "Mind itself is principle. So in the world can there not be any thing or any principle outside one's mind." Again, "The substance of mind is human nature, and human nature is principle. Therefore, since there is the mind of filial love, it follows that there is the principle of filial love. If there were no such a mind, there would be no such a principle. And since there is the mind of loyalty to the sovereign, it follows that there is the principle of loyalty. If there were no such a mind, there would be no such a principle. How can these principles be outside our mind? ... Although it merely governs the individual body, our mind, at the same time, actually controls all principles

under heaven. Though these principles lie scattered through all things, they in truth are not external to man's single mind. Because they are thus divided from one another and yet at the same time united, and Zhu Xi has not escaped the error of suggesting to his students that mind and principle are dual." Therefore to investigate things is to investigate mind. Then his thinking took another major step forward, namely, the formulation of the theory of the unity of knowledge and action. In refuting Zhu Xi's doctrine that knowledge is prior to action, he said, "Knowledge is the guide of conduct, and conduct is the work carried out by knowledge. Knowledge is the beginning of conduct; conduct is the completion of knowledge. At the moment of comprehension, though one may then speak solely of knowledge, conduct is already automatically included therein; or though one may then speak solely of conduct, knowledge is already automatically included therein." But to return to the original good state of mind and knowledge, one must eliminate selfishness, obscuration and the separation of knowledge and conduct which is caused by selfish desires. In 1521, at the age of 49, Wang enunciated his doctrine of the extension of the innate knowledge. For years the idea of the innate knowledge had been foremost in his thinking. According to him, the innate knowledge is inborn knowledge of the original substance of mind and of the good, intelligent and pure. The task of moral cultivation lies in the elimination of selfishness and evils so that people can preserve the innate knowledge of the good and innate ability to do good. Humanity, righteousness, loyalty, filial piety, and all other virtues are part of the innate knowledge and only by extending it can the virtues grow and develop. When one extends his innate knowledge to the utmost, he can become one with Heaven, earth, and all things. The result is the appearance of a man of humanity, who is completely identified with the principle of Heaven, the highest of all principles. His main works are *An Inquiry on the Great Learning* and *Records of Instructions*. Wang's philosophy, spreading all over China, dominated the intellectual field for over a century and greatly influenced neighboring countries, especially Japan. Because of his outstanding accomplish-

ments, he was posthumously titled by the Ming Court as Completion of Culture. So he is also called Master Wencheng or Wang Wencheng.

王安石 Wang Anshi(1021—1086) A politician, thinker and writer of the Northern Song Dynasty. Styled Jiefu and literarily named Banshan, Wang was a native of Linchuan(in the present Jiangxi Province). Wang, having taken successive official positions, was appointed at last Prime Minister by Emperor Shen Zong, which offered him a chance to carry out his reform. To support his "New Administration," he established the "New Learning" as his theoretical basis. Emphasizing the practical application of Confucian classics, Wang, with the help of his son Wang Pang, wrote commentaries on *The Book of Songs*, *The Book of History*, and *The Rites of Zhou*, which were collectively entitled *A New Interpretation of the Three Classics* and instituted as standard texts for the civil service examinations. A materialistic philosopher, Wang maintained that material force is the essence of the universe; that material force produces the five elements and by the movement and transmutation of the elements all things in the universe come into existence. To him, the changes and transformations of things are caused by contradictions of the opposite aspects within things. In the process of development, old things, being outdated, will be overcome and replaced sooner or later by new ones. In epistemology, he laid great emphasis on the functions of one's physical senses, but, at the same time, he thought man has also prior knowledge. He was first honored as Lord Jingguo and then posthumously titled Master Wengong (meaning Master Literariness).

王阳明 Wang Yangming See 王守仁.

王导 Wang Dao(276—339) One of the eminent Neo-Taoists of the East Jin Dynasty whose styled name was Maohong. Wang Dao was a native of Linyi in Langya area(in the present Shandong Province). Having made a lot of excellent suggestions and supports for the Prince of Langya, he was appointed successively to important positions when the latter came to the throne as Emperor Yuan of the Eastern Jin. Wang, as prime minister, exhorted the ruler to establish schools of various levels and carry forward Con-

fucianism in the country though he himself was greatly influenced by Taoism and enjoyed very much the so-called pure conversation, just as *Contemporary Records of New Discourses* reads, "After crossing to the south of the river, Prime Minister Wang spoke about nothing but three principles: In music there is neither sorrow nor pleasure, about how to nourish life, and words can completely express ideas." His writings were once compiled into a collection of 11 volumes, but almost all of them were lost long time ago.

王艮 **Wang Gen**(1483—1541) A thinker and philosopher of the Ming Dynasty, whose styled name was Ruzhi and literary name Xinzhai (meaning "fast of the mind"). A native of Anfengchang of Taizhou Prefecture (the present-day Dongtai of Jiangsu Province), Wang came from a family of salt-farmers. At about ten or more, he had to stop his schooling and help with the family tasks. A few years later Wang began to accompany his father on business trips. It is said that Wang, from the time, had to give up schooling, and made a practice of carrying with him in his sleeves *The Book of Filial Piety*, *The Analects* and *The Great Learning*. Whenever he met someone who was qualified to discuss them, he would ask about the difficult points or discuss their meanings. In his thirties, he became a disciple of Wang Yangming, but often disagreed upon some issues with his teacher. After his teacher's death, Wang opened a school and began to teach the doctrines of the School of Mind of Wang Yangming. He laid great emphasis on the investigation of things, just as he himself said, "Master Wang expounds the doctrine of intuitive knowledge and I discuss the investigation of things." He maintained that the daily activity and affair of the common people are, in fact, the Way. He regarded the investigation of things as referring to the fact that things have roots and branches. He taught that the self, the world, the state, and the family all make up the same kind. The investigation of things, the extension of intuitive knowledge and making the self established constitute the root. Regulating the family, governing the state, and bringing peace to the world constitute the branches.... Should one wish to regulate one's family well, govern the state successfully, and bring peace to the

world, one must first make secure the self. Obviously he thought the fundamental thing is the moral cultivation of the self, and the proper conduct is concretely exemplified in the individual, just as he himself said when he explained the term "ge wu" (investigation of things) according to his own interpretation, "Ge" means a standard or pattern, and is equivalent to the "measuring-square." The own self is the measuring-square, and the world or the nation is the square to be measured. When we apply our measuring-square, we may discover that the incorrectness of these squares means that of our own measuring-square. The very necessity, therefore, is to correct that measuring-square, rather than to seek for such correctness in the squares.... This interpretation of the term was commonly known in his time as the Huainan Doctrine. On politics and society he advocated government by virtue and that everyone should be a man of humanity. On economics, he appreciated the theory of frugality and practicality. He underlined the importance of education, and thought all should go to school though they were different in talent and wisdom. All his treatises were compiled into *The Complete Collection of Master Wang Xinzhai*.

王时槐 Wang Shihuai (1522 — 1605) A scholar of the Ming Dynasty. Styled Zizhi and literarily named Tangnan, Wang was a native of Anfu (in the present Jiangxi Province). A disciple of Zou Shouyi or other direct disciples of Wang Yangming, Wang received the true transmission of Wang Yangming's teachings. He advocated the earnest and exhaustive study of principle and held that one's mind is vast enough to embrace the universe and all of the things in it. But at the same time, he maintained that what fills the universe is material force alone.

王应麟 Wang Yinglin (1223—1296) A scholar of the Southern Song Dynasty. Styled Boyuan and literarily named Recluse Shenning, Wang was a native of Qingyuan (in the present Zhejiang Province). One of the most erudite scholars of that time, Wang was versed in Confucian classics, history, astronomy, and geography. In philosophy, he was heavily influenced by Lu Jiuyuan and greatly stressed the cultivation of one's mind, saying that man

is the mind of Heaven and earth; humanity is equivalent to human mind; and all transmutations are originated from one's mind. His chief works are *A Sea of Jades* and *A Record of Observances from Arduous Studies.*

王坦之 Wang Tanzhi(330—375) An eminent scholar of the Eastern Jin period. Styled Wendu, Wang was a native of Jinyang(the present Taiyuan of Shanxi Province). Going against the prevailing Neo-Taoism, he advocated Legalist ideas. In his treatise entitled *On the Abandonment of Zhuang's Doctrines*, he maintained that the doctrines of Master Zhuang are eccentric and absurd and most of them are harmful to the society.

王国维 Wang Guowei(1877—1927) A scholar of modern times. Styled Jing'an and Boyu and literarily named Guantang, Wang was a native of Haining of Zhejiang Province. Born to an old family rich in the patriot-scholar-official tradition, Wang had a classical education as a child. Having failed in the civil examinations in 1893 and 1897, he went to Shanghai in 1898 to study mathematics, science, philosophy, Japanese and English. After a brief period of study of physics in Japan in 1901, Wang, because of illness, returned to China in 1902. In 1903 he began to teach philosophy, logic, and psychology in Tongzhou and Suzhou normal schools. From that period, Wang became greatly interested in the Western philosophy, especially that of Kant, Schopenhauer, and Nietzsche and wrote some essays in which he introduced and analyzed their ideas and translated into Chinese parts of their works. After the Revolution of 1911, Wang, a well-known royalist, went to Japan and came back to China in 1916. In 1923, he was appointed tutor of the deposed Qing emperor Puyi. In 1925, he became a professor in Qinghua, and in 1927 he drowned himself in Kunming Lake of the Summer Palace. Wang was widely regarded in China as a many-sided genius who achieved a lot in various fields. In philosophy, he thought highly of the Western philosophers mentioned above, and was heavily influenced by them and their theories, such as Kant's apriorism and Schopenhauer's concept of willpower. But later he had some doubts about the ideas and relinquished them and began to concentrate on the traditional Chinese classics.

王鸣盛 Wang Mingsheng (1722－1797) Styled Fengjie, Litang, and Xizhuang, Wang, also known by the literary name Xizhi, was a native of Jiading (belonging to the present Shanghai). After succeeding in the examinations for Presented Scholars in 1754 and occupying some positions in his official career, Wang retired in 1763 and spent the rest of his life studying Confucian classics and history. A classicist, for over 20 years he concentrated his research on *The Book of History* and, taking Zheng Xuan's commentary for reference, compiled *A Later Commentary on the Book of History* with his strong stand in favour of the critical School of the Han Learning. As a historian, his major contribution is *A critical Study of the Seventeen Dynastic Histories.*

王制 Institutions of a King ① The title of the 9th chapter of *The Book of Master Xun.* The chapter mainly expounds the political policies and institutions a king should adopt, such as centralizing rights into the hand of the ruler and establishing legal system. ② The title of the 5th chapter of *The Book of Rites* which records ceremonies, rituals and institutions described in *The Six Classics.*

王岱舆 Wang Daiyu (?1570－1660) An Islamic scholar of the transitional period from the Ming to the Qing Dynasty. Wang, a native of Jinling (the present Nanjing), was originally named Ya, Daiyu being his style. Born into an Islamic family, he was quite good at Islamic scriptures in his childhood. When he grew up he began to study works of the Hundred Schools, so he is said to be well versed in Buddhism, Confucianism, Taoism and Islam. He devoted the 2nd half of his life to the translation of Islamic scriptures into Chinese.

王念孙 Wang Niansun (1744－1832) Styled Huaizu and literarily named Shiqu, Wang, a native of Gaoyou of Jiangsu Province, was an outstanding classicist, phonologist, and exegetic master of the Qing Dynasty. In 1775 he passed the examinations for Presented Scholars and thereafter began his official career of over 30 years. In 1810 he retired and devoted the remainder of his long life to study and writing. His most notable contribution lay in the

researches on phonetics, etymology, and exegetics of Confucian classics. He maintained that in order to grasp the meaning of the classics one should first acquire the knowledge of the above three branches. His study in the fields resulted in two works of great significance, namely, *Miscellaneous Notes in Reading* and *Annotations and Corrections on Enlarged Literary Expositor*, the last volume of the latter being completed by his son Wang Yinzhi. The first of the two works consists of annotations and emendations of difficult passages in such ancient classics as *The Record of the Grand Historian*, *The History of the Han Dynasty*, *The Book of Master Guan*, *The Book of Master Mo*, and *The Book of Master Xun*. In his exegetical work he was careful to indicate his sources and to generalize only on a basis of wide study. The latter work consists of annotations, corrections, and amplifications with more examples of the dictionary compiled by Zhang Yi of the Han Dynasty.

王学 School of Wang Su A school of Confucian classics during the Wei and Jin period. Represented by Wang Su and Kong Chao, this school in many respects was antagonistic to that of Zheng Xuan(see 王肃). Supported by the Court, it was popular and dominant in the Jin period and began to decline after the dynasty.

王学七派 Seven Schools of Wang Yangming's Learning The teachings of Wang Yangming dominated China for over 100 years. Wang Yangming, as a matter of course, became the representative and founder of Yangming School. Later this school split into six minor schools according to the regions where representatives of each school were born, namely, the Zhezhong School, the Jiangyou School, the Nanzhong School, the Chuzhong School, the Northern School and the School of Guangdong and Fujiang. See 阳明学派,浙中学派,江右学派,南中学派,楚中学派,北方王门,粤闽学派.

王肃 Wang Su(195—256) A native of Tan of Donghai area, Wang Su, son of Wang Lang, rose to high office under Wei of the Three Kingdoms period and was distinguished as a scholar of Confucian classics. He praised highly the study of the Ancient-Script classics by Jia Kui and Ma Rong but disagreed to that of Zheng Xuan. Absorbing viewpoints from both the An-

cient-Script School and the Modern-Script School, Wang wrote and published volumes of commentaries on all of the current classics. Among them, those on *The Book of History*, *The Book of Songs*, *The Analects*, *The Three Books on Rites*, and on *Zuo's Commentary* were used as textbooks in official schools. He also forged the work *Family Talks of Master Kong* which is the only extant book of all his works.

王柏 Wang Bai(1197－1274) A scholar of the late Southern Song Dynasty. Styled Huizhi and literarily named Changxiao and Luzhai, Wang was a native of Jinhua of Zhejiang Province and a devout follower of Zhu Xi's philosophy, especially the doctrine on principle and material force.

王荆公 Wang Jinggong See 王安石.

王临川 Wang Linchuan See 王安石.

王星拱 Wang Xinggong(1887－1950) A scholar of modern times. Styled Fuwu, Wang was a native of Huaining (the present Anqing) of Anhui Province. Wang, a Master of Science from London University, was once a professor of chemistry in Beijing University in the 1920s and took part in the New Culture Movement. He wrote quite a few essays for *New Youth*, *Young China* and *New Tide* and other magazines publicizing science. In philosophy he followed Machism and denied the concept that there is a transcendent presiding force in the universe. But he believed that things and mind are not realities, and only the feeling and touching are real. His chief works include *A General Introduction to Science*, *Science and Philosophy of Life*, *What are Scientific Methods*, and *Philosophical Methods and Scientific Methods*.

王衍 Wang Yan(256－311) An eminent Neo-Taoist and high official of the Western Jin Dynasty. Holding Master Lao and Master Zhuang in great esteem, Wang Yan, younger brother of Wang Rong, was one of the advocators of the Mysterious Learning(see 玄学)and laid even greater emphasis on the doctrine of nonbeing than Wang Bi.

王重阳 Wang Chongyang(1112－1170) A Taoist priest and founder of the Way of the Perfect Realization of the Jin period. Originally named

Zhongfu and styled Yunqing, Wang first changed his name to Dewei and his style to Shixiong when he attended the examinations for military service, and then respectively to Zhe and Zhiming when he converted to Religious Taoism, Chongyang being his Taoist title. A native of Xianyang, Shaanxi Province, he became a Taoist priest at the age of 46, claiming that he received a revelation from Lü Dongbin, a Taoist immortal. In the 1160s or so, he went to Ninghai (the present Muping, Shandong Province) and founded the Way of Perfect Realization. He advocated the syncretism of the doctrines of Confucianism, Taoism and Buddhism, and placed emphasis on meditation as a means to return to one's original nature and thus prolong one's life.

王昶 Wang Chang(1725—1806) Scholar and official, Wang was a native of Qingpu of Jiangsu (the present Shanghai). A prodigy of learning in his youth, Wang passed the examinations for Presented Scholars in 1754, but failed to enter the Imperial Academy. In 1757, he competed in a special examination granted by Emperor Gao Zong at Nanjing, obtained the highest grade and was appointed secretary of the Grand Secretariat. From then on he was appointed to successive high positions. Wang was regarded as an efficient and conscientious official, but he is remembered especially as a poet, master of Confucian classical study and epigraphist. As a poet he rivaled his contemporary Yuan Mei. His works in prose and verse are compiled into *Collected Poems and Prose of the Chunrong Hall*; as an epigraphist he compiled the outstanding *Collected Inscriptions on Bronze and Stone* which was the result of his 50 years of study and travel over the empire, and covered inscriptions from the earliest time down to the 13th century; the pity is, as an erudite in classics, he did not leave behind very great works on Confucian classics.

王宽 Wang Kuan(1848—1918) A scholar of the Hui Nationality. Styled Haoran, Wang, a native of Beijing, was born into a family that was versed in Islamic scriptures. In 1906, Wang went on a pilgrimage to Mecca, and then went to visit Islamic countries of Europe and Africa. The next year, he

came back and established the Normal School of Islam in Beijing. In 1911, he sponsored and headed Islamic Society of China.

王恕 Wang Shu (1416—1508) A scholar of the Ming Dynasty. Styled Zongguan and literarily named Jie'an and Shiqu, Wang Shu was a native of Sanyuan in Shaanxi Province. From the year of 1448 when he became a Presented Scholar he began his long period of official career. Successively, he was made Vice Minister of Justice in 1468, Minister of Wars in 1478 and Junior Guardian of the Heir Apparent in 1486 in Nanjing; and in 1487 he was appointed Minister of Personnel in Beijing and Grand Guardian of the Heir Apparent in 1488. At the age of 77 he retired and went back to Sanyuan. During his 45 years of official career, his protests against the outrages of eunuch commissions and against the favour shown to Buddhism, coupled with his defence of innocent officials and virtuous services in government, gained him a great name, which was expressed in the popular saying "The two capitals have a dozen ministries but only Wang Shu stood out." During the last 15 years of his life after retirement he concentrated on the study and teaching of Neo-Confucianism and Confucian classics. He put forward the theory of the wax and wane of Heavenly principle and human desires, saying that the existence of one would cause the disappearance of the other. He exhorted the doctrine of Master Meng: One who has exercised his mind to the utmost knows his nature; knowing his nature, he knows Heaven; and to keep one's mind preserved and nourish one's nature is the way to serve Heaven. He said that only by exercising the mind to the extreme utmost can one acquire principle and nature. He advocated the doctrine of the mean and harmony should be practised and enforced in society. His chief works are *Private Opinions of Master Shiqu* and *Collected Memorials of Famous Ministers of Past Dynasties.*

王通 Wang Tong (584—618) Styled Zhongyan, Wang Tong, a philosopher of the Sui Dynasty, was a native of Longmen of Jiangzhou Prefecture (the present Hejin of Shanxi Province). Wang is said to have had more than 1000 disciples and to have enjoyed high reputation for his exaltation of Con-

fucianism by reaffirming the basic Confucian doctrines at a time when Buddhism was widely accepted and honored. According to records, when Wang died, hundreds of his disciples, among whom were such outstanding figures as Fang Xuanling and Wei Zheng, held a discussion at which they said, "What a perfect man our master is! ... He has perpetuated *The Book of Songs* and *The Book of History*, rectified the rites and music, compiled *The First Classic*, and extolled the teachings in *The Book of Changes.*" So they honored him as Master Wenzhong. *Middle Sayings* in 10 volumes was attributed to him.

王辅嗣 **Wang Fusi** See 王弼.

王船山 **Wang Chuanshan** See 王夫之.

王符 **Wang Fu** (?85 — 162) Styled Jiexin, Wang Fu, a thinker and philosopher of the Eastern Han Dynasty, was a native of Linjing (the present Zhenyuan of Gansu Province). Though he distinguished himself in youth by his learning and ambition, Wang never took any official position all his life, but spent his life in seclusion. He wrote a book entitled *Essays by a Hermit Scholar*, which, on one hand, railed against the corruption and abuses of almost all the aspects of society, and, on the other, elaborated his views on the origin of the universe, on gods and ghosts, on the relationship between heaven and man, and so on. See 潜夫论.

王深宁 **Wang Shenning** See 王应麟.

王雱 **Wang Pang**(1044—1076) A scholar of the Northern Song Dynasty. Styled Yuanze, Wang was a son of Wang Anshi. Wang Pang was a reformer and helped his father in the reform movement. As a philosopher, he gave materialistic explanation of the Way of Taoism, saying that the Way is nature and all things produce themselves from it. He was also one of the authors of *A New Interpretation of the Three Classics.*

王道 **I. Kingly Way** A political concept of Confucianism that refers to government by winning the people's heart through noble virtues and humanity. It was first used in the chapter *Grand Norms* of *The Book of History* in opposition to the Dictator's Way and was highly honored by Master Meng.

He repeatedly expounded that "One who, using fine virtues, practises humanity, is the king of the empire." That is to say the Kingly Way requires the rulers to take good care of their people. "That people have sufficient to nourish their living and bury their dead without any dissatisfaction marks the beginning of the Kingly Way." He argued, "A wise ruler will regulate the livelihood of the people so as to make sure that they shall have sufficient wherewith to serve their parents, and support their wives and children." Master Xun also emphasized the doctrine, but was not opposed against the Dictator's Way. Han Fei, the leading Legalist, advocated the unification of the two ways with a greater stress on the Dictator's Way. (See 王霸之辨.)

II. **Wang Dao** (1476—1532) A philosopher of the Ming Dynasty. Styled Chunfu and literarily named Shunqu, Wang was a native of Wucheng (in the present Shandong Province). At first he studied Confucian classics under Wang Shouren, then turned to Zhan Ruoshui, for, as time went on, he began to have some doubts about Wang Shouren's doctrine of mind and the innate knowledge. He maintained that what fills the universe is nothing but material force, and human nature and emotions are all influenced by material force, i. e., by the objective circumstances.

王弼 **Wang Bi** (226—249) One of the most famous Neo-Taoists of the Wei-Jin period. Styled Fusi, Wang was a native of Shanyang (near the present-day Jiaozuo of Henan Province). Wang, who died at the age of only 24, was already well-known for being the most precocious genius in the history of Chinese thought. Before he died, he had inaugurated a new movement, for he raised the level of Chinese thought to that of metaphysics. He had several influential philosophical works surviving, such as *A Commentary on the Book of Changes* and *A Commentary on the Book of Master Lao*. According to his theory, nonbeing is substance and being is function; substance and function are identified. So he said in *A Commentary on the Book of Master Lao*, "All things in the universe come from being, and the origin of being is nonbeing. In order to have being in total, it is necessary to return to nonbeing." He also stated that things in the universe are extremely numerous, but

the origin is one. That is the Way or nonbeing. In short, nonbeing is the origin from which being originated and to which being will return. In epistemology, Wang maintained that words serve to explain symbols and symbols serve to express ideas. Once the symbols have been grasped, the words may be forgotten; once the ideas have been grasped, the symbols may be forgotten. As for the relationship between Confucian teachings and naturalness, Wang held that Confucian teachings are derived from nature. If in accord with what is natural, the teachings are necessary and useful to mankind. Wang also discoursed upon human emotions, saying that emotions belong to human nature, and that even a sage, being a man, also has emotions. The difference between a sage and an ordinary man is that a sage will not be ensnared by his emotions.

王照圆 Wang Zhaoyuan (1763 — ?) A woman classicist of the Qing Dynasty. Styled Ruiyu and literarily named Wanquan, Wang was a native of Fushan of Shandong Province. She was noted for her mastery of Confucian classics, Chinese history, exegetics, and poetry. In his work *Explication of Literary Expositor*, her husband Hao Yixing used many of her ideas. Her main work was *Brief Notes on the Book of Songs*.

王源 Wang Yuan (1648 — 1710) A scholar of the early Qing Dynasty. Styled Kunsheng and literarily named Huo'an, Wang was a native of Daxing (the present Beijing). In his younger days, Wang studied under Liang Yizhang and some other teachers. As late as in his fifties he met for the first time Yan Yuan, one of the greatest philosophers and scholars of the Qing Dynasty, and become his disciple, for he held in great esteem Yan's doctrines. From youth on he held in contempt and opposed against the ideas of the Song Neo-Confucianism. What he was most interested in was systems and institutions of past dynasties, military topics and arts of war, and causes of the fall and rise of empires in history.

王韬 Wang Tao (1828 — 1897) A reformist of the late Qing Dynasty. Styled Zhongtao and literarily named Ziquan, Wang Tao, a native of the present-day Suzhou of Jiangsu Province, was also one of the founders of

modern journalism. He went to Shanghai in 1849 and became an editor of the Mohai Press run by the London Missionary Society. He returned to his native town in 1862 and submitted under the alias Huang Wan a long document to Liu Zhaojun, the Taiping Army's governor of Suzhou. But this document fell into the hands of the Qing forces barely a month after the Taiping Army's fall. Soon orders were given by the Qing Court to have him arrested. So in October, 1862 Wang embarked for Hong Kong from Shanghai. It was in Hong Kong that he began his long and intimate association with James Legge, whom he assisted for more than 10 years in the translation of Chinese classics, such as *The Spring and Autumn Annals*, *Zuo's Commentary*, *The Book of History*, *The Book of Songs*, *The Book of Changes*, and *The Book of Rites*. Then from late 1867 to 1870, Wang, invited by James Legge, traveled to Britain, France and Russia. Wang and Legge returned to Hong Kong in 1870 and continued their translation. In 1873 Legge returned to England and never again came to China. By this time Wang was already launched on his newspaper activities, exercising in the field such a pioneer influence that he may justly be regarded as one of the founders of modern Chinese journalism. In his editorials of *Xunhuan Daily* and the commentaries on the classics written in the period when he worked with Legge, he advocated reforms and self-strengthening movement in China. He maintained that the world and everything in the universe are always changing and advancing, which is an unalterable trend; that China must learn from the Western powers and become strong and wealthy; that being powerful and wealthy is the most fundamental principle in governing a state. But in the meantime he held that the doctrines of Master Kong should not be changed for Confucianism is the eternal Way. His main works are *Outer Collection of Taoyuan's Writings* and *Correspondence by Taoyuan*.

王静安 Wang Jing'an See 王国维.

王静斋 Wang Jingzhai (?1871—1949) A scholar and ahung of the Hui Nationality. Originally named Wenqing, Wang was a native of Tianjin. He studied Islamic teachings successively in Egypt, Turkey and India. After he

returned to China he established Sino-Arab University in his hometown and in 1927 he headed *Light of Islam*, a monthly journal. In the Anti-Japanese War, he took part in the resistance in Henan, Sichuan and Ningxia provinces. Then he devoted himself to the translation of Islamic scriptures into Chinese. His most important achievement is *The Koran, a Translation and Interpretation*.

王畿 Wang Ji(1498—1583) A famous thinker and philosopher and one of the outstanding disciples of Wang Yangming of the Ming Dynasty. Styled Ruzhong and literarily named Longxi, Wang Ji was a native of Shanyin(the present Shaoxing of Zhejiang Province). Wang, after passing the examinations for Presented Scholars, had a very short official career, and exclusively devoted over 40 years of the second half of his life to the teaching and propagating of the doctrines of Wang Yangming in the lecture halls from Beijing and Nanjing to Jiangsu, Guangdong, Hunan, Fujian and Zhejiang provinces. In philosophy, Wang was famous for his doctrine of the four forms of non-existence. It was thus called because it was a modification of the Four-Sentence Instruction repeatedly propounded in his late years by Wang Yangming to his students, which reads, "The absence of good and evil characterizes the original substance of mind. The presence of good and evil characterizes its exercise of thought. The knowledge of good and evil characterizes its intuitive knowledge. The doing of good and the ridding of evil characterizes its investigation of things." To this, Wang was not very much agreeable, so he reworded it as follows: "Once it is realized that mind is one in which the good or evil is non-existent, then its thinking, its knowledge and the things to be investigated all likewise become non-existent of either the good or the evil." Clearly, Wang, heavily influenced by Taoism and Buddhism, maintained that mind should follow its own spontaneous flow of action, without any attachment to existence.

王蕃 Wang Fan(228—266) Styled Yongyuan, Wang Fan, an astronomer of Kingdom Wu of the Three Kingdoms period, was a native of Lujiang(the present Qianshan of Anhui Province). He, opposed to the theories of Heav-

enly Cover(the theory of hemispherical dome) and of infinite empty space, advocated the theory of celestial sphere, saying that the sky was like an eggshell and the earth was like a yolk.

王蘋 Wang Ping(? —?) A Neo-Confucianist of the Song period. Styled Xinbo, Wang was a native of Fuqing of Fujian Province and a firm supporter in the resistance against the Jin army. In philosophy, he was a follower and transmitter of the School of Mind and advocated the view that only by the cultivation of mind can the Confucian principles be transmitted and absorbed. *Collected Works of Xinbo* contains his most writings.

王懋竑 Wang Maohong(1668—1741) A Confucian classicist of the Qing Dynasty. Styled Yuzhong, he was often called Master Baitian by scholars because he lived in a place named Baitian. Wang spent most of his life carefully reading and examining commentaries on *The Book of Rites* and *The Book of Songs*, which resulted in his own views, but his most notable contribution was his research on Master Zhu Xi and Zhu's doctrines. His main writings were compiled into *The Miscellaneous Writings by Baitian*.

王襞 Wang Bi(1511—1587) A philosopher of the Ming Dynasty. Styled Zongshun and literarily named Dongya, Wang was the second son of Wang Gen and one of the chief members of the Taizhou School. As a youth he studied Confucian classics and Neo-Confucianist doctrines under Qian Dehong and his father. After his father's death, he continued the work of teaching in his father's school. He abided by his father's doctrine that true wisdom or the innate knowledge requires a genuine love of oneself and one's self-preservation, which is the starting-point for loving and respecting others and being loved and respected by them in return, extending to loving and protecting family, country, and the world; so the most important and fundamental is establishing the self. He also maintained that human nature is born good, and that learning is a spontaneous and joyous work, not the result of a forced effort. He inherited Wang Yangming's theory of the innate knowledge, thinking that the innate knowledge can spontaneously face any change in the society. His writings were compiled into *Surviving Collection*

of Dongya.

王霸之辨 distinction between the Kingly Way and the Dictator's Way A controversy in the history of Chinese philosophy on the methods of government. Confucianists advocated the Kingly Way (see 王道) while Legalists supported the Dictator's Way (see 霸道). Master Meng exhaustedly advocated the former. Eulogizing the ancient sage-kings, such as Yao, Shun and Yu and condemning the five dictators of the Spring and Autumn period, he said, "The way of Yao and Shun can be summed up as the following: Without a benevolent government there would be no security of the peace and order of the empire. One who makes a pretense at virtue and actually uses force is a dictator. One who, using virtue, practises humanity, is a king." Master Xun maintained that a king usually makes the people rich and happy while a dictator enlarges the territory and strengthens the country. He exhorted the rulers to honor propriety and respect the virtuous in order to become a king, and to emphasize laws and love the people to become a dictator. To the Legalists, force or power is more important and effective in subduing the people. They all supported the doctrine of the Dictator's Way. From the Han Dynasty onward, the rulers usually combined the two ways in their government. The controversy was renewed in Neo-Confucianism, but did not contribute any new ideas to the doctrines.

王霸义利之辨 distinction between the Kingly Way and the Dictator's Way and between righteousness and profit Controversy on history and ethics. See 王霸之辨 and 义利之辨.

五十年来中国之哲学 Chinese Philosophy in Recent 50 Years A treatise written by Cai Yuanpei in 1923. Cai held that in those 50 years, Chinese philosophy developed mainly in two fields: The introduction of the Western philosophy and the codification of the traditional Chinese philosophy.

五斗米道 Way of the Five Pecks of Rice A school of Religious Taoism founded by Zhang Daoling of the Eastern Han Dynasty in the present Sichuan Province. It was named after a famous tax levied by the organization on its members. Master Lao was honored as the founder of the religion and

The Book of Master Lao as its scripture. Zhang was later honored by his disciples as Celestial Master, therefore it was also called the Way of the Celestial Masters. See 天师道 and 张道陵.

五四新文化运动　May 4th New Culture Movement　A movement taking place in the 2nd half of the 1910's. With the magazine *New Youth* as its center, the movement was intended to oppose against feudalism and to publicize democracy, science and literary revolution. Chen Duxiu, Li Dazhao, Lu Xun, Hu Shi, and many other famous figures contributed to the movement.

五礼通考　Comprehensive Study of the Five Sorts of Rites　Also translated into *Comprehensive Study of the Five Rites*, it is a work by Qin Huitian of the Qing Dynasty. In 262 volumes, the work, according to the classification in *The Rites of Zhou*, collected materials on rites employed in sacrifice and fortune, rites for festive occasions, rites proper to host and guest, rites for military circles, and rites for death and misfortune.

五百年必有王者兴　Sage-king must arise in the course of each 500 years　Words showing Master Meng's philosophy of history. Meng said in the 4th chapter of *The Book of Master Meng*, "A sage-king must arise in the course of each 500 years, and during the time there must be men of great fame." According to him, from Yu and Shun down to Tang were 500 years and more.... From Tang to King Wen were 500 years and more. From King Wen to Master Kong were also 500 years and more. So history would circulate like this round and round.

五伦　five human relationships　Also called "five constant human relationships," the term refers to five types of ethical relationships between monarch and subjects, between father and son, between husband and wife, between brothers, and between friends. Confucianism which lays great emphasis on them, maintains that every one of them, each containing specific moral principles, must be earnestly observed: the sovereign be benevolent and his subjects loyal; the father kind and his son filial; the husband righteous and his wife obedient; the elder brother good and the younger respectful; and friends be faithful to each other. See 人伦.

五行 **I. five elements** Also translated into "five agents" and "five powers," the concept began to be used as early as the Spring and Autumn period, for it appeared repeatedly in books compiled that time, such as *Discourses on the States* and *The Book of History*. The five elements, which refers to metal, wood, water, fire, and earth, were considered by ancient Chinese thinkers to be the essential elements that constitute the universe, which explains the source of the objective world and the unity of multi-forms of things in it. They are conceived as overcoming one another and producing one another: Water overcomes fire, fire metal, metal wood, wood earth, and earth water; whereas wood produces fire, fire earth, earth metal, metal water, and water wood. Zou Yan of the Warring States period combined this theory with that of yin and yang and formed the cosmology of the Yin-Yang School. See 五德 I. **II. five virtues** A term used by Master Xun to refer to humanity, righteousness, propriety, wisdom, and faithfulness.

五行之义 **Meaning of the Five Elements** The 42nd chapter of *Luxuriant Gems of the Spring and Autumn Annals* by Dong Zhongshu. Dong put forward in the chapter some new ideas on the five elements, such as the sequence of wood, fire, earth, metal, and water is that of Heaven; that each in turn gives birth to the next is their father-and-son relationship.

五行无常胜 **Five elements do not constantly overcome one another** Another written form of 五行毋常胜. See 五行毋常胜.

五行毋常胜 **Five elements do not constantly overcome one another** A concept of Later Moism. The *Canon* of *The Book of Master Mo* reads, "The five elements do not constantly overcome one another, which depends upon 'quantity.'" Metal, for instance, can reduce fire to cinders if its amount is too great. This idea indicates that Later Moists paid great attention to science.

五行相生 **Five elements produce one another** Also translated into "Five elements give birth to one another," or "Each of the five elements in turn gives birth to the next," it is a concept of the Yin-Yang School. Dong Zhongshu of the Han Dynasty developed the idea. He maintained that wood

produces fire, fire produces earth, earth metal, metal water, and water wood; and this relationship is like that between father and son. This theory was used in history to correlate with the development of society, human life, and other aspects. See 五行 and 五德转移.

五行相克 Five elements overcome one another Another form of 五行相胜. See 五行相胜.

五行相胜 Five elements overcome one another A concept of the Yin-Yang School. According to the theory, wood overcomes earth, earth water, water fire, fire metal, and metal wood. From Zou Yan on, many schools correlated the idea with social development and human world. See 五行, 五德转移, and 五行相生.

五众 five cumulations See 五蕴.

五灯会元 Collected Essentials of the "Five Lamps" Also translated into *First on the List of Five Lanterns* or *Five Lamps Meeting at the Source*, it is a historical work of the Chan Buddhism compiled by Pu Ji of the Song Dynasty. In 20 volumes, the work gathered the key parts and doctrines from five works on the Chan Buddhism, all of which have the word "lamp" in their titles, such as *A Record of the Transmission of the Lamp* by Dao Yuan. It is an important source on the Chan Buddhism, for it describes the historical development of the Chan Buddhism, its schools and sects, and differences among them.

五纪 five regulations Also translated by some scholars into "five arrangements," it is the 4th of the nine categories of *Grand Norms* in *The Book of History*. According to the *Norms* only by the harmonious use of the five regulations of time, i.e., the year, the month, the day, the stars and zodiacal signs, and the calendaric calculations, can bumper harvests in agriculture and the peace in a country be achieved. See 洪范九畴.

五阴 five cumulations See 五蕴.

五材 I. five materials Also translated into "five substances" or "five elements," it is a term used in *Zuo's Commentary* to refer to metal, wood, water, fire, and earth. **II. five virtues** A term referring to courage, wisdom,

humanity, faithfulness and loyalty.

五戒 Five Prohibitions ① A Buddhist term against killing, stealing, adultery, lying, and intoxicating liquors. They are mainly binding on laity, male and female. ② A Taoist term against killing, stealing, adultery, saying one thing and meaning another, and intoxicating liquors. It is also translated into "Five Commandments" or "Five Precepts" by some scholars.

五位百法 five categories and the hundred divisions of concepts A term used by the Yoga School or the Great Vehicle Buddhism to refer to the 100 mental modes of all things under five categories, namely the eight forms of consciousness, the 51 mental ideas, the five sense organs and their six senses, the 24 indefinites, and the six non-causative concepts.

五纬 five apocryphal texts Five texts that interpret *The Five Classics* from the apocryphal points of view. See 五经.

五事 five functions The second of the nine categories in *Grand Norms*, a treatise in *The Book of History*. The term suggests five aspects in the self-cultivation of officials. The 1st is personal appearance; the 2nd, speech; the 3rd, vision; the 4th, hearing; the 5th, thought. Of personal appearance, let it be decorous; of speech, prudential; of vision, penetrating; of hearing, distinct; and of thought, profound.

五典 I. five norms A concept referring to the five moral standards in ancient China, which are as follows: Father must be righteous, Mother kind, Elder brother friendly, Younger brother respectful, and Son filial. **II. Five Canons** A term used by *The Book of History* to refer to the following books: *The Book of Shao Hao*, *The Book of Zhuanxu*, *The Book of Gao Xin*, *The Book of Tang* and *The Book of Yu*, which are regarded as classical canons by Confucians. But it is said that there had never been such five books from the very beginning.

五经 Five Classics A term, first used in the reign of Emperor Wu of the Han Dynasty, collectively refers to the five Confucian classics, namely, *The Book of Changes*, *The Book of History*, *The Book of Songs*, *The Book of Rites*, and *The Spring and Autumn Annals*. The most essential classics of

Confucianism, they include very diverse subjects, such as texts on divination, ritual norms, ancient poems, historical records, and the most reliable known source of information about the teachings of Master Kong himself. So from the Han to the Qing Dynasty they constituted the core curriculum of Chinese education and the Chinese society derived its moral standards of proper conduct from them.

五经大全 Great Collection of Commentaries and Annotations on the Five Classics A series of collections of commentaries on the five Confucian classics published by the Court of the Ming Dynasty to enhance Neo-Confucianism. Instructed by Emperor Cheng Zu, scholars headed by Hu Guang compiled the great works in 154 volumes. The commentaries and annotations they adopted were those by famous or authoritative scholars in the previous dynasties: the commentaries by Cheng Yi and Zhu Xi and the annotations by Dong Kai of Song, Hu Yigui, Hu Bingwen, and Dong Zhenqing of Yuan were used for *The Great Collection of Commentaries and Annotations on the Book of Changes*; the commentary by Cai Chen of Song and the annotations by Chen Yue and Chen Shikai of Yuan on *The Book of History*; the commentary by Zhu Xi and the annotations by Liu Jin of Yuan on *The Book of Songs*; the commentary by Chen Hao of Yuan and the annotations by various scholars on *The Book of Rites*; the commentary by Hu Anguo of Song and Wang Kekuan of Yuan on *The Spring and Autumn Annals*. This series served in the Ming Dynasty as the standard for the civil service examinations.

五经正义 Rectified Interpretations of the Five Classics Also translated into *Converted Significance of the Five Classics*, it is an important and official interpretation of the five Confucian classics in the Tang Dynasty. Authorized by Emperor Tai Zong of Tang, Kong Yingda and his fellow scholars, taking previous commentaries and annotations for reference, reinterpreted *The Five Classics*, and entitled *A Rectified Interpretation of the Book of Changes*, *A Rectified Interpretation of the Book of History*, *A Rectified Interpretation of the Book of Songs of Mao's Version*, *A Rectified Interpreta-*

tion of the Book of Rites, and *A Rectified Interpretation of the Spring and Autumn Annals*. Since the reign of Emperor Gao Zong, the work of 180 volumes began to be used as the official and standard books in the imperial civil service examinations.

五经异义 Differences of the Five Classics A work by Xu Shen, which records the differences between the Ancient-Script classics and the Modern-Script Classics.

五经通论 Comprehensive Discourse on the Five Classics Also entitled *A Comprehensive Discourse on the Classics*, this work of five volumes, each on one of *The Classics*, was the masterpiece of Pi Xirui of the Qing Dynasty and his teaching material on Confucian classics in his late years. As one of the Modern-Script School, the work contains introductions to the origins, the circulation, the gist, and the evaluation of commentaries and annotations on *The Five Classics*.

五经博士 Erudites of the Five Classics A system established during the reign of Emperor Wu of Han. The Erudites were usually famous scholars on the classics and must be appointed by the Court.

五品 five orders Also translated into "five ranks" or "five classes," it is another term used to refer to the five human relationships, that is, between sovereign and subject, parents and children, husband and wife, brothers, and friends. Kong Yingda of the Tang Dynasty held that it refers to the five orders in a family, that is, father, mother, elder brother, younger brother, and son.

五侯 Wu Hou One of the representatives of the three schools of Later Moism of the Warring States period. See 墨家三派.

五殊二实 five differentiations and the two realities A term of Zhou Dunyi, a Neo-Confucianist of the Song Dynasty. He said in *General Principles of the Book of Changes*, "The two forces and the five elements evolve to produce all things. The five differentiations and the two realities, in fact, are rooted in one. Thus all things constitute the one, and the single reality divides to be all things." Obviously, the five differentiations refer to the five

elements and the two realities refer to yin and yang. Both of them are rooted in one because they are evolved and produced from the Supreme Ultimate. See 太极图说.

五峰学派 Wufeng School A Neo-Confucian school headed by Hu Hong of the Southern Song Dynasty. It was thus named because Hu was often called Master Wufeng. In politics, the school was quite firm in the resistance against the Jin invasion. In philosophy, the school was heavily influenced by the Cheng brothers and Yang Shi. It maintained that emotions and desires are parts of human nature; emotions and desires are like the ripples and waves of water while mind is like the deeper part of water. Members of the school agree to the idea that the principle of Heaven is identical with human desires, and the most important is to enlighten one's principle and cultivate oneself. Its chief members include Zhang Shi, Biao Juzheng, and Wu Yi.

五峰集 Collected Writings of Master Wufeng A collection by Hu Hong of the Southern Song Dynasty, which has two editions, one being in one volume and the other being in five volumes. Including the author's poems, comments on Confucian classics, and prose and essays, the work, in philosophy, shows that Hu advocated the combination of the Way with nature. The work was thus titled because Hu was popularly called Master Wufeng (Five Peaks). See 胡宏.

五常 I. Five Constant Virtues See 三纲五常. **II. five constant norms** Another way to say 五典. See 五典 I. **III. Five constant human relationships** Another way to say 五伦. See 五伦. **IV. five constant elements** Another way to say 五行. See 五行.

五欲 five desires A Buddhist term referring to the desires arising from the objects of the five senses, namely things seen, heard, smelt, tasted and touched, or to the desires for wealth, sex, food, fame and sleep.

五路 five roads A term used by Later Moists to refer actually to the five senses. It was thus termed because they thought it was along them that the sensations passed. According to Moism, there are three sources through which knowledge is derived: that derived through personal experience (i.e.,

through the five roads), that transmitted by authority or books, and that by inference or induction.

五福 five happinesses Also translated into "five kinds of good," it is the last of the nine categories in *Grand Norms* of *The Book of History*, which refers to longevity, wealth, health, good virtues, and good end. See 洪范九畴.

五蕴 five cumulations Also translated into "five skandhas," it is a Buddhist term referring to the five components of an intelligent being, especially a human being, namely, the physical form or matter, the sensation or the functioning of mind, the functioning of mind in distinguishing, the functioning of mind in its processes regarding like and dislike, good and evil, etc., and mental faculty in regard to perception and cognition. It is also used to refer to the whole of the physical world and the mental world. 五众 and 五阴 are the other translations from the Sanskrit word Pancaskandha.

五德 I. five powers A term used by Zou Yan to refer to the five elements. See 五德转移. **II. five virtues** A term from the 1st chapter of *The Analects* referring to five kinds of virtues namely being temperate, kind, courteous, frugal, and magnanimous. They are looked upon by Confucianists as the basic contents of moral cultivation.

五德转移 revolutions and transmutations of the five powers A doctrine, which is also called the cycle of the five powers (see 五德终始), refers to the theory of history developed by Zou Yan, a philosopher of the Yin-Yang School of the Warring States period. According to this doctrine, the five powers or elements are five natural forces which can produce one another and overcome one another in a certain order. So each of them has its period of rise and fall. Both natural and human events are under the control of that power which is in the ascendancy, but when its cycle comes to an end, it is followed by the next power in the series that can overcome it, and which, in turn, flourishes and has its cycle. Wood overcomes earth; metal wood; fire metal; water fire; and earth water again, so that there is an endless cycle of elements. This is what *The Record of the Grand Historian* says in the biog-

raphy of Zou Yan, "Starting from the time of the separation of heaven and earth and coming down, Zou made citations of the revolutions and transmutations of the five powers, arranging them until each found its proper place and was confirmed by history." So earth, under whose power the Yellow Emperor ruled, was overcome by the wood of the Xia Dynasty. The wood of Xia was overcome by the metal of the Shang Dynasty. The metal of Shang was overcome by the water of the Qin Dynasty. Thus this cycle was completed and another followed.

五德终始　cycle of the five powers　Another way to say 五德转移 which is sometimes translated into "succession of the five powers." See 五德转移.

五蠹　Five Gnawing Worms　Also translated into *Five Vermin*, *Five Abuses* or *Five Harms*, it is a treatise in *The Book of Master Han Fei* in which Master Han listed five harms to the state, namely, Confucian scholars who always idealized the ancient and disparaged the present; the clever talkers or sophists; those who wore swords; those who shirked military service; and merchants and artisans. In fact, the treatise chiefly expounds Han's philosophy of history and Legalist doctrines. According to him, things and society are changing. People of the present day should not cling to outmoded ways of the past, because "affairs should go according to their time and preparations be made in accordance with affairs..." "The sage does not aim at practising antiquity and does not model himself upon what is considered to be permanently correct," or they would just be the same as the man who waited by the tree to catch another hare. In the treatise he also advocated, "In the state of an intelligent ruler, there is no literature of books and records, but the laws serve as teachings. There are no sayings of the early kings, but the officials act as teachers." By saying these he was propagating his Legalist doctrines.

太一　Great One　① Also translated into "Supreme Oneness," it is another term for the Way. Master Lao, though he did not directly use the term, adopted a term "Greatness" which is more or less the same with this term in sense (see 大). Master Zhuang was probably the first person to use the term

in the 33rd chapter of *The Book of Master Zhuang*. Sometimes this term is also equal to the Supreme Ultimate in *The Book of Changes*. *Master Lü 's Spring and Autumn Annals* says in the 2nd volume, "Great One produces the two forms. The two forms produce yin and yang." ② Another term for primordial force. See 元气.

太一道 Supreme Unity Way A Taoist sect founded by Xiao Baozhen of the early Jin Dynasty, which holds that the Supreme Unity, or the Supreme Ultimate is the origin of the universe.

太上感应篇 Folios on the Vibrant Responses of the Most High Lord Lao Also translated into *Tractate of Actions and Retributions by the Most High*, it is a Taoist book. Written in the name of Master Lao, the book, which in fact is a combination of Taoism, Confucianism, and Buddhism in its thought, tries to worship the ideas of retributions and human ethics.

太平诏书 Imperial Edicts of the Taiping Heavenly Kingdom Collected documents of the Taiping Heavenly Kingdom, chiefly including Hong Xiuquan's famous edicts, such as *Edict on the Recovery of the Way and Salvation of the World*.

太平经 Scripture of the Great Peace A Taoist book by co-authors, among whom Yu Ji was the chief one. In 170 volumes, the book had different editions in history. Only 57 volumes being extant now, the book was compiled most probably in the second half of the Eastern Han Dynasty. It regards Master Lao as a god, spreads the idea that people can live forever if they believe in Taoism and cultivate themselves with it. It also accepts to some extent the Moist and Yin-Yang concepts in addition to the records of things, such as Chinese medicine and peasant uprisings.

太平道 Way of the Great Peace A Taoist sect founded by Zhang Jue of the Eastern Han Dynasty, which follows *The Great Peace Scripture*. See 张角.

太史儋 Grand Historian Dan(? —?) Said to be the Grand Historian of the Zhou Court who was over 100 years later than Master Kong. Another idea is that Dan was actually Master Lao.

太玄 Great Mystery Also called 太玄经, it is a philosophical work in 10 volumes by Yang Xiong of the Han Dynasty. Though modeled on *The Book of Changes* in style, it is, in fact, a combination of Confucianism, Taoism and the theory of the Yin-Yang School. The central concern of the work is the Mystery, which, in his own words, "silently permeates all sorts of creatures, yet is not visible in form." "The Mystery constitutes the Way of heaven, the Way of earth, and the Way of man." From this it is inferred that Yang's Mystery, the supreme principle of the universe, joined with by yin and yang, is the moving force to produce all the things in the cosmos. He also maintained that what is primary and substantive lies in spontaneity and what is supplementary and decorative lies in human affairs. This shows that Yang's ideological basis was still naturalistic. Some scholars translate it into *The Supreme Mystery*.

太玄经 Classic of the Great Mystery See 太玄.

太冲 Great Harmony A term used by Master Zhuang to show the most harmonious state of one's mind and spirit when one cultivates himself to a great extent.

太极 I. Supreme Ultimate Also translated into "Great Ultimate," "Grand Terminus" or "Supreme Pole" by some scholars, it is an important concept in Chinese philosophy, which might appear, at the earliest time, in the Warring States period, for it was, as far as we know, first used in *Appended Judgements(I)* in *The Book of Changes*. It reads, "In *The Changes* there is the Supreme Ultimate, which produced the two forms. The two forms produced the four emblems. The four emblems produced the eight trigrams." Here the Supreme Ultimate refers to the eternal and fundamental source of all things in the universe. Zhou Dunyi of the Song Dynasty accepted the idea and composed *The Diagram of the Supreme Ultimate*. Another Song philosopher, Shao Yong, maintained that the Way constitutes the Supreme Ultimate. Since Zhou and Shao this concept was associated with the rational principle of Neo-Confucianism of the Song Dynasty. Zhu Xi stated clearly that all principles are but one, that is the Supreme Ultimate. But

Zhang Zai of the same dynasty, bearing a different idea about it, held that the Supreme Ultimate is nothing but material force. To him, material force as substance is the Supreme Ultimate with its two phases of condensation and dispersion through which all things are formed and dissolved. Wang Fuzhi of the Qing Dynasty developed Zhang's idea. He contended that the Supreme Ultimate and the principle of Heaven are not so-called transcendent abstractions but things, along with the mind and the nature of things, existed within material force. **II. ether** A term used by Sun Zhongshan to translate the word "ether." See 孙中山.

太极图 Diagram of the Supreme Ultimate ① A diagram that reflects the doctrine of Religious Taoism about cosmology and the course of austerity practice. ② A diagram composed by Zhou Dunyi. Based on and renovated from the diagram of Religious Taoism, the diagram, also called by Zhou *The Diagram of the Ultimate of Nonbeing*, was used to elucidate the origin of the universe and the transformation and production of all things. As for its operation, see 太极图说.

太极图说 Explanation of the Diagram of the Supreme Ultimate Also translated into *Diagram of the Supreme Ultimate Explained* or *Explanation of the Diagram of the Supreme Pole*, it is a short essay of about 250 Chinese characters. It illustrates the process of cosmic evolution implied in the diagram, especially the first half of the text, which reads, "The Ultimate of Nonbeing is also called the Supreme Ultimate. The Supreme Ultimate, through movement produces yang. This movement, having reached its limit, is followed by quiescence; and by the quiescence it produces yin. Then when the quiescence has reached its limit, comes again movement. Thus movement and quiescence, in alternation, become each the source of the other. As the distinction between yin and yang is determined, their two forms are revealed. By the transformations of yang and the union therewith of yin, water, fire, wood, metal, and earth are produced. As soon as these five elements become diffused in harmonious order, the four seasons proceed in their right course. The five elements are the one yin and yang; yin and yang

are the one Supreme Ultimate; and the Supreme Ultimate is fundamentally the Ultimate of Nonbeing. The five elements come into being, each having its own particular nature. The true substance of the Ultimate of Nonbeing, the essences of the fwo forms and the five elements unite in mysterious union, so that consolidation ensues. The principle of qian(suggesting yang) becomes the male element while the principle of kun (suggesting yin) becomes the female element. They two, by their interaction, produce all things. With these production and reproduction, transformations and changes continue without end."

太极解义 Explication of the Supreme Ultimate A treatise by Zhu Xi on Zhou Dunyi's *The Diagram of the Supreme Ultimate* and *The Explanation of the Diagram of the Supreme Ultimate*. The treatise developed the doctrines of the School of Principle. See 朱熹.

太初 Great Beginning A term used to refer to the period between the Great Change and the Great Origin, which was first used in *The Book of Master Zhuang*. *The Apocryphal Text on the Book of Changes* has a fairly detailed interpretation, saying, "... the formal was produced from the formless. From what, then, were qian and kun produced? The reply is that there was the Great Change first of all, then the Great Beginning, the Great Origin, and then the Great Simplicity. In the period of the Great Change, there was no manifestation of material force. The Great Beginning was the beginning period of material force and the Great Origin was that of forms; and the Great Simplicity, that of corporeal matter." From this we can conclude that it was also a period of chaos in which material force was beginning to appear and was still intermingled and undifferentiated. So it is also similar to the period the Great One and the Supreme Ultimate imply.

太易 Great Change A term used to refer to the simple and natural state of the universe before the period when anything was produced, which is similar to what the Supreme Ultimate in *The Book of Changes* and the Chaos in *The Book of Master Lao* imply. *The Book of Master Lie* says, "The formal was produced from the formless. From what, then, were heaven and earth pro-

duced? The reply is that there was the Great Change first of all, then the Great Beginning, then the Great Origin, and then the Great Simplicity. In the period of the Great Change, there was no manifestation of material force." This is to say that during the time, all things had not been mixed together and had not separated from one another. So *The Book of Master Lie* also says, "It could neither be seen, nor heard, nor touched. So it is named the Great Change." See 太初.

太和 Great Harmony ① Also translated into "Supreme Harmony," it is a term first used in the first chapter *Qian Hexagram* of *The Book of Changes* to refer to the most harmonious state in which everything is created and all of the states in the world enjoy peace. ② A generalized designation used by Zhang Zai for the undifferentiated material force or matter from which the universe is formed. Zhang says in *The Treatise of Great Harmony* of *A Correct Discipline for Beginners*, "The Great Harmony is also known as the Way. Because it embraces the interacting qualities of floating and sinking, rising and falling, movement and quiescence, there are engendered in it the yin and yang forces which agitate one another, overcome and are overcome by one another, and contract or expand one with relation to the other." Sometimes, Zhang also used another term the Great Void to replace the Great Harmony. See 太虚.

太始 Great Origin A term used to refer to the period in which things began to take form. See 太初.

太素 Great Simplicity A term used to refer to the early state of matter that made up things of the universe. See 太初.

太盛难守 Position of the supreme is hard to maintain Also translated into "Conditions of the extreme is hard to keep," it is a term from the Moist School. The 1st chapter of *The Book of Master Mo* reads, "Among the five awls the sharpest will be broken first. Among the five knives, the keenest will be first worn out.... Meng Ben perished for his great strength; Xi Shi paid with her life for her beauty; and Wu Qi was torn alive for his achievement. These show that there are but few who excel other people and do not

perish on account of it. Hence the saying: Position of the supreme is hard to maintain." Mo used this to warn that the ruler attach importance to the learned and virtuous, so that the country could keep its prosperity.

太虚 **I. Great Void** Also known in English as "Great Vacuity", "Grand Void" or "Supreme Void," it is a philosophical term with various interpretations. Master Zhuang used it in the chapter *Knowledge Wandered North* of *The Book of Master Zhuang*, saying, "They can never get over the Kunlun Mountains, nor wander in the Great Void." Here the Great Void means the vast space. Zhang Zai of the Song Dynasty developed the concept by using the term to imply material force. He said in *A Correct Discipline for Beginners*, "The Great Void in which no shapes exist: such is material force in its original essence." Again, "The Great Void is the same as material force." That is to say, the Great Void, according to Zhang, was the origin of all things. So he also concluded, "The Great Void cannot but consist of material force; this material force cannot but condense to form all things; and these things cannot but become dispersed so as to form the Great Void." **II. Tai Xu**(1890—1947) A Buddhist monk of the Consciousness-Only School. Tai Xu, whose lay name was Lü Peilin and whose religious name was Weixin, was a native of Chongde of Zhejiang Province. He became a monk in 1905 in Tiantong Temple near Ningbo, where, from 1906 to 1910 he received the basic instruction in Buddhism. He became attracted to the teachings of the Tiantai and Huayan schools, and about 1907 he began to read works by Kang Youwei, Liang Qichao, Tan Sitong, Zhang Binglin, Zou Rong, and Yan Fu, as well as such revolutionary newspapers as *People's Journal*, and joined in the revolutionary activities. In 1912, he participated in the founding of the Buddhist Progress Association. In 1918, Tai Xu, Zhang Binglin, and Chen Yuanbai founded the Enlightenment Society. In 1922 he established the Wuchang Buddhist Institute. In 1925, he led a Chinese delegation to the East Asian Buddhist Conference. In 1928 he participated in the founding of Chinese Buddhist Association. In 1931, he established the Han-Tibetan Buddhist Institute in Chongqing. After the Japanese

surrender in 1945, he returned to Nanjing and became chairman of the Buddhist Reform Committee. Tai Xu advocated the redefinition of Buddhist doctrines, the reform of the institutional system, and the revolution of Buddhist properties. He argued that the education of monks should be well organized and carried out. Among his important writings are *An Introduction to Buddhology*, *The Influence of Buddhism on Chinese Culture*, *New Doctrines of the Consciousness-Only*, and *Buddhist Philosophy of Life*.

太虚一实　Great Void is an entity of substance　A term used by Wang Fuzhi. According to Wang, the Great Void consists of nothing but material force; and the Great Void, material force and all other things in the universe are the different forms of the entity.

太虚即气　Great Void is the same as material force　An expression used by Zhang Zai of the Song Dynasty. Zhang maintained that the Great Void is, in fact, another state of material force. The reason why it is invisible is just that it is in dispersion. So he said, "Once we come to realize that the Great Void is the same as material force, we come to see that the Great Void does not mean nothing existent." Because he thought that the so-called material force was the essence of all things in the universe, Zhang said, "The Great Void cannot exist without material force; this material force cannot but condense to produce all things; and these things cannot but become dispersed to return to the Great Void." With this theory, Zhang criticized the Buddhist idea that the Great Void can produce material force.

犬可以为羊　Dog may be a sheep　One of the 21 paradoxes of the Dialecticians during the Warring States period listed in *The Book of Master Zhuang*. Viewed from the standpoint of similarity and according to some Dialecticians, all the differences of things in the universe are relative. On one hand, both a dog and a sheep belong to the species of animals; on the other, the names "dog" and "sheep" are given by people to the actualities of the two kinds of animals. They are also OK if people had used the name "dog" to refer to the animal that we call "sheep" now.

历物十事　ten paradoxes on the examination of things　Ten propositions of

Hui Shi listed in *The Book of Master Zhuang*, which are as follows: 1. The greatest has nothing beyond itself, and is called the great unit; the smallest has nothing within itself, and is called the little unit. 2. A thing that has no thickness cannot be increased in thickness, yet it can extend over 1000 *li*. 3. Heaven is as low as earth; mountains are as level as marshes. 4. The moment the sun reaches the zenith it declines, and the moment a thing is born it is dying. 5. A great similarity differs from a little similarity, which is called the little similarity-and-difference. All things in the universe are in one way similar and in another way they are all different. This is called the great similarity-and-difference. 6. The south has no limit and has a limit as well. 7. I go to the State of Yue today, but arrived there yesterday. 8. Chain of connected rings can be separated. 9. I know the centre of the earth; it lies north of the State of Yan and south of the State of Yue. 10. Love all things equally; the universe is one. It is true that all of the ten propositions are based to a certain extent on natural science, but they exaggerate the sameness or relativity of different things and deny their differences in nature.

巨子 Elder Master Also translated into "Great Master" by some scholars, it is the title for leaders of the Moist School which is also in the form of 钜子. By researches of many scholars, it is generally maintained that Master Mo and his followers were errant-knights, and that they had a strictly disciplined organization, the leader of which was called Elder Master. The Elder Master had the authority of life or death over all of the members. Master Mo was the first Elder Master.

止于至善 rest in the highest excellence Also translated into "rest in the highest good," it is a concept from *The Great Learning*, which refers to the most ideal state one's virtue can or should reach. See 大学三纲领.

止观 cessation and contemplation Also translated into "meditation and wisdom" from the Sanskrit word Samathavipasyana, it is a Buddhist term which refers to concentrating one's mind by special methods for the purpose of clear insight into truth to be rid of illusion. The Tiantan School greatly

advocates this method of cultivation.

少年中国 Young China A magazine of the Young China Association started in July, 1919 by Wang Guangqi, Chen Yu, Li Dazhao, Kang Baiqing, Tian Han and so on. These young intellectuals were not only chief editors but also main contributors. Only 55 issues had been published before it stopped in 1924. Some of the essays argued that socialism is the only bright future of China. Some maintained that the intellectual class, the working class, the bourgeoisie should co-operate to transform the society of China. Most of them, however, held the stand that they had better not talk about politics, but concentrate on academic subjects. So most of the compositions are about philosophy, sociology, religion, and natural sciences.

少年中国学会 Young China Association A progressive organization founded in July, 1919, by Wang Guangqi, Zeng Qi, Li Dazhao, and so on, with the aim to invigorate the spirit, research true academic subjects, push forward social causes, and transform the declining social morals. At its founding there were 42 members, and later over 100 in total joined it. Some other important members included Deng Zhongxia, Yun Daiying, Mao Zedong, Zhang Wentian, Shen Zemin, Li Huang, and Zuo Shunsheng. It stopped working by the end of 1925 because of the different views of the members. See 少年中国.

少私寡欲 have little selfishness and few desires A term of Master Lao. See 见素抱朴.

中 I. equilibrium Also translated into "mean," it is a Confucian ethical concept referring to the state before one's feelings are excited (see 中和). Dong Zhongshu, however, maintained that equilibrium refers to the state of one's mind after one's feelings have been excited but have neither gone too extreme nor been too restrained. **II. natural mind** This sense is adopted by Taoism. Master Lao used it to mean keeping one's mind free from desires while Master Zhuang used it to refer to the mind which is in harmony with one's nature and is not stirred by outside things.

中观宗 Sect of Meditation on the Mean/Middle Translated from the Sanskrit word Madhyamika, it is one of the two main sects of the Great Vehicle

Buddhism of India, the other being the Yoga Sect. Also called the Sect of Nonbeing of the Great Vehicle School, it was founded by Nagarjuna and Aryadeva from the 2nd to 3rd century. It follows such scriptures as *The Treatise on the Middle Doctrine*, *The Twelve Gates Treatise*, *The One Hundred Verses Treatise*, and *Prajna Sutra*, and in fact, the Three-Treatise School, the Tiantai School and so on are its development.

中体西用 Chinese Learning for the basic conduct of life and the Western Knowledge for dealing with practical affairs The shortened form of 中学为体,西学为用. See 中学为体,西学为用.

中国之命运 China's Destiny A book by Jiang Jieshi. Published in 1943, the book, consisting of 8 chapters, covers such subjects as the growth and development of the Chinese nation, China's destiny and the world's future. In philosophy, it preaches idealism and obscurantism.

中国文化要义 Essentials of Chinese Culture A work by Liang Shuming. Written from 1941 to 1949 and published in 1949, the book, actually, is a summary of Liang's views on culture and politics. According to the book, the difference between the Western culture and Chinese culture lies in religion; the centre of the Western culture is Christianity while Chinese culture is based on Confucianism. The book also disagrees to the theory of Marxist materialism about class and class struggle.

中国古代社会研究 Study of Ancient Chinese Society A work by Guo Moruo. Published in 1930, the book is a Marxist interpretation of ancient Chinese history, and also a refutation to Tao Xisheng's view on Chinese society. See 中国社会史论战.

中国古代思想史 History of Ancient Chinese Thought A book by Yang Rongguo. Published in 1948, the book consists of 11 chapters and covers the period from the Yin Dynasty to the Warring States period. Yang maintained in the book that China of that period was turning from the slave to the feudal society. In thought, in the Yin period, Heaven was worshiped; and up to the late Warring States period, Xun Kuang put forward the idea that people should grasp the mandate of Heaven and make use of it. This was a very great

change. Yang thought that Master Kong was a conservative while Moists and Legalists were progressive in ideology. The book was once translated into Russian, German, and Vietnamese.

中国民族之前途 Future of the Chinese Nation See 乡村建设理论.

中国民族自救运动之最后觉悟 Final Awakening of the Chinese People's Self-Salvation Movement A work by Liang Shuming. Also entitled as *Collected Essays on Village Government*, the book, published in 1933 and consisting of nine chapters, exclaims that neither the road of the European democracy nor the road of the Russian Communist should be adopted in China, and that China must keep to its own spirit and tradition and take the road he pointed out in his theory of rural reconstruction. See 乡村建设理论.

中国伦理学史 History of Chinese Ethics A work by Cai Yuanpei. Published by the Commercial Press in 1910, the book divides the development of Chinese ethics into three periods—the pre-Qin period of creation, the period of inheritance from Han to Tang, and the Neo-Confucianist period of the Song and Ming dynasties, and expounds the ethical doctrines of 28 philosophers from Master Kong to Wang Yangming.

中国佛教史 History of Chinese Buddhism ① A work written by Jiang Weiqiao and published by the Commercial Press in 1929. In four parts and 18 chapters the book introduces the development of Buddhism from the Han Dynasty to modern times, including descriptions of various sects or schools in various periods, the representative monks and their mastery writings. ② A work written by Huang Qianhua and published by the Commercial Press in 1940. Besides laying great emphasis on the history of Buddhist thought, the work contains lots of historical material, facts and their researches.

中国近三百年学术史 History of Chinese Scholarship During the Past Three Centuries A work by Liang Qichao. Published first from May, 1924 to June, 1925 in *History and Geography Journal* and then as a book in 1929, the work describes the development and changes of Confucian classical learning and other subjects, such as history, literature, phonology, exegetics, and geography in the 300 years since the late years of the Ming Dynasty.

中国近代思想学说史　History of Modern Chinese Thought　A work of two volumes by Hou Wailu. Published in 1947, the work describes and criticizes the academic development and changes from the 17th to the 19th century represented by Wang Chuanshan, Huang Lizhou, Gu Tinglin, Yan Yuan, Li Gong, Dai Zhen, Zhang Xuecheng, Wang Zhong, Jiao Xun, Gong Zizhen, Wei Yuan, Kang Youwei, Zhang Binglin, and Wang Guowei.

中国社会与中国革命　Chinese Society and Chinese Revolution　A book by Tao Xisheng. Published in 1929, the book maintains that China, since the Warring States period, is a mercantile capitalist society, so in China neither free capitalism nor socialism should be practised. See 中国社会史论战.

中国社会之史的分析　Historical Analysis of Chinese Society　A collection of essays by Tao Xisheng. Published in 1929, the book reflects Tao's ideas in the Debate on the History of Chinese Society. See 中国社会史论战.

中国社会史论战　Debate on the History of Chinese Society　A debate taking place in the 1930s about the stage division of ancient Chinese society. As the continuation of the Debate on the Nature of Chinese Society(see 中国社会性质论战), the debate, carried on between the group of scholars headed by Guo Moruo and Lü Zhenyu and the group headed by Tao Xisheng and Mei Siping, was centered on problems whether ancient China had a slave society, when the feudal society began, and what characteristics the feudal society bore. In fact, the debate was about whether there was a common law in the development of society and whether the historical materialism of Marxism was applicable in China. Tao argued that feudalism in China had begun as early as 1122 BC, but had disintegrated gradually during the Warring States period; thus China in later years was mercantile capitalism rather than feudalism. Guo maintained that feudalism in China began from the early years of the Warring States period, reached its full development about 221 BC, and that China never emerged from feudalism.

中国社会性质论战　Debate on the Nature of Chinese Society　A debate in the late 1920s and early 1930s on the problem whether China was a semi-feudal and semi-colonial society or a capitalist society. The school of scholars

headed by Wang Xuewen and Pan Dongzhou was called the School of New Ideological Trend, for they usually published their treatises in a magazine with such a name; while the other was called the School of Motive Force for the same reason. The former school had the former idea and the latter had the latter.

中国社会性质问题论战 On the Debate on the Nature of Chinese Society A book by He Ganzhi. Published in 1937, the book points out that the focus of the Debate lies in the understanding of the three social forces of imperialism, capitalism and feudalism in China. It maintains that China was a semi-feudal and semi-colonial country, that the Chinese revolution was a democratic revolution in which imperialist force should be overthrown and feudalism be eliminated. This book was quite influential in the 1930s. See 中国社会性质论战.

中国社会科学家联盟 China Association of Social Scientists A cultural organization led by the Chinese Communist Party. Founded in May, 1930 and ended in 1936, the association, with Zhu Jingwo, Yang Xianjiang, Du Guoxiang, Deng Chumin, Wu Liping, and Wang Xuewen as its chief members, proclaimed that it would make a Marxist analysis of the politics and economy of China and the world, publicize Marxism and promote the Chinese revolution and social science.

中国到自由之路 China's Road to Freedom See 新事论.

中国国民革命与戴季陶主义 Chinese National Revolution and Dai Jitaoism An essay by Qu Qiubai. Published in September 1925, the essay was written to refute Dai's *National Revolution and the Chinese Guomindang* in which Dai made his major attack upon the Communists and their participation in Guomindang and proclaimed that the pure Three People's Principles should be established.

中国政治思想史 History of Politics and Thought in China A work by Lü Zhenyu. Published in 1933, the book is among the early ones that study the history of Chinese philosophy and thought with Marxist viewpoints, especially with the point of view of social classes and class struggles and the struggle between materialism and idealism.

中国思想通史 General History of Chinese Thought A work by Hou Wailu. In five volumes, the work covers a long history of thought from the Shang Dynasty to the Qing Dynasty.

中国哲学十讲 Ten Lectures on Chinese Philosophy A book by Li Shicen. Published in 1935, the book, based on the texts of Li's lectures in Fujian Province in 1932, introduces and studies ten subjects on philosophy, such as comparison between the Chinese and western philosophies, ethics of Confucianism, and cosmology of Taoism. Li argues in the book that there were dialectics and materialism in the history of Chinese philosophy, but no dialectical materialism, in the direction of which Chinese philosophy would develop. Li also maintains that Confucianism is idealism.

中国哲学之精神 Spirit of Chinese Philosophy See 新原道.

中国哲学史 History of Chinese Philosophy ① A work by Xie Wuliang. Published by Zhonghua Book Company in 1916, the book, in three parts, covers the philosophical development from the ancient times to the Qing Dynasty. It greatly stresses Confucianism while neglecting other schools and those materialistic scholars, such as Liu Yuxi, Liu Zongyuan, Wang Anshi, and Wang Fuzhi. ② A work by Feng Youlan. Published by the Commercial Press in 1934, this work of two volumes divides the Chinese philosophical history into the period of the philosophers and the period of the classics study(see 子学时代 and 经学时代).

中国哲学史大纲 Outline History of Chinese Philosophy A work by Hu Shi, who had intended to compile it in three books. For some reason, only Book One was published in 1919. The book points out that the age that Masters Lao and Kong lived in was the age that gave birth to Chinese philosophy, and emphatically probed the ideas of evolution of ancient thinkers and philosophers with the view of a bourgeois scholar.

中国哲学史通论 General Historical Survey of Chinese Philosophy A work by Fan Shoukang. Published in 1936, the book dialectically and materialistically describes the thinkers in Chinese history.

中国哲学简史 Brief History of Chinese Philosophy A brief introduction in

English of the development of Chinese philosophy by Feng Youlan. Published in USA in 1948, the book actually was Feng's lecture text in Pennsylvania, USA in 1947. It consists of 28 chapters in all. The first two are about the spirit and background of Chinese philosophy; the 3rd to 27th chapters are about the development from the age of the Hundred Schools to the early 20th century. The last chapter is about Chinese philosophy in the modern world. This work has a great influence in the West.

中和 equilibrium/mean and harmony A Confucian concept which is regarded as the correct ethical course all of the people should pursue. *The Doctrine of the Mean* reads, "Before the feelings of pleasure, anger, sorrow, or joy are excited, the mind may be said to be in the state of equilibrium or mean. When they have been excited, and they act in their due degree, there ensues what may be called the state of harmony. This equilibrium is the fundamental standard for all the people, and this harmony is the universal course they should pursue. When the states of equilibrium and harmony have perfectly come true, heaven and earth will be in proper order and all things will flourish." This indicates that people should keep their feelings ordered and must regulate them so that they will be neither too extreme nor too restrained.

中学 Chinese Learning A term referring to the traditional Chinese learning of Confucianism, which was used in the late Qing period in opposition to the so-called Western Learning. It is also called "Old Learning" and "Internal Learning."

中学为体,西学为用 Chinese Learning for the basic conduct of life and the Western Knowledge for dealing with practical affairs A basic doctrine put forward by the advocators of the Self-Strengthening Movement in the 1890s. In the second half of the 19th century, many thinkers realized the decline of Chinese feudal civilization. In seeking for remedies, they advanced the doctrine. They generally agreed that Chinese Learning, mainly the Confucian moral and political tradition, was holy and unchangeable, and hence, must be carried on; and that what China needed was Western science and technology, such as the techniques to build modern arsenals, shipyards, mines, railways,

and schools, so as to enrich and strengthen China.

中学其本,西学其末 take Chinese Learning as the fundamental and the Western Knowledge as the incidental An idea put forward by Zheng Guanying, one of the earliest reformers in modern times. Later this slogan was developed into "Chinese Learning for the basic conduct of life and the Western Knowledge for dealing with practical affairs." See 中学为体,西学为用.

中经 medium classics See 大经.

中说 Middle Sayings Also entitled *The Book of Master Wenzhong*, it is a work by Wang Tong of the Sui Dynasty. In 10 volumes, it collects all of Wang's remarks on Confucian classics and on the universe. He exalted Confucianism by reaffirming the basic Confucian doctrines. Meanwhile he also advocated in it the fusion of Confucianism, Taoism and Buddhism.

中庸 I. mean Also translated into "golden mean," "constant mean," or "equilibrium and normality," it is an ethical doctrine of Confucianism, and one of the most important virtues the superior man should have. The term first appeared in *The Analects* which reads in the 6th chapter, "The virtue of the mean is indeed the highest of moral values. But its practice has been rare for a long time." Master Kong did not further elaborate it, but *The Doctrine of the Mean* did. This treatise requires people to be always moderate and proper in their conduct. That is to say, they must strike the appropriate mean between deficiency and excess for all of their lives. So the treatise says, "This is the manner of Yan Hui(see 颜回): He made choice of the mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it." The Cheng brothers of the Song Dynasty maintained that being without inclination to either side is called "zhong," admitting of no change is called "yong." By "zhong" is denoted the correct course to be pursued by all in the world; by "yong" is denoted the fixed principle regulating all in the world. One's virtue that, according to them, is in conformity with "zhong yong" is perfect. **II. Doctrine of the Mean** One of the most important and philosophical Confucian classics. Originally it was one of the treatises of *The Book of Rites*. It was Zhu Xi who brought it into prominence by includ-

ing it into *The Four Books*. This treatise is ascribed by many scholars to Zisi, Master Kong's grandson, but others hold that its style and content suggest it might be a work of more than one author. The main subjects discussed in the work include the mean, sincerity, five steps of extensive learning, universal way and universal virtues. See 明诚,学问思辨,达道 and 达德.

中庸注 Commentary on the Doctrine of the Mean A book written by Kang Youwei. The book expounds the doctrine of the three ages(see 三世说); lays emphasis on changes in things, therefore the society should accordingly change and be reformed; and advocates the idea that humanity is the fundamental principle. Meanwhile his pessimism after the failure of his reform also finds expression in it.

中道 I. due medium Also translated into "true medium" or "golden mean," it is an ethical concept of Confucianism which, also termed 中行, was first used in *The Analects* by Master Kong. It reads in the 13th chapter, "The Master said, 'Since I cannot obtain men who pursue due medium to whom I might communicate my instructions, I have found the ambitious and the discreet. The ambitious push themselves forward and seize hold of things, whereas the discreet keep themselves from what is wrong.'" From the quotation, it can be concluded that the due medium refers, in a sense, just to the doctrine of the mean. Master Meng, Master Xun, Zhu Xi, and other Confucian philosophers also used the term in this sense. **II. mean** A Buddhist term translated from the Sanskrit word Madhyamapratipad denoting the mean between two extremes, and specially referring to the mean between realism and nihilism.

内化 internal change See 外化.

内丹 inner elixir A concept of Religious Taoism. Opposite to the outer elixir, the inner elixir is one of the important ways to attain the identification with the Way. In practising it, the human body is taken as the alchemical crucible, and semen and vital energy become the "minerals," and spirit is used as "fire" to temper them. The process consists of conserving semen to produce vital energy, nourishing vital energy to produce spirit, and nourishing spirit to return to vacuity, that is, to identify with the Way.

内业 Inner Cultivation Also translated into *Inner Exercise*, it is the title of one of the treatises of *The Book of Master Guan*, which chiefly dwells on the cultivation of one's mind and spirit, especially the vital essence in one's body. As for its author, different ideas are given—one from the School of Song Jian and Yin Wen, one from the School of Shen Dao and Tian Bian, or some one from the School of Guan Zhong.

内史兴 Royal Secretary Xing See 叔兴.

内圣外王 inner sagelihood and outer kingliness Also translated into "sagely within and kingly without," it is a term first used by Master Zhuang to refer to the ideal personality advocated by the Taoist School. In the last chapter of *The Book of Master Zhuang*, the Master pointed out that a man with such a personality should embrace the sagely virtues within and practise the kingly way without.

内学 Internal Learning ① A term referring to the traditional Chinese learning of Confucianism. See 中学. ② A term used to mean Buddhism. ③ A term used to refer to the doctrine of divination by those who believed or practise it, for they called *The Five Classics* the External Learning.

内经 Canon of Internal Medicine Also translated into *Canon of Medicine* or *Internal Classic*, it is a shortened form from *Yellow Emperor's Canon of Internal Medicine*. See 黄帝内经.

内省 introspection Also translated by some scholars into "self-examination" or "internal examination," it is a term used by Master Kong to refer to a step in self-cultivation of one's moral standard. In the 12th chapter of *The Analects*, when Sima Niu asked about the superior man, the Master said, "The superior man has neither anxiety nor fear." "Neither anxiety nor fear," said Sima, "does this constitute what we call the superior man?" The Master replied, "When his introspection discovers nothing wrong, what has he to be anxious about, and what has he to fear?" Neo-Confucianists of the Song and Ming period also laid stress on this way of self-cultivation.

内籀 induction A Chinese expression that Yan Fu adopted to translate the English word "induction" and to explain the method of induction used in the

natural sciences of the West.

见利思义 think of righteousness before gains A term used by Master Kong. Kong said in the 14th chapter of *The Analects*, "The man who thinks of righteousness before gains, who is prepared to devote his life before danger, and who never forgets his commitments in lasting poverty, can be called a perfect man." Clearly, Kong regarded it as one of the standards in the cultivation of one's morals.

见贤思齐 try to follow his example when meeting a worthy man Also translated into "try to become his equal when meeting a virtuous man," it is a term used by Master Kong. Kong said in the 4th chapter of *The Analects*, "Try to follow his example when you meet a worthy man; try to turn inwards and examine yourself when you meet an unworthy man." Here Kong was talking about the self-cultivation of one's morals.

见性成佛 behold the Buddha-nature within oneself to become Buddha An essential concept of the Meditation School of Chinese Buddhism.

见侮不辱 regard it as no shame to suffer an insult Also translated into "endure insult without feeling it a disgrace," it is a term used to describe the characters of Moists. The 33rd chapter of *The Book of Master Zhuang* reads, "They regarded it as no shame to suffer an insult; they saved the people by putting an end to strife among them; they saved the world by avoiding aggression and abolishing the use of arms."

见独 gain the vision of one A term used in *The Book of Master Zhuang* which says, "After three days, one will forget all worldly matters... after another seven days one will forget all external things ... after another nine days, one will forget his own existence. Having forgotten one's own existence, one will be enlightened. Having become enlightened, one will be able to gain the vision of one. Having had the vision, one can transcend the distinction of past and present. Having transcended this distinction, one can enter the realm where life and death are no more." Clearly, Master Zhuang was talking about the Taoist cultivation process which could be divided into several phases and "gain the vision of one" is one of them. "One" here refers to nothing but the

highest realm of Taoism, namely, the Way.

见闻之知 visual and auditory knowledge A term used by Zhang Zai of the Song Dynasty. According to him knowledge could be classified into visual and auditory knowledge and knowledge of virtue and nature. The former can be obtained through the contact of mind with objective things while the latter comes from sincerity and enlightenment gained through moral cultivation. He said, "The knowledge that comes from sincerity and enlightenment is the good knowledge of the Heavenly virtue; it is not merely the petty knowledge acquired through visual and auditory organs."

见素抱朴 keep to unadornment and embrace simplicity Also translated into "keep to unadornment and hold unwrought simplicity" and "manifest simplicity and embrace genuineness," it is a term from the 19th chapter of *The Book of Master Lao* which says, "Banish wisdom, discard knowledge, and the people will be benefited a hundredfold. Banish humanity, discard righteousness, and the people will be dutiful and compassionate. Banish skill, discard profit, and thieves and robbers will disappear. With the three sorts of adorned things, people are not able to govern a state. They should have the following characters: keep to unadornment and embrace simplicity; have little selfishness and few desires; banish learning and have no anxiety." According to Lao, to realize the ideal of governing the world by inaction, people must live an absolutely simple and selfless life and discard all wisdom and knowledge.

见理于事 Principle can be only found in things A concept of Yan Yuan of the Qing Dynasty. Yan believed that there is no principle without material force; and that the study of principle can be achieved only by investigating concrete things. So his idea was sharply opposed to Neo-Confucianism of the Song and Ming period.

见得思义 Before any gain one should take it into consideration that it must be righteous A term used by Master Kong. See 九思.

见幾而作 see subtle signs and act accordingly A term from *The Book of Changes*. It reads in *Appended Judgements* (*II*), "Those subtle signs are the slight beginnings of movement and the earliest indications of good or ill for-

tune. The superior man sees them and act accordingly without any delay."

日方中方睨，物方生方死 Sun at noon is the sun declining; the creature born is the creature dying One of Hui Shi's 10 paradoxes which also proves Hui's relativism.

日知录 Notes on Daily Accumulated Knowledge A book written by Gu Yanwu of the Qing Dynasty. Notes in reading, the work, in 32 volumes, includes all subjects of learning that Gu covered, such as Confucian classics, politics, social customs, arts, literature, history, military affairs, astronomy and geography. It was in this work that the doctrine that material force permeates the universe was put forward.

日录 Daily Notes A philosophical work by Wu Yubi of the Ming Dynasty. The book, chiefly consisting of Wu's notes when he studied *The Four Books* and *The Five Classics*, reflected Wu's representative doctrines on the cultivation of one's characters and personality. He maintained in the book that the most important thing for a Confucianist is to cultivate his mind and nature, and the highest realm is the unity of Heaven and man. According to the book, there is difference between nature and destiny; the latter is endowed by Heaven while the former is gained by one's own practice, especially the enlightenment of one's mind. Wu's theory exerted great influence on Wang Yangming.

日新 daily renovation A term repeatedly used in ancient classics. It bears different references in different texts. In *The Great Learning*, which reads, "If you can one day renovate yourself, do so from day to day, and let there be daily renovation," it refers to cultivating one's virtue every day; while in *The Book of Changes*, which reads that daxu hexagram "indicates a daily renovation of its virtue," it means that the forces of yin and yang produce things every day, which is a great virtue. Another reference was made by Wang Fuzhi to the evolution process of things and society from the lower to higher level.

仁 humanity Also translated by some scholars into "benevolence," "kind-heartedness," "human-heartedness," "way of mankind," or "love," it is one of the most important concepts of Confucianism referring to the perfect virtue of loving others. Master Kong regarded it as the highest moral standard, the

key virtue of all virtues and based his whole system of ethics on it. Other virtues, such as filial piety, loyalty, righteousness, altruism, courage, wisdom, and faithfulness are all its extensions. According to Kong, the kernel of humanity is to love people, just as his reply: "It is to love all the people" when Fan Chi asked about it. So in practising the virtue, "the man of humanity, wishing to be established himself, seeks also to establish others; wishing to be developed himself, he seeks also to develop others." And "the man of humanity ... does not do to others what he would not wish done to himself." In a word, Kong held that humanity is the manifestation of the genuine nature and the cultivation of the virtue is the common mission of human life. In politics, humanity should also be practised. The ruler must govern the state by humanity and all of the people should do everything in accordance with rites. So Kong said, "To restrain oneself and abide by rites is humanity." Other philosophers also discussed the doctrine. Master Meng laid greater emphasis on the viewpoint of nature, saying, "Humanity is man's mind." To him, the virtue of humanity together with the accompanying virtues arises from the inner springs of the human heart(see 四端). Moism maintained that the purpose of men of humanity lies in procuring benefits and eliminating calamities for the whole world. Master Lao and Master Zhuang were, however, opposed to the so-called "humanity."

仁义礼智　humanity, righteousness, propriety and wisdom　Ethical concepts of Confucianism. Master Meng stated, "Humanity means good service to one's parents. Righteousness means obeying one's elder brothers. Wisdom means understanding the above two and never departing from them. Propriety means ordering and adorning the above two." Later, many thinkers also maintained that these virtues are inborn ones and attached different meanings to them, even Master Meng explained them in some other ways. See 四端.

仁为天地万物之源　Humanity is the source of heaven, earth and all things　A concept of Tan Sitong. See 谭嗣同 and 仁以通为第一义.

仁以通为第一义　Pervasiveness/Penetration is the first principle of humanity　A concept of Tan Sitong. Tan maintained in his work *A Study of Hu-*

manity that, like ether and electricity, humanity can penetrate everywhere and everybody. So whether one is a man of humanity or not depends upon the degree to whom it is pervasive or obstructed. From this view, the conclusion can be reached that men have no distinction of the noble or low, and all men should be equal. See 谭嗣同.

仁声 sound of virtue A term from the 13th chapter of *The Book of Master Meng*. Meng, who used it to refer to the music of virtue and elegance, thought that the sound of virtue is more moving and exciting, so he said, "Words of virtue do not enter so deeply into man as the sound of virtue."

仁者爱人 Humanity means loving all the people One of the most important concepts in Confucian ethics. In the 12th chapter of *The Analects*, Master Kong answered when Fan Chi asked about humanity, "It is to love all the people." But sometimes Kong maintained that the love should be graded. Han Yu of the Tang Dynasty developed the idea, saying that universal love can be called humanity. Later Confucian scholars accepted Han's concept.

仁学 Study of Humanity Also translated by some scholars into *A Study of Benevolence*, *On Benevolence*, *Philosophy of Humanity*, or *Science of Love*, it is a work by Tan Sitong of the late Qing period. In two volumes and 50 chapters, this work, an ingenious combination of Confucian, Buddhist, Taoist, and Christian ideas together with what he had learned about Western science, reflects Tan's political and philosophical thought. Just as he himself said, "Those who make a study of humanity should, among Buddhist works, become conversant with the writings of the Huayan Buddhism, the mind and idealistic schools. Among Western works they should become conversant with *New Testament* as well as with the various writings on mathematics, natural and social sciences. Among Chinese works they should become conversant with *The Book of Changes*, *The Spring and Autumn Annals*, *The Analects*, *The Book of Rites*, *The Book of Master Meng*, *The Book of Master Zhuang*, *The Book of Master Mo*..." His purpose in writing the book is, as he stated in his preface, to break the net of fame, self-interest, and traditionalism; to sweep all thought of emperor-worship and blind respect for antiquity; to transcend all

particular philosophies and religions in favour of the boundless, the unrestricted, and the revolutionary. According to him, humanity is the source of all things and men of humanity takes heaven, earth, and all things as one with himself. This book brought Tan a prominent place in the history of Chinese philosophy.

仁政 government by humanity Also translated by some scholars into "government by benevolence," "benevolent government," or "benevolent rule," it is a concept advocated by Master Meng who inherited and carried forward Master Kong's doctrine of government by virtue. According to Meng, all people have a mind that cannot bear to see the sufferings of others. The rulers too. This forms the basis for the enforcement of government by humanity. Meng said, "The first thing that a government by humanity should do is to lay down the boundaries. If the boundaries are not defined correctly, the division of the land into squares will not be equal." If every household has their own land, they will not do anything evil or depraving. Then, the state should also establish organizations for their education. Meanwhile the government should be sparing in the use of punishments and fines, make the taxes and levies light. Thus all the land will be well attended and the state becomes prosperous. In this way the world will be unified.

化书 Book of Transformations A Taoist book by Tan Qiao of the Five Dynasties period, which points out that everything in the universe is in the state of transformation. Song Qiqiu of the Southern Tang period once plagiarized it and entitled it *The Book of Master Qiqiu*.

化生 transformation and production A term used in the 31st chapter of *The Book of Changes*, which says, "The interaction between heaven and earth transforms and produces all things in the universe." This refers, in fact, to the process of transformation and production of all things from the intercourse and interaction between yin and yang. Zhou Dunyi of the Song Dynasty accepted this theory. See 太极图说.

化性起伪 transform one's nature and initiate conscious activity A term from the 23rd chapter of *The Book of Master Xun*. According to Xun, people

have the same nature that is evil and are born with feelings of envy and hate, pleasure and ease, and with desires for profit. Any man who follows his original nature and indulges his original emotions will inevitably become involved in wrangling and strife, and violate the rank system and rules of society. Therefore, man must first be transformed by the instructions of sages and teachers and guided by ritual principles, and only then will he be able to follow the rites and obey the rules of society. But how have the rules and rites come into being? Xun said, "The sage transforms his nature and initiates conscious activity; from this kind of conscious activity he produces ritual principles, and when the principles have been produced, he sets up rules and regulations." Here Xun stressed the function of society and education in man's transformation and cultivation.

化醇 transformation A term from *The Book of Changes* referring to the transformations or changes from the interaction between yin and yang. It says in *Appended Judgements*(*I*), "The intermingling of the forces of heaven and earth brings about transformations in their various forms...."

气 material force Also translated by some scholars into "ether," "energy" or "qi," it is an important concept in Chinese philosophy which refers to the ethereal substance of which all things in the universe are composed. This concept came into being very early and up to the Zhou Dynasty, it was widely used and began to take on a philosophical idea. Master Lao maintained that all things connote the yin and yang forces; the two forces keep interacting and produce something new and harmonious. *The Book of Master Zhuang* reads in the 22nd chapter, "Man's life is the condensation of material force ... its dispersion results in death." To Dong Zhongshu of the Han Dynasty, material force is the essence of Heaven and earth. It can be divided into yin and yang, then separated into the four seasons and displayed as the five elements. Zhang Zai of the Song Dynasty added something new to the concept. According to him, material force fills the Great Vacuity, and all things in the universe are produced through its condensation and dispersion. He also thought that material force can be neither generated nor extinguished. Some other Song Neo-

Confucianists, such as the Cheng brothers, Zhu Xi and so on, also paid great attention to the concept, but they usually connected it with Confucian principle.

气化 transformations of material force Also translated by some scholars into "evolutions of material force," it is a term first used in *The Book of Rites by Dai the Elder* which refers to the transformation or evolution of the yin and yang forces to produce all things in the universe. Some later scholars accepted the concept, such as Zhang Zai, the Cheng brothers, Wang Fuzhi and Dai Zhen. But the Cheng brothers maintained that only at the very beginning had all things, that is to say, the first members of each species, been produced through transformations of material force, and then the stage of evolutions of forms began.

气化即道 Transformation of material force is the Way A concept of Dai Zhen of the Qing Dynasty. Dai maintained that material force is the source of all things, and that the transformation of material force causes ceaseless production and reproduction, and that the Way, in fact, is nothing but the movement course of the evolution of the force into the yin and yang forces and further into all things in the universe. See 气化.

气本 I. original state of material force One of the terms in the theory that material force is the origin of the universe. Zhang Zai said, "In its original state of vacuity, material force is tranquil and formless. As it becomes activated and productive, it gives rise to forms through condensation." **II. original substance of material force** A term referring to the essential substance in the movement of the whole nature.

气母 mother of material force A term used in the 6th chapter of *The Book of Master Zhuang* to refer to the primordial force. Zhuang said in it, "Fu Xi attained the Way, and with it he penetrated to the mother of material force." That is to say, Fu Xi could adjust the yin and yang forces and tally with the primordial force.

气有聚散无灭息 Material force condenses and disperses but never extinguishes A materialistic idea of Wang Tingxiang of the Ming Dynasty. Ac-

cording to Wang, substance in nature is in movement forever, but never extinguishes. This idea exerted great influence on the development of materialism in the Ming and Qing period.

气运 evolution of material force A term used by Wei Yuan of the late Qing Dynasty to refer to a mysterious power that could control the development, rise and fall of a state.

气者理之依 Material force is what principle depends on A materialistic idea of Wang Fuzhi about the relationship between material force and principle. According to Wang, without material force there cannot be principle. So he relegated principle to a secondary position and overthrew the dominating concept of the Song-Ming Neo-Confucianism that principle is the first.

气质 physical endowment A Neo-Confucian term referring to the physical and psychological quality.

气质之性 physical nature A term used by Zhang Zai of the Song Dynasty. See 天地之性.

气禀 endowment of material force An philosophical term that first appeared in the Warring States period. Han Fei once said in the 20th chapter of *The Book of Master Han Fei*, "The course of life and death depends upon the endowment of material force." Wang Chong of the Han Dynasty had the same idea. Neo-Confucianists of the Song Dynasty held that this endowment forms man's physical nature. Those who are endowed with the pure material force are sages while those who are endowed with the turbid force are wicked people.

气禀有定 Endowment of material force is destined An idea of Zhu Xi. According to Zhu, when men receive the endowment of material force, there are different forces according to its opaqueness or clarity, purity or turbidness. Persons who receive it in its purity are sages; those who receive it in its impurity are foolish or evil men.

爻 I. yao Also translated into "hexagram line," it is the basic linear sign in composing the trigrams and hexagrams in *The Book of Changes*. It has two forms: the yin yao "--" which is termed with number "six" in Chinese and the

yang yao "—" which is termed with number "nine." The eight trigrams are each made up of three such lines while the 64 hexagrams come into being by combining any two of the trigrams into diagrams of six lines each. According to the explanations in *The Book of Changes*, the two kinds of lines could imitate the movements of all things in the universe. **II. Text Pertaining to Each Yao of the Hexagrams** A shortened form for 爻辞. See 六爻 and 爻辞.

爻辞 Text Pertaining to Each Yao of the Hexagrams Words to every line of the hexagrams to explain the symbolic meaning of the individual line. Sometimes it is shortened to 爻.

今 Present An essay by Li Dazhao. Published in *New Youth* in April, 1918, it expounds the relationship between the present and the past materialistically and dialectically.

今日适越而昔来 go to the State of Yue today, but arrived there yesterday One of the ten paradoxes of Hui Shi. It also stresses the relativism between things. See 惠施 and 历物十事.

今文尚书 Book of History in the Modern Script Also translated into *The Modern-Script Book of History* or *The Book of History of the Modern Text*, it is one version of *The Book of History*. The book, consisting of 28 sections, is so called in opposition to *The Book of History in the Ancient Script*, because it was written or copied in the clerical script prevalent in the Han Dynasty. See 今文经学.

今文尚书经说考 Collected Explications on the Modern-Script Book of History A work by Chen Shouqi and Chen Qiaocong, father and son, of The Qing Dynasty. In 33 volumes, the work contains all the explications on *The Modern-Script Book of History* that they could collect from ancient books.

今文经学 School of the Modern-Script Classics Also translated by some scholars into "Modern Text School," it is one of the two chief schools in the study of Confucian classics. In 213 BC, the First Emperor of Qin ordered the burning of all Confucian classics. The early Han Confucian scholars undertook the great task of restoring the ancient classics. According to the narrations and recordings of some masters on the classics, most of the lost works were written

down. These classics were later called the classics in the Modern Script because they were written in the clerical script, a prevalent style of calligraphy in the Han Dynasty. Late in the 2nd century BC, Emperor Wu of the Han Dynasty was persuaded by Dong Zhongshu to proclaim Confucianism the official ideology as a step toward strengthening the country's unity and the major curricula in schools of various levels. Since then, this school became quite flourishing. Another greatest representative of the school was He Xiu who wrote explications on *Gongyang's Commentary on the Spring and Autumn Annals*. To meet the need of politics, scholars of that time tried to elaborate the sublime words of the classics to support their theory of the great unification of the empire. After the middle period of the Western Han Dynasty this school began to decline with the gradual rise of the School of the Ancient-Script Classics and did not resurrect until the middle Qing period. See 古文经学 and 今古文经学之争.

今古文经学之争 controversies between the School of the Modern-Script Classics and the School of the Ancient-Script Classics Controversies begun after the appearance of the so-called Modern-Script classics and the Ancient-Script classics in the Han Dynasty(see 今文经学 and 古文经学). The controversies lasted for about 2000 years. Liu Xin, an official of the Court of that time, tried to seek the official recognition of the ancient-script classics but failed due to the fierce opposition from the Modern-Script School which was dominant. This was the beginning of the controversy. Years later, Wang Mang usurped the Han Court. As a friend of the usurper, Liu Xin was made prime minister of the so-called Xin Dynasty. Under the imperial patronage the Ancient-Script School replaced the position of the Modern-Script School and was firmly established. The most important representatives of the former were Liu Xin, Chen Yuan, Jia Kui, Ma Rong, and Lu Zhi; while those of the latter were Fan Sheng, Li Yu, Zhang Xing and He Xiu. At the end of the Eastern Han Dynasty, Zheng Xuan, one of the greatest scholars of Confucian classics, wrote his famous commentaries, taking for reference the classics of the two schools though he followed chiefly the Ancient-Script School. Thus, the

first period of the controversy ended with him in favor of the Ancient-Script School. After that, the School of the Modern-Script Classics fell into an eclipse which lasted about 16 centuries. Only by the middle of the Qing Dynasty when many thinkers, such as Liu Fenglu, Gong Zizhen, Wei Yuan, Liao Ping and Kang Youwei, all maintained that the Ancient-Script classics had been forged by Liu Xin and advocated the Modern-Script classics, did the School of the Modern-Script Classics, again, resurrect and become prevailing. The two schools differed significantly in many spheres. First of all, they were in different styles of written characters. Then, the contents of the classics of the two schools differed widely not only in some of the phrases, chapters, and commentaries, but also in whole books of certain classics. Take *The Book of History* for example. The version of the Ancient-Script School contained 16 more chapters. Thirdly, the two schools thought differently of Master Kong. The Ancient-Script School maintained that Kong was just a transmitter and teacher while the other school held that Kong was a transmitter, and also a great originator of Chinese culture. On the method of scholarly research, the two schools had their own characteristics. The Modern-Script School tried to elaborate the sublime words of the classics to support their criticism of the current politics or rulers while the other school laid emphasis on textual criticism.

今古学考 Study of the Modern-Script and Ancient-Script Classics A book by Liao Ping of the late Qing period. In two volumes, the work outlines the differences between the texts of the two schools and holds that the distinction consists only in the rites and institutions, not in the moral principles; and that Master Kong in his early years had followed the institutions described in *The Rites of Zhou* which were the ritual and institutional programs of the Ancient-Script School while Kong in his later years was anxious to reform the Zhou institutions and wrote the section *Regulations* of *The Book of Rites* which were the ritual and institutional programs of the Modern-Script School. This theory exerted some influence on Kang Youwei in his writing *Examinations of the Forged Classics During the Xin Period*.

介绍我自己的思想 Introduction to My Own Thought A work by Hu Shi.

Consisting of 22 essays, the work reflected Hu's early thought and was the representative work in the 1920s to advocate the wholesale Westernization.

公 impartiality A term of Neo-Confucianism. In opposition to "desire," the term had once been used by Master Xun. Zhou Dunyi of the Song Dynasty accepted and expounded it more clearly. He said, "Absence of desire will result in vacuity when in quiescence, and straightforwardness when in movement. Vacuity in quiescence leads to enlightenment, and enlightenment leads to comprehension. In the same way, straightforwardness in movement leads to impartiality, and impartiality leads to universality." Obviously, impartiality just means desirelessness here. Zhou also pointed out, "The way of the sage is nothing but absolute impartiality." Hu Hong of the Southern Song period held that impartiality just refers to impartial desire, not the absence of desire.

公心 impartial mind A term used by Fang Yizhi. ① A concept used by Fang to refer to the born nature of man. ② A concept used by Fang in opposition to "selfish mind."

公西华 Gongxi Hua Another name of Gongxi Chi. See 公西赤.

公西赤 Gongxi Chi(? —?) One of Master Kong's disciples. Styled Zihua, he was also called Gongxi Hua. A native of Lu of the late Spring and Autumn period he was noted for his good knowledge of rites and decorum.

公羊义疏 Explications of Gongyang's Commentary on the Spring and Autumn Annals A work by Chen Li of the Qing Dynasty. In 76 volumes, the work includes comments and explanations of *Gongyang's Commentary* by scholars before the Tang Dynasty and some of Kong Guangsen and Liu Fenglu's of the Qing Dynasty. So it is one of the most detailed books on *Gongyang's Commentary*.

公羊传 Gongyang's Commentary on the Spring and Autumn Annals One of Confucian classics. A shortened form from 春秋公羊传 and 公羊春秋, the work, one of the three most important commentaries, the other two being *Zuo's Commentary* and *Guliang's Commentary*, was written by Gongyang Gao of the Warring States period. It is said, however, that no written version had been handed down until Gongyang Shou and Humu Sheng wrote it down on

bamboo slips and silk. The work, in the form of catechism, poses some questions on the significance of some notation in *The Spring and Autumn Annals* and then answers them, explaining what Master Kong intended by the inclusion of the notation and the way in which he worded it. Occasional historical narrative is added to elucidate the text or support the interpretation, but very few. Most of the work is devoted to the elaboration of the so-called subtle words and their great and profound meanings or principles. Dong Zhongshu of the Western Han Dynasty studied the work in great detail, carried forward its theories of the great unification, the Three Sequences and the Three Ages, the reform of traditional institution and wrote a book entitled *Luxuriant Gems of the Spring and Autumn Annals*. Since then the work became more prevailing and was accepted as one of the most prominent Confucian classics of the Modern-Script School.

公羊何氏释例 Exemplified Interpretation of He's Annotations on Gongyang's Commentary on the Spring and Autumn Annals One of the most important works on the Modern-Script classics in the Qing Dynasty. Written by Liu Fenglu, the work, on the basis of *Exegetical Studies of Gongyang's Commentary on the Spring and Autumn Annals* by He Xiu of the Eastern Han Dynasty, gives quite detailed explanations and comments on Confucian classics. In it, he greatly advocated the theories of great unification and of the Three Sequences and the Three Ages, trying to show that it is necessary to have some changes or reforms for the society, especially China of his time. See 刘逢禄.

公羊学派 School of Gongyang's Commentary on the Spring and Autumn Annals See 常州学派.

公羊春秋 Gongyang's Commentary on the Spring and Autumn Annals See 公羊传.

公羊高 Gongyang Gao(? —?) The author of *Gongyang's Commentary on the Spring and Autumn Annals*. Gongyang, a native of the State of Qi in the Warring States period, is said to have been one of the disciples of Zixia. His work was only orally handed down before his great-great-grandson Gongyang

Shou and Humu Sheng wrote it down. See 公羊传.

公孙丑 **Gongsun Chou** (? —?) One of the disciples of Master Meng, Gongsun was a native of the State of Qi in the Warring States period. In *The Book of Master Meng*, especially in the chapter entitled with his name, Gongsun poses many questions and discusses philosophical issues with his teacher. Saying also goes that *The Book of Master Meng* was compiled by Gongsun and Wan Zhang who had written down Meng's remarks.

公孙龙 **Gongsun Long** (?330—242BC) Styled Zibing, Gongsun Long, a native of the State of Zhao, was one of the best known representatives of the School of Logicians in the Warring States period. As one of the mentor advisers of the Lord of Pingyuan, Gongsun once urged the states of Yan and Zhao to cease war. The biographic chapter of *The Book of Master Gongsun Long* says, "Gongsun Long was a Dialectician of the Six States period. Dissatisfied with the divergence and confusion between names and their actualities, he used his peculiar talent to discuss the alleged inseparability of whiteness from hardness. Pointing out analogies in other objects, he argued on the theme of whiteness.... He wished to extend his argument so as to thereby rectify names with their actualities, and thus transform the whole world." His basic and famous discourses are "a white horse is not a horse" and "the qualities of whiteness and hardness in a stone must be separate from each other." He also put forward other propositions, such as, "a fowl has three legs," "fire is not hot," "a puppy is not a dog," and "eyes do not see." In short, Gongsun Long, in opposition to Hui Shi, overstates the particularity of things and denies their identity.

公孙龙子 **I. Master Gongsun Long** The honorific title of Gongsun Long. **II. Book of Master Gongsun Long** A philosophical work attributed to Gongsun Long and one of the master works of the School of Logicians in the pre-Qin period. According to *The History of the Han Dynasty* the work consists of 14 treatises. But by the Song Dynasty only six were extant. Some scholars maintained that *The History* was mistaken in its recording, for the book was actually composed of six treatises from the very beginning. Now the major treatises in the book are *A Discourse on the White Horse*, *A Discourse on*

Hardness and Whiteness, *A Discourse on Names and Actualities*, and *A Discourse on Universals and Particulars*.

公孙龙学派　Gongsun Long School　See 坚白论.

公孙弘　Gongsun Hong(200—121BC)　A Confucian classicist of the Western Han Dynasty. Styled Ji, Gongsun was a native of Zichuan of Shandong. In youth, he was a warder, and not until 40 did he begin his study of Confucian classics, especially *Gongyang's Commentary on the Spring and Autumn Annals*. During the reign of Emperor Wu of Han, he was appointed Classical Erudite.

公孙尼子　Master Gongsun Ni　A philosopher of the early Warring States period. *Balanced Inquiries* of Wang Chong states that Gongsun had the doctrine that nature of some people was good while the others' was evil. Shen Yue of the Southern Dynasties maintained that *The Book of Music* was written by him.

公孙侨　Gongsun Qiao　See 子产.

公孙鞅　Gongsun Yang　See 商鞅.

公例　general law　A term used by Yan Fu to translate the expression "general law" in the Western logic.

公孟　Gong Meng　① Another way to call Gong Menggao. ② The title of the 48th chapter of *The Book of Master Mo*. This chapter covers debates between Master Gong Meng and Master Mo, and between Master Cheng and Master Mo. See 公孟子.

公孟子　Master Gong Meng(? —?)　One of the students of Zeng Shen of the early Warring States period. Gong Meng, coming from the State of Wei, was also considered by some scholars of the Qing Dynasty to be Gong Menggao or Master Gong Menggao. According to the 48th chapter of *The Book of Master Mo*, Gong Meng had many ideas different from Master Mo and they had a very interesting debate on them. Gong Meng maintained that the superior men must follow ancients in clothing and speech. He also believed that there is the mandate of Heaven, but there are no gods or spirits.

公都子　Master Gongdu(? —?)　One of the disciples of Master Meng.

Gongdu was his family name, and his given name was unknown. *The Book of Master Meng* records that he once asked Meng some questions, such as about human nature and about arguments.

公德 public morality Also translated into "social ethics," it is a term used by Liang Qichao to classify moralities. Used in opposition to individual morality, the term refers to the morality that benefits the public or social groups.

分知分行 separation of knowledge from practice A concept of Sun Zhongshan which is also called "labour division of knowledge from practice" and "task division of knowledge from practice." According to Sun, with highly developed science and technology, it is not necessary for one person to unify both knowledge and practice. That is to say, it is quite enough for some people just to know and for some others just to practise.

壬癸之际心书 Book in Mind Between the Year of Ren Wu and the Year of Gui Wei See 壬癸之际胎观.

壬癸之际胎观 Antenatal Views Between the Year of Ren Wu and the Year of Gui Wei A philosophical work by Gong Zizhen. It was thus titled because, according to Gong himself, the views were tentative, and the nine treatises in it were written in the year of ren wu(壬午,1922) and the year of gui wei(癸未, 1923). The book describes Gong's ideas about the origin of heaven and earth, about the development of social history, about the relationships between heaven and man, between sages and common people, between name and substance, and so on. This book was also titled as 壬癸之际心书.

毛长 Mao Chang Another written form of 毛苌. See 毛苌.

毛传 Mao's Commentary A shortened title for *Mao's Exegetical Commentary on the Book of Songs*. See 毛诗诂训传.

毛苌 Mao Chang(? —?) Mao Chang is said to have been a native of Zhao in the Warring States period in the 2nd century BC and to have written comments on *The Book of Songs* which were edited into *Mao's Exegetical Commentary on the Book of Songs*. He is often spoken of as Lord Mao the younger to be distinguished from Mao Heng. See 毛亨.

毛亨 Mao Heng(? —?) Mao Heng is said to have been a native of Lu or of

Hejian of the Western Han Dynasty and the first scholar to write comments on *The Book of Songs* entitled *Mao's Exegetical Commentary on the Book of Songs* which was handed down to Mao Chang. He is often spoken as Lord Mao the Elder to be distinguished from Mao Chang. See 毛苌.

毛奇龄 Mao Qiling(1623－1716) A Confucian classicist of the Qing Dynasty. Styled Dake and literarily named Qiuqing, Mao was a native of Xiaoshan, Zhejiang Province. Mao was a man of wide learning who wrote not only on the classics, but also on history, phonetics, music, and geography. He was once recommended to join in compiling *The Ming History*. In philosophy, he wrote mainly commentaries on the classics, such as *Mao's Commentary on the Spring and Autumn Annals* and *Injustice to the Ancient-Script Book of History*. Many of Mao's views were different from those of Zhu Xi.

毛诗 Book of Songs of Mao's Version This version, said to have been handed down from Zixia, is that of the Ancient-Script Classical School. Mao Heng and Mao Chang of the early Western Han Dynasty made comments on it. From the Eastern Han period on, many scholars adopted this version in their studies of the poems.

毛诗正义 Rectified Interpretation of the Book of Songs of Mao's Version One of *Rectified Interpretations of the Five Classics* published by the Tang Court(see 五经正义). This work, in 40 volumes, collects and expounds the commentaries and annotations by scholars from the Han to the Tang period, such as Mao Heng, Mao Chang, Zheng Xuan and Kong Yingda, particularly those by the two Maos and Zheng Xuan.

毛诗诂训传 Mao's Exegetical Commentary on the Book of Songs A book written by Mao Heng which is said to be the earliest systematic commentary on the poems of *The Book of Songs* and to be handed down to Mao Chang who added more comments. It is also titled 毛诗故训传 in Chinese.

毛泽东 Mao Zedong(1893－1976) A great Marxist, proletarian revolutionary and one of the founders of the Chinese Communist Party and the People's Republic of China. Styled Runzhi, Mao was a native of Shaoshan, Hunan Province. Mao received his early education at a village school in

Shaoshan. In the Revolution of 1911, he was once a soldier of the Revolutionary Army. In 1913, he went to study at the First Normal School of Hunan Province. In 1921, he joined the First National Congress of the Communist Party and in 1935 his leadership was finally well established in the Party. In 1949 he was elected President of the People's Republic of China when it was founded. Mao was also a great philosopher and theoretician. In 1930 he wrote *Oppose Book Worship*(see 反对本本主义). He wrote *On Practice* and *On Contradiction* (see 实践论 and 矛盾论) in 1937, which developed Marxist philosophy and marked the systemization of Mao's philosophy. He published *Problems of Strategy in the Guerrilla War Against Japan* , *On Protracted War*(see 论持久战), and *Problems of War and Strategy* in 1938; *On New Democracy* (see 新民主主义论) in 1940; *On Coalition Government* in 1945. All of these works were full of Marxist dialectics and marked the maturity of Mao's philosophy. After the founding of the People's Republic, Mao also wrote some philosophical works, such as *On the Ten Major Relationships* and *On the Correct Handling of Contradictions Among the People* in 1957. Unfortunately, Mao, in his late years, exaggerated subjective functions and made the mistake of subjectivism which led to the so-called Cultural Revolution.

牛僧孺 Niu Sengru(779—847) A distinguished official and scholar of the Tang Dynasty. Styled Si'an, Niu was a native of Anding (the present Lingtai of Gansu Province). In philosophy, he advocated the Way of man, disbelieved in the doctrine of the Way of Heaven which, according to him, was a fallacy, and refuted the idea that Heaven had a will and power to mete out rewards and punishments.

长兴学记 Changxing School Stipulation A stipulation made for Changxing School by Kang Youwei in 1891. In it, Kang attached great importance to the cultivation of nature and humanity of the students.

反正 reverse and obverse A term used by the Yi Nationality to refer to the opposite sides of a thing.

反本 reversion to the original ① A term used in *The Book of Rites* which reads in the 10th chapter, "Propriety demands reversion to the original and an-

tique, so as not to forget the beginning." Here "the original" refers to man's original nature. ② A term used by Neo-Taoists to mean reversion to nonbeing, for, according to them, nonbeing is the fundamental or original.

反对本本主义 Oppose Book Worship An essay written by Mao Zedong in 1930. The article was a theoretical summary of the struggle against the doctrinairism in the Chinese Communist Party. In it, Mao pointed out that "the books" of Marxism should be studied, but they must be done by combining with the practical conditions in China. In fact, Mao, here, first put forward the ideological principle that the universal truth of Marxism must be combined with the practical conditions of China. He stressed "no investigation means no right to speak." This work marked the tentative shaping-up of Mao's philosophy.

反观 observe in a reversed manner A term used by Shao Yong which means observing from the standpoint of other creature. According to Shao, one can understand everything by means of relying on one's own mind when one has cultivated oneself to the utmost as the sage did. See **以物观物**.

反求诸己 turn inwards and examine oneself One of the views of Confucianism about the ethical cultivation.

反身而诚 find oneself sincere on self-examination A term of Master Meng to refer to the cultivation of one's nature. *The Book of Master Meng* reads in the 13th chapter, "All things are already complete within us. There is no greater delight than to find ourselves sincere in doing everything on self-examination."

反者道之动 Reversion is the movement of the Way Also translated into "The movement of the Way consists in reversion," it is a concept from *The Book of Master Lao*. According to Master Lao, this is the most fundamental one among all the laws that govern the changes of things. That is to say, anything that develops extreme qualities will invariably revert to the opposite qualities.

反衍 opposite movement A term from the 17th chapter of *The Book of Master Zhuang*, which reads, "From the viewpoint of the Way, what is noble

or what is mean? These are merely opposite movements of the Way." This concept shows that any opposition is relative, changeable, and of mutual complement.

反真 return to the true A term from the 17th chapter of *The Book of Master Zhuang* to refer to the recovery of the true or original nature.

月令 Monthly Commands Also translated into "*Monthly Ordinances*," it is a treatise which first appeared in *Master Lü's Spring and Autumn Annals* and later was collected into *The Book of Rites*. As a small almanac, the work, as its title indicates, tells the ruler and the people generally what would most likely happen each month and what they should accordingly do month by month so as to retain harmony with the forces of nature. The work describes everything, including time and space, with the doctrines of yin and yang and the five elements. It is much richer and systematic in content than *The Lesser Annuary of Xia*, another earliest calendar of ancient China.

订顽 Correcting of the Ignorant See 西铭.

认识论 Epistemology A work by Zhang Dongsun. Published in September, 1934, the work is one of the philosophical series chiefly edited by Zhang. In the 5th chapter, the last one of the book, Zhang puts forward and expounds his pluralistic epistemology. See 多元认识论.

认识的多元论 epistemological pluralism Another way to say 多元认识论. See 多元认识论.

六十四卦 sixty-four hexagrams The 64 patterns of diagram in *The Book of Changes*. Derived by duplicating the eight trigrams, the 64 hexagrams are all made up of six lines and each is composed of three parts: the linear signs, judgement to the hexagrams, and the text pertaining to the individual lines. See 易经 and 八卦.

六艺 I. Six Disciplines A term used to refer to the six works before they were established as *The Six Classics*, namely *The Book of Rites*, *The Book of Songs*, *The Book of Music*, *The Book of History*, *The Book of Changes* and *The Spring and Autumn Annals*. Though they had been used by Master Kong as textbooks in his teaching, the term had not been in use until the late years

of the Warring States period. From the Han Dynasty they have been popularly known as *The Six Classics*(see 六经). **II. six arts** A term used to refer to the teaching content in ancient China, namely rites, music, archery, charioteering, reading and writing, and mathematics.

六艺论 On the Six Disciplines A book written by Zheng Xuan on the six ancient classics. See 六艺 and 六经.

六爻 six yao Also translated into "six lines," it refers to the six elementary lines making up the diagrams of the 64 hexagrams of *The Book of Changes*. The two upper lines symbolize the yin and yang forces of the Way of Heaven; the two lower lines, the softness and strength of the Way of Earth; and the two middle lines, the humanity and righteousness of the Way of man. Therefore the changes of the positions of the lines symbolize the movements of all things in the universe. See 爻.

六尘 six dirts Also translated into "six gunas," it is a Buddhist term. See 六境.

六极 I. six extremities Also translated into "six forms of evil," it is one of the nine categories of *Grand Norms* in *The Book of History*, which includes: misfortune and shortened life, sickness, sorrow, poverty, wickedness, and weakness. According to *The Book of History*, the six extremities are punishments meted out by Heaven, not by men, against those who do not obey the mandates of Heaven. **II. six directions** A term used in *The Book of Master Zhuang* to refer to the whole world.

六形 six forms A philosophical term of the Yi Nationality referring to the earliest six forms of things—pure material force, turbid material force, sun, moon, smoke and fog.

六识 six perceptions Also translated into "six discernments" or "six aspects of consciousness" from the Sanskrit word Sadvijnana, it is a Buddhist term referring to the perceptions of eye, ear, nose, tongue, body and mind.

六败 six forms of defeat A term from *The Art of War by Sun Wu*. Sun, in the chapter *Terrain*, summarizes six forms of defeat and illustrates their causes. He said, "These six are calamities not arising from natural causes, but

from faults for which the general is responsible. These are: flight, insubordination, collapse, ruin, disorganization, and rout. Other conditions being equal, if one force is hurled against another ten times its size, the result will be the flight of the former. When the common soldiers are too strong and their officers too weak, the result is insubordination. When the officers are too strong and the common soldiers too weak, the result is collapse. When the higher officers are angry and insubordinate, and on meeting the enemy give battle on their own account from a feeling of resentment before the commander-in-chief can tell whether or not he is in a position to fight, the result is ruin. When the general is weak and without authority, when his orders are not clear or distinct, and when there are no fixed duties assigned to officers and men, the result is utter disorganization. When a general, unable to estimate the enemy's strength, allows an inferior force to engage a larger one, or hurls a weak detachment against a powerful one, and neglects to place chosen soldiers in the front rank, the result will be a rout."

六府　six magazines　A term used in *Zuo's Commentary* and *The Book of History* which refers to water, fire, metal, wood, earth, and grain.

六经　Six Classics　Six Confucian classics, namely *The Book of Songs*, *The Book of History*, *The Book of Rites*, *The Book of Changes*, *The Spring and Autumn Annals* and *The Book of Music*. These works were also known as *The Six Disciplines* before Confucianism became dominant. See 六艺.

六经注我　All the Six Classics are notes to myself　A view of Lu Jiuyuan on learning. According to Lu, the original mind of man is most clear and all minds contain such moral principles as humanity, righteousness, propriety and wisdom; so men needn't read so many classics, for all the classics, in fact, are notes to the original mind; and the most important in our study is that we must know the fundamentals before we study, then all *The Six Classics* are our footnotes.

六经皆史　All the Six Classics are works of history　An idea first systematically expounded by Zhang Xuecheng of the Qing Dynasty. According to him, *The Six Classics* were not written for the so-called moral cultivation and educa-

tion but six historical books about the institutions, affairs in government and education, etc. of the Xia, Shang and Zhou dynasties.

六相圆融 harmonious combination of the six qualities Also translated into "perfect harmony among the six characteristics," it is a Buddhist term referring to the quality of generalness and that of speciality, that of similarity and that of diversity, that of integration and that of disintegration, of any object of the phenomenal world mainly expounded in the Huayan Buddhism. That is to say, the object as a whole has the quality of generalness, whereas each of its parts has the quality of speciality. Inasmuch as the object as a whole and as its separate parts are all products of causation, this is their quality of similarity. Yet inasmuch as each part remains distinct from the other parts, this is their quality of diversity. Inasmuch, however, as the combination of the parts results in the formation of the object as a whole, this is their quality of integration. But as long as they do not combine, they remain only so many separate parts, with the result that the object as a whole cannot be formed. This is their quality of disintegration. This term is also known as 六相缘起.

六相缘起 six-quality causation See 六相圆融.

六顺 six subordinations A term from *Zuo's Commentary* referring to six virtuous conducts or duties: the ruler is righteous, the minister hard-working, the father kind, the son dutiful, the elder brother loving and the younger respectful.

六祖坛经 Platform Sutra of the Sixth Patriarch Also translated into *Sutra of Hui Neng*, *Sutra of the Sixth Patriarch*, or *Sutra Spoken by the Sixth Patriarch*, it is one of the most important sutras in Chinese Buddhism. Usually shortened to 坛经(*Platform Sutra*), the work records the biography and speeches of Hui Neng, the sixth patriarch of the Chan Buddhism of China. This sutra has various versions in history, the main ones being the Dunhuang version, the Hui Xin version, the Caoxi version, the De Yi version, and the Zong Bao version. In 10 chapters, the book preaches sudden enlightenment, the realization of one's own nature and the attainment of Buddhahood, and so on. See 禅宗.

六度 six ferries A Buddhist term translated from the Sanskrit word Sat-paramita which refers to the six means by which to ferry one beyond the sea of mortality to nirvana, namely, charity, keeping the commandments, patience with insult, zeal and progress, meditation, and wisdom. 六度无极 and 六波罗蜜多 are two other translations from the Sanskrit word.

六度无极 six ferries See 六度.

六逆 six insubordinations A term from *Zuo's Commentary* referring to six wicked conducts: the mean stand in the way of the noble, the young presume against their elders, distant relatives cut out near ones, new friends sow discord among the old, the weak bully the strong, and lewdness violates righteousness.

六根 six roots of sensation Also translated into "six sense-organs" from the Sanskrit word Sudindriya, it is a Buddhist term referring to the six organs: eye, ear, nose, tongue, body and mind, which can produce respective senses and functions. According to Buddhism, their purification can develop their unlimited power and interchange of the functions, as in the case of a Buddha.

六家 Six Schools A term first used by Sima Tan to classify the philosophers from the Spring and Autumn to the early Han period. According to the treatise *On the Essential Ideas of the Six Schools* in *The Record of the Grand Historian*, the Six Schools include the Yin-Yang School, the Confucianist School, the Moist School, the Logician School, the Legalist School, and the Taoist School.

六家七宗 Six Schools and Seven Sects A term used to refer to the schools or sects of the Prajna Buddhism. In the Eastern Jin period, Lokaraksha translated *The Prajnaparamita Sutra*. Some Buddhist masters studied it with the help of Taoist ideas, and different views appeared in their understanding of the concept "emptiness." Hence, various sects were formed. The six schools were the School of Original Nonbeing, the School of Matter as Such, the School of Nonbeing of Mind, the School of Stored Impressions, the School of Phenomenal Illusion, the School of Causal Combination. Another is the Variant Sect of Original Nonbeing, which, as the name indicates, was split from the School of

Original Nonbeing.

六道 six ways A Buddhist term used to refer to the six ways to reincarnation brought about by people's good or evil karma in the previous life, namely, that of the hells, that of hungry ghosts, that of animals, that of malevolent nature spirits, that of human existence, and that of Paradise. It is also termed 六趣 (six directions of reincarnation), 六道轮回 (six ways of transmigration) or 轮回 (transmigration).

六道轮回 six ways of transmigration See 六道.

六辟 six depravities A term from *The Book of Master Mo* which refers to the six emotions and desires: joy and anger, pleasure and sorrow, partial love and hatred. According to Moism, man should practise the universal love, humanity, and righteousness, and should guide every act rationally. So Master Mo said, "One must get rid of the six depravities. When in silence, one should deliberate; when talking, one should instruct; when in action, one should accomplish something. He who employs these three alternatively can become a sage. One must get rid of joy and anger, pleasure and sorrow, partial love and hatred. When hands, feet, mouth, nose, ears and eyes are all employed for righteousness, one will surely become a sage."

六境 six fields of senses A Buddhist term referring to the objective fields of sight, sound, smell, taste, touch, and mind. Because they are regarded as the causes of all impurity, they are also called six dirts or six gunas. See 六尘.

六韬 Six Strategies A book on the art of war in ancient China. Falsely said to have been written by Lü Wang of the Zhou Dynasty, the book was actually created by an anonymous author probably from the Warring States period to the Qin or Han Dynasty.

六趣 six directions of reincarnation See 六道.

六德 six virtues Six ethical standards in ancient China, which include knowledge, humanity, sageliness, righteousness, loyalty and mildness.

文 I. ancient writings Also translated into "ancient books and documents," it is one of the four subjects that Master Kong taught. The 7th chapter of *The Analects* reads, "The Master taught students four subjects—ancient writings,

practice of book learning, loyalty and faithfulness. **II. literary embellishment** A term used by Master Kong in opposition to "basic stuff." Kong said in the 6th chapter of *The Analects*, "When the basic stuff exceeds literary embellishment, you have the rustic. When literary embellishment exceeds the basic stuff, you have the ostentatious. It is only when the basic stuff and literary embellishment are harmoniously blended that you have the superior man." Here, Kong means that the content determines the form, and that the two sides are complementary to each other.

文子 Book of Master Wen A Taoist work attributed to Master Wen of the pre-Qin period, which expounds chiefly doctrines of Taoism and also covers some of Logicians, Legalism, Confucianism and Moism somewhere in it. Parts of the content are similar to those of *The Book of Lord Shang* and *The Book of Master Huainan.* In the Tang Dynasty, Master Wen was posthumously titled True Man Tongxuan, so it is also called *The True Scripture of True Man Tongxuan.*

文中子 Book of Master Wenzhong Another title of the work *Middle Sayings* by Wang Tong. It is thus entitled because Wang Tong was posthumously honored by his disciples as Master Wenzhong. See 中说.

文化与人生 Culture and Life A collection of essays by He Lin. Published in 1947, the essays, written mostly during the War Against Japan, are about culture and life. The author claimed that they intended to carry forward traditional Confucianism to develop his new philosophy of life and to find the direction the new culture should take. According to him, the national rejuvenation, in a great way, lies in the rejuvenation of Confucian culture. Some of the essays also absorbed the idealism of Kant, Hegal and other Western philosophers.

文化建设 Culture Reconstruction A monthly magazine supported by Guomindang and published by China Society of Culture Reconstruction in 1934 and ended in 1937. The magazine published quite a few essays to attack the Communist Party and to join in the suppression of the Left-Wing Cultural Movement.

文言 Commentary on the Words of the Text One of *The Appendices* in *The Book of Changes*. Divided into two parts, this *Commentary*, attached only to the first two chapters, *Qian and Kun Hexagrams*, interprets the symbolic significance of the two hexagrams.

文质 literary embellishment and basic stuff See 文 II.

文质彬彬 Basic stuff and literary embellishment are harmoniously blended See 文 II.

文始真经 True Scripture of Wen Shi See 关尹子.

文益 Wen Yi(885—958) A Buddhist master and founder of the Dharma-Eye Sect of the Meditation School of the Five Dynasties period. Wen was a native of Yuhang(in the present Zhejiang Province), with Lu as his lay surname. He became a monk at the age of seven in the Zhitong Monastery at Xinding and received his full ordination at the Kaiyuan Monastery in Yuezhou Prefecture (the present Shaoxing, Zhejiang Province). He once studied Buddhism under Xi Jue of the Yuwang Monastery and at the same time he studied hard Confucian classics. So he was known as a man of letters in his community. In his late years he lectured in the Qingliang Monastery. He advocated the doctrines that the three worlds are but one mind for all and all things come from consciousness, so all things are products of mind, and things and truth are not separable. After his death, he was posthumously titled Chan Master Great Dharma Eye. His main writing is *A Treatise on the Ten Presects of the School*.

文偃 Wen Yan(864—949) A Buddhist master and founder of the Yunmen School of the Chan Buddhism of the Five Dynasties period. Wen, with Zhang as his lay surname, was a native of Jiaxing (in the present Zhejiang Province). After he was formally ordained, he visited a lot of famous monasteries and became the assembly leader of the Lingshu Monastery of Fuzhou. In his late years he went to the Guangtai Monastery of the Yunmen Mountain and founded the Yunmen School. He held that people should put a stop to all their thoughts, eradicate all differences, realize the sameness of all things and attain enlightenment.

方以智 Fang Yizhi(1611－1671) An outstanding scholar of the late Ming and early Qing period. Styled Mizhi and literarily named A Fool of Fushan, Mangong, Wuke, Yaodi, and so on, Fang was a native of Tongcheng, Anhui Province. An official of the Ming Court since he passed the Presented Scholar examinations at the age of 30, Fang, as a Ming loyalist, became a monk at the collapse of the Ming Dynasty. In his teens, Fang was already well-versed in Confucian classics and in literature. He was then interested in many fields of learning, including astronomy, geography, music, mathematics, phonology, philology, medicine, history, physics, and biology. He also absorbed the knowledge of Western science. He classified knowledge into *zhice* or that of natural sciences and *tongji* or that of philosophy, and asserted that philosophy is dependent on and included in natural sciences. In philosophy, Fang put forward the idea that fire and material force are one, and that all motions in the universe are caused by fire which contain contradictions. He believed that the universe consists only of material force and all things are made up of material force. According to these ideas, Fang clearly made a famous proposition: Two should be united into one. Fang's main works include *Understanding Literary Expositor*, *An Interpretation of the Book of Master Zhuang by Yaodi*, *A Concise Encyclopaedia of the Principles of Things* and *Collected Writings of Fushan.*

方术 I. art of the Way Another Chinese way to say 道术. See 道术. **II. art of divination**

方东树 Fang Dongshu (1772－1851) A scholar of the Qing Dynasty. Styled Zhizhi, Fang was a native of Tongcheng, Anhui Province. From a family of letters, Fang received a traditional education under his father. At the age of about 20, he accompanied his father to Nanjing and studied for about five years under Yao Nai who was a student of his great-grandfather and became one of the representatives of the Tongcheng School. Then for almost all his life, Fang lived as a teacher, sometimes in a private school and sometimes in a certain academy. As his teacher Yao Nai did, Fang also pleaded for a revival of the philosophy and the scholarship of the Song Neo-Confucianists,

stressing the importance of the time-honored literary and ideological approach to the study of Confucian classics, and hence was a severe critic of the School of the Han Learning which he regarded as lacking in synthetical methods. He thought particularly highly of the teachings of the Cheng brothers and Zhu Xi, maintaining that theirs were completely identified with those of Master Kong and Master Meng's. Most of his philosophical ideas are included into his work *A Discussion and Deliberation of the Han Learning*.

方会 Fang Hui(992—1046/1049) A Buddhist monk and founder of the Yangqi School of the Linji Sect. Originally surnamed Leng, Fang was a native of Yichun(in the present Jiangxi Province). His school was named after the Yangqi Mountain where he propagated Buddhism. He was famous for the argument that all Buddhas are turning the Law Wheel at your feet.

方孝孺 Fang Xiaoru(1357—1402) Styled Xizhi and Xigu, Fang, a native of Ninghai(in the present Zhejiang Province), was a statesman and Neo-Confucianist thinker of the Ming Dynasty. It is said that Fang was a child prodigy whose literary capacities and ethical awareness astounded the Ninghai community. In his youth he became one of the students of Song Lian, a famous scholar of that time. Fang's polished literary style and intellectual maturity gained much from Song's tutelage; his spreading reputation, at least part of it, derived from Song's having acknowledged him as the first among his many brilliant students. Recommended by some officials, Fang was summoned by Emperor Hui to the Ming Court as expositor-in-waiting, then academician expositor-in-waiting in the Hanlin Academy. When Zhu Di got the throne, he was killed. As a Neo-Confucianist, Fang advocated the Kingly Way, government by virtue, and restoration of the Zhou rites and music. He maintained that the most important thing in the cultivation of one's mind is to abide by the rites and music which are as necessary as food. *Collected Writings of the Xunzhi Study* includes most of his works.

方苞 Fang Bao(1668—1749) A scholar of the Qing Dynasty. Styled Linggao and literarily named Wangxi, Fang was a native of Tongcheng, Anhui Province. A Presented Scholar during the Kangxi Reign, Fang became quite

famous for his prose when he was still a young man. Because of the case of *Collected Writings of Nanshan*, Fang was put into prison in about 1711. After his release, he began his official career, but he never stopped his literary activity. In literature he was prolific as one of the founders of the Tongcheng School. In the classical study and philosophy, he was outstanding. During the Qianlong Reign he was appointed associate director of the bureau for the compilation of the commentaries on the three books of rites, namely *The Book of Rites*, *Rites of Zhou* and *Ceremonies and Rituals*. He was also a master of *The Spring and Autumn Annals*. In the classical learning, Fang upheld the teachings of the two Cheng brothers and Zhu Xi, maintaining that only their teachings could reflect what Master Kong and Master Meng intended to teach. He severely criticized some philosophers of the Qing Dynasty, such as Huang Zongxi and Yan Yuan, for their divergence from Kong and Meng's instructions. His writings are included into *The Complete Works of Wangxi*.

方逢辰 Fang Fengchen(? —1291) A scholar at the turning period from Song to Yuan. Styled Junxi, Fang was a native of Chun'an (in the present Jiangxi Province). As an official in the Song Court, Fang retired from the society when the Song Dynasty fell and lived in the Jiaofeng Mountain. So he was usually called Master Jiaofeng by scholars. He highly esteemed Zhu Xi, maintaining that *The Four Books* are the most important among the classics. He argued that the purpose of investigating things and of extending knowledge is to make clear principle; and that the purpose of making one's thought sincere and one's mind rectified is to realize principle. He also stressed the cultivation of one's original mind, thinking that all truths come from one's mind. His works include *An Explication of the Book of Filial Piety* and *Collected Writings of Jiaofeng*.

方植之 Fang Zhizhi See 方东树.

亢仓子 Book of Master Kang Cang Also named *The Book of Master Kang Sang*, it is a Taoist work. Ancient records go that it was written by Geng Sangchu of the Zhou Dynasty. So it is also titled *The Book of Master Geng Sang*. It consists of nine chapters in all, but many passages are the same with

those of *The Book of Master Lao*, *The Book of Master Zhuang*, *The Book of Master Lie*, *The Book of Lord Shang* and so on. It is also known as *Dongling's True Scripture*, for Geng Sangchu was honorifically titled True Man Dongling by Emperor Xuan Zong of Tang.

亢桑子 Book of Master Kang Sang See 亢仓子.

火不热 Fire is not hot One of the 21 paradoxes of the Dialecticians of the Warring States period. Mr Feng Youlan explained it as follows: Metaphysically speaking, the universal of fire is fire, and the universal of hot is hot. The two are absolute and separate, so even though a concrete fire possesses the quality of hotness, fire as a universal is not hot. Epistemologically speaking, the hotness of fire comes from our feeling of it, so hotness is subjective. It pertains to us, not to the fire.

为 action One of the important concepts in epistemology of the Later Moist School. Later Moists maintained that there are seven origins and types of knowledge: that obtained through hearing, through inference, through personal experience, and that of names, of actualities, of correspondence, and that of action. They said, "Of knowledge, that which has been received through transmission is hearing; that which is not hindered by distance is inference; what is personally observed is personal experience. What designate are names; what are designated are actualities; the pairing of names and actualities with each other is correspondence; will and movement constitute action." Here by listing "action" last, they want to stress it, for they hold that "action" is the purpose of and meanwhile, can verify one's knowledge and cognition. According to them, "action" consists in preservation, destruction, exchange, diminution, accretion and transformation, which are all human "actions" in life and society.

为人者天 Creator of man is Heaven An idea of Dong Zhongshu of the Han Dynasty who said in *Luxuriant Gems of the Spring and Autumn Annals*, "The creator of man is Heaven. Man that has a life derives from Heaven. Heaven is man's ancestor. This is why man is to be classed with Heaven above." Clearly, this idea, according to Dong, would result in the conclusion that Heaven

and man interact each other, and man should carry out the Way of Heaven.

为仁由己 Humanity attainment depends upon oneself One of the ideas of Master Kong about ethical cultivation. That is to say, one must restrain, cultivate and examine oneself so as to achieve the perfect virtue.

为我 each one for himself The basic and central concept of Yang Zhu, a Taoist philosopher of the early Warring States period. Master Meng recorded and described this concept of Yang's in the 13th chapter of *The Book of Master Meng*, "The principle of Master Yang is 'Each one for himself.' Though he might had benefited the whole world by plucking out a single hair of his, he would not have done it." This idea scholars understood in various ways. In *Master Lü's Spring and Autumn Annals* it was thought of as "valuing himself;" Master Han Fei maintained that he had the slightest regard for external things but attached the greatest importance to life. In *The Book of Master Huainan* it is spoken of as trying one's best to maintain a complete living and preserve what is genuine and not allowing outside things to entangle oneself. *The Book of Master Lie* holds that, according to Yang Zhu, the world would be in perfect order if everyone refused to pluck out even a single hair and refused to take the world as a gain, for, if everybody had refused to pluck out even one single hair, there would not have appeared Yao and Shun; if everybody had not taken the world as a gain, there would not have appeared Jie and Zhou. These quotations show that this is Yang's fundamental doctrine not only in ethics, but also in politics.

为学日益 Learning means accumulating knowledge day by day Also translated into "Learning consists in adding to one's stock day by day," it is a concept from *The Book of Master Lao*. See 为道日损.

为道日损 Practice of the Way means subtracting desires day by day A concept from the 48th chapter of *The Book of Master Lao* which reads, "Learning means accumulating knowledge day by day; the practice of the Way means subtracting desires day by day. Subtracting again and again till one has reached the state of inaction. By this inaction everything can be done." This reflects Master Lao's attitude towards knowledge, society and even politics.

According to him, knowledge should be given up, wisdom discarded, desires lessened; then the world would return to its naturalness and be in great peace.

心 mind One of the most important terms in Chinese philosophy. Master Meng was the first thinker who paid attention to the function of mind. He regarded mind as a prior, moral nature. So he held that mind is the origin of goodness, saying, "Humanity is man's mind." And only those who can develop their mind can know their nature. Meanwhile Meng also maintained that mind is the thinking organ. He said, "The faculty of mind is thinking. By thinking, it obtains the correct concepts of things; without thinking, it obtains nothing." Master Xun had almost the same ideas as Meng did, but laid greater emphasis on its function as the thinking organ. He said, "Mind is established in the central void to control the five senses. This is what is meant by the natural ruler." In Buddhism, mind refers to the undifferentiated, first principle. It is Buddha, dharma, self-nature, including all virtues and spiritual concepts. Neo-Confucianists of the Song and Ming period expounded the concept of mind to include all things through principle. Shao Yong said, "Mind is the Supreme Ultimate." Both Zhang Zai and Zhu Xi maintained that mind can unify one's nature and feelings and that mind, in fact, is the combination of one's nature with the intellective and perceptive faculties. Lu Jiuyuan held that mind and principle are identical. "The universe is my mind, and my mind is the universe." Wang Yangming developed Lu's idea. He said, "The extension of my mind's intuitive knowledge is the extention of knowledge, and the partaking of the Heavenly principle by each affair and thing is the investigation of things. In this way mind is principle." And again "There is no principle outside mind; there is nothing outside mind."

心力 power of mind A term used by Gong Zizhen and Tan Sitong. Gong means by it the subjective initiative with which man creates all things in the universe. Tan used it to explain the nature of "ether" which, according to Tan, is electricity and the power of mind.

心与性一 unity of mind and nature A concept of Huang Zongxi who maintained that mind and nature are the reflection of principle and material force;

and that, since principle and material force are in unity, mind and nature should also be in unity.

心之官则思 Faculty of the mind is thinking Also translated into "Office of the mind is to think," it is a concept from the 11th chapter of *The Book of Master Meng*, which reads, "The senses of ears and eyes cannot think, and are often obscured by external things. When a thing comes into contact with one of the senses it leads it away. The faculty of the mind is thinking. By thinking, it obtains the correct concepts of things; without thinking it obtains nothing." Meng maintained that the thinking organ in human body is mind; and that, if one can bring into full play the function of mind, he would well recover his good nature.

心无本体 Mind has no original substance A concept of Huang Zongxi, who said in the preface to *Anthology of the Philosophical Works of the Ming Dynasty*, "The mind has no original substance except what is achieved by its activity." Here Huang wanted to tell that one's cognitive capacity is not inborn, but attained through the effort of the thinking organ.

心无宗 School of Nonbeing of Mind A school of the Prajna Buddhism represented by Zhi Mindu, Dao Heng and Zhu Fayun. According to this school, being means the existence of shapes; nonbeing means the absence of forms. What has shapes cannot be non-existent, and what lacks forms cannot be existent. So when *Prajna Sutras* say that matter does not exist, it only means to stop the activities of the mind within, and does not make external matter empty. Hence it is called nonbeing of mind.

心术 Art of Heart Also translated into *The Art of Mind*, it is the title of the 36th and 37th chapters of *The Book of Master Guan*. In the two chapters, the author maintained that the heart holds the central position. The duties of the nine apertures (ears, eyes, nose, mouth, etc.) represent the separate functions of offices. If the heart rests in the Way, the nine apertures will function correctly.

心外无物 There is not any thing outside mind A concept of Wang Yangming. Wang maintained that the substance of mind is nature, and nature is

principle, so mind itself is also principle; that mind, in fact, controls all the principles in the universe; and that though principles lie scattered through all things, they in truth are not external to one's mind. So Wang concluded that there is not any thing, or learning, or principle outside one's mind.

心外无学 There is not any learning outside mind See 心外无物.

心外无理 There is not any principle outside mind See 心外无物.

心声二物 Mind and sound are two separate things An idea of Ji Kang of the Three Kingdoms period. According to Ji, the emotions or mind of a musician is not necessarily connected with his music, so there is no sorrowful music in sound.

心即气 Mind is material force A concept of Huang Zongxi. According to Huang, there is only material force in the universe; the force circulates everywhere without interruption or end; men and all other things are produced as a result of the evolutions of material force; mind is the intellectual faculty of material force and what pertains to heaven is material force and what pertains to men is mind; so mind, in truth, is material force. Huang's view on mind is clearly quite different from that of Lu Jiuyuan and Wang Yangming.

心即理 Mind is principle A concept of Lu Jiuyuan and Wang Yangming. See 陆九渊,王守仁 and 心外无物.

心具众理 Mind contains all principles A concept of Zhu Xi. Zhu maintained that mind is not principle, but all principles manifested in all things are contained in one's mind. This idea is quite different from that of Lu Jiuyuan's. See 陆九渊.

心物合一 unity of mind and things A concept of Liang Qichao, who maintained that mind and things cannot be separated, for the subjective mind can not exist without objective things, and vice versa. In fact, it is also an idea of subjective idealism.

心性之辨 distinction between mind and nature An important theme discussed for over 2000 years in the history of Chinese philosophy. Master Meng was the first philosopher to discuss the subject. He said, "He who has exercised his mind to the utmost knows his nature. Knowing his nature, he knows

Heaven. " So developing or exercising one's mind is the way to know or restore one's good nature. He also said, "What belongs by his nature to the superior man is humanity, righteousness, propriety, and wisdom which are rooted in his mind. " Master Xun laid greater emphasis on mind, he said, "That which is born so is called nature.... Love, hate, joy, anger, sorrow, and pleasure of nature are called emotions. That mind selects from among emotions is called cogitation. That mind cogitates and acts accordingly is called the acquired. " The quotation shows that Xun held that mind can control emotions. Zhang Zai of the Song Dynasty maintained that mind can unify nature and feelings(see 心), but nature is the fundamental. Cheng Yi regarded mind and nature as one. He said when he spoke of nature, "If it pertains to Heaven, it is the mandate; if it pertains to righteousness, it is principle; if it pertains to man, it is nature; as ruler of the body, it is mind. " Zhu Xi and Wang Yangming agreed with Zhang and Cheng. Huang Zongxi thought nature and mind are in unity. Wang Fuzhi of the Qing Dynasty had different ideas on the subject. He held that mind and nature, along with the Supreme Ultimate and principle, are both within material force.

心性图说 Illustrated Interpretation of Mind and Nature A work by Li Yuanyang of the Ming Dynasty. Consisting of four treatises, the work distinguishes the relationships among nature, mind, consciousness and emotions. The author maintained that only by recovering the original nature through inner cultivation, can one become a sage. See 李元阳.

心学 School of Mind Another way to call Lu-Wang School(see 陆王学派). It is so called because Lu Jiuyuan and Wang Shouren both maintained that mind is the origin of the universe and all things in it.

心统性情 Mind unifies nature and emotions A concept from Zhang Zai of the Song Dynasty, by which Zhang expounded the relationships among mind, nature and feelings. Here he attached importance to mind. He maintained that mind is the combination of nature with the intellective and perceptive faculties. Zhu Xi made a further and detailed elucidation of the relationships. According to Zhu, nature, which is in quiescence, is mind's principle while emotions are

mind's movements. This theory about mind exerted great influence on Neo-Confucianism of the Song and Ming period.

心斋 fast of mind A term used by Master Zhuang referring to the method of cultivation and the spiritual state of void and the quiescence resulted from discarding knowledge and emptying one's mind. Zhuang said in the 4th chapter of *The Book of Master Zhuang*, "Maintain the unity of your will. Do not listen with ears, but with mind; do not listen with your mind, but with the spirit.... But the spirit is a void ready to receive all things. The Way abides in the void; the void is the fast of mind." Only in this state can one gain the knowledge of the Way.

心理建设 Psychological Reconstruction See 孙文学说.

邓以赞 Deng Yizan(? —?) A scholar of the Ming Dynasty, Deng, a native of Xinjian(in the present Jiangxi Province), was one of the most outstanding disciples of Wang Ji. He followed the doctrine of Wang Yangming and concentrated his studies on the concepts of intuitive knowledge, mind and human nature.

邓析 Deng Xi(545—501BC) One of the pioneers of the Legalist School and the School of Logicians. Deng, a native and grand master of the State of Zheng, was good at laws. He once did the similar job as the lawyer does today. *Master Lü's Spring and Autumn Annals* says that when Zichan was minister of the State of Zheng, Deng was his major opponent. He used to help people in their lawsuits.... As their lawyer, he succeeded in turning right into wrong and wrong into right, until no standards of right and wrong remained.... As a logician, Master Xun spoke of him in *The Book of Master Xun*: There were some men who did not follow the early kings and not acknowledge the rules of propriety and righteousness, but like to deal with strange arguments and to indulge in curious propositions. They were subtle but could not satisfy real needs; critical but useless; worked much but with few results. Their teachings could not serve as systematic regulations for government. Nevertheless their views had some foundation and their statements some reason, quite enough to deceive and confuse the ignorant masses. Such were

Hui Shi and Deng Xi.

邓析子 Book of Master Deng Xi A book said to have been written by Deng Xi but was actually forged by some later scholar. Its extant chapters are mainly about some logical problems similar to those of Gongsun Long's.

邓牧 Deng Mu(1247—1306) A scholar of the turning period from the Song to the Yuan Dynasty. Styled Muxin, Deng was a native of Qiantang(the present Hangzhou, Zhejiang Province). After the Song Dynasty fell down, he lived as a recluse in the Dadi Mountain of Yuhang. He claimed that he did not believe in Confucianism, Buddhism, or Taoism. He maintained that Jade Emperor or Emperor of Heaven controls every creature in the universe and everything is predetermined by Heaven.

邓陵子 Master Deng Ling See 邓陵氏.

邓陵氏 Deng Lingshi(? —?) Also called Master Deng Ling and Xiang Ling, Deng Lingshi, a native of the State of Chu of the Warring States period, was one of the representatives of the three Later Moist Schools. *The Book of Master Zhuang* recorded, "The disciples of Xiangli Qin, the followers of Wu Hou, and the Moists of the South, such as Ku Huo, Yi Chi, and Deng Ling, all studied *Moist Canon*, but they disagreed, holding opposite views and calling each other 'heretical Moists,' disputed with one another about 'hardness and whiteness' and 'similarity and difference,' and answered each other's arguments with irregular and strange statements. "

劝世良言 Good Remarks to Persuade the World A Christian work by Liang Fa. Published in the 1830s, it urges people to follow *The Bible* and convert to Christianity.

劝学 Encouraging Learning The title of the 1st chapter of *The Book of Master Xun.* Xun expounded in the chapter the necessity, principles, methods, contents and aims of learning.

劝学篇 Book of Exhortation to Study Also translated into *The Book of Encouraging Learning*, it is a work by Zhang Zhidong. Consisting of 24 chapters, the work is one of the important works of the late Qing years to expound the theory of Chinese culture for the basic conduct of life and Western knowl-

edge for dealing with practical affairs (see 中学为体，西学为用) and publicize the Self-Strengthening Movement. It advocates a program of gradual modification based on education and opposes against the reform movement. According to Zhang, the road to the salvation of China lies in the revival of Confucianism and, at the same time, the adoptation of mechanical methods and devices of the Western powers.

以义为利 take morality and justice as interests One of the social and ethical ideas of Confucianism. *The Great Learning* reads, "A state should take morality and justice but not wealth as interests."

以小推大，以今推古 extend to large ones from a study of small objects and trace to the remote past from modern times Methodology of Zou Yan of the Warring States period. *The Record of the Grand Historian* reads in the chapter *Master Meng and Master Xun*, "Zou usually used wild and grandiose language. He often made a study of small objects first, then extended to large ones until reaching to infinity. He usually spoke about modern times first, then went back to the times of the Yellow Emperor and all that had been recorded by scholars, such as the great events in the rise and fall of different ages, and the omens and the institutions, until tracing to the remote past before heaven and earth were created, and to the profound and abstruse origin of things."

以元为本 Primordial force is the origin A concept of Kang Youwei. Kang said in his work *A Study of Dong's Commentary on the Spring and Autumn Annals*, "The primordial force is the origin of all things, and man and heaven both originated from the primordial force." This idea of Kang's, materialistic in a way, is quite contradictory to some of his others, such as that humanity is the origin. See 以仁为本.

以无为本 Nonbeing is the origin The central idea of Neo-Taoism of the Wei-Jin period with He Yan and Wang Bi as the representatives. According to them, nonbeing is the origin from which being originated and all things are transformed and produced.

以天合天 Heaven corresponds to heaven Also translated into "match up

heaven with heaven" or "Naturalness corresponds to naturalness," it is a concept of Master Zhuang. The 19th chapter of *The Book of Master Zhuang* tells a story: Zi Qing made a *ju*, a bell-like musical instrument with a wood. Everyone who saw it marveled, for it seemed to be a work of gods. When asked about it, he said that it was made so perfectly because his naturalness of mind corresponded to the heavenly form of a tree.

以太 ether The transliteration of the word "ether." The concept of "ether" was introduced into China in the 1870s. Some of modern thinkers used the word in place of the traditional term "气." Tan Sitong was the representative (see 谭嗣同). Kang Youwei had the similar idea. Kang maintained that the so-called "ether" was nothing but the unbearing mind(see 不忍人之心). But Zhang Binglin and Sun Zhongshan thought differently. Zhang regarded it as "atom," and Sun thought of it as the origin of all things in the universe.

以仁为本 Humanity is the origin A term used by Liang Qichao to sum up his teacher Kang Youwei's philosophical view, for Kang maintained that the mind unbearing to see the suffering of others is humanity; that this humanity is also electricity or ether, the sea of all transformations, the root of all things; that humanity, with respect to Heaven, is the principle of production and reproduction, and, with respect to man, is the virtue of the universal love.

以心挽劫 avoid disasters with the power of mind A term of Tan Sitong. Tan maintained that many destined disasters are all originated from the crafty mind of man, and through purifying his mind, all the disasters can be avoided and people who are suffering can be saved.

以心原物 verify things with mind A term of Wang Chong to stress the importance of thinking activity. He said, "The Moists, in making judgements, did not verify things with their minds, but indiscriminately believed their ears and eyes. Therefore, although their proofs were clear, they failed to reach reality."

以刑去刑 abolish penalty by punishments An important view of Shang Yang of the Warring States period. According to Shang, if you wish to abolish penalty, you must practise punishments, even harsh ones, for only by punish-

ments, will people fear; and being fearful, they will not commit crimes. This idea exerted great influence on Han Fei and the government of the Qin Dynasty.

以吏为师 Officials act as teachers A concept of Han Fei, who said in the chapter *Five Gnawing Worms* of *The Book of Master Han Fei*, "In the state of an intelligent ruler, there is no literature of books and records, but laws serve as teachings. There are no sayings of the early kings, but officials act as teachers." Here "officials" refer to those who make or carry out laws. This shows that Han maintained that government by laws is the most important thing.

以行而求知,因知以进行 seek for knowledge through practice and promote practice with knowledge An idea about the relationship between practice and knowledge put forward by Sun Zhongshan. It reflects, in some way, man's cognitive course of the objective world.

以名举实 Names are used to designate actualities A logical expression used by Later Moists, which stresses the idea that a name or a concept must conform to the actuality that it describes.

以形务名 determine names according to the forms Also translated into "use the forms in seeking proper names," it is a term from the chapter *The Art of Heart(I)* of *The Book of Master Guan*. According to the chapter, things have definite forms; forms should have definite names; and the name must match the reality.

以往知来,以见知隐 predict the future by the past and learn about the absent from what is present A concept from the 18th chapter of *The Book of Master Mo*, which reads, "Just predict the future by the past and learn about the absent from what is present when you are not successful in making out plans. This way you can be intelligent." Here, what Mo stresses is to use logical deduction and obtain new knowledge from the old.

以物观物 observe things in terms of other creatures A term used by Shao Yong of the Song Dynasty, who said, "The sage can see through the qualities of all things because he has the ability to observe them in a reversed manner. By such observation I mean an observation of things not made in terms of self,

but in terms of other creatures. . . . I, too, am like other men, and other men, too, are like me; so other men and I are all equally creatures. In this way, one acquires the ability to use the eyes of the entire world as one's own eyes and with such eyes there is nothing that is not observed. . . . " This kind of observation Shao expounded in the following quotation, "The so-called observation of things does not mean observing things with the eye. No, it is not observation with the eye, but with the mind. Nor is it observation with the mind, but in the light of their own principles." Here Shao was stressing the function of one's mind and cultivation. When one could transcend the distinction between the self and others, between things and the self, he could, as sages, observe the minds of others by means of his own single mind, observe all other things by means of a single thing. This is a subjective and idealistic epistemology.

以知为力 Knowledge is power Another form of 知为力. See 知为力.

以性统情 unify feelings with nature Also translated into "Nature unifies emotions," it is a term of Wang Bi of the Three Kingdoms period. According to Wang, man's nature is neither good nor evil, and it is possible that the feelings are good or evil; so men should unify his feelings with nature.

以法为教 Laws serve as teachings A concept of Master Han Fei. See 以吏为师.

以说出故 Statements are used to set forth causes Also translated into "set forth causes by deduction," it is a logical term used by Later Moists.

以类行杂 examine particular things with general categories Also translated into "One starts with general categories and moves to particular ones," it is a logical term from the 9th chapter of *The Book of Master Xun*.

以类取，以类予 induce and deduce according to classes Also translated into "taking and giving according to classes," it is a logical proposition of Later Moists.

以类度类 measure things by one of the same class A term from the 5th chapter of *The Book of Master Xun*, which reads, "Why can't a sage be deceived? It is because the sage measures things by himself . . . by his own feelings he measures others' feelings; by this thing of a class he measures other

things of the same class. . . . " Xun's idea here is about equal to logical analogy.

以情絜情 **measure others' feelings by one's own feelings** Also translated into *"measure the feelings of others in terms of one's own feelings,"* it is a term of Dai Zhen of the Qing Dynasty. Dai maintained that the "principle" of the Song Neo-Confucianists serves only the upper class; in fact, all people have feelings and desires which shall all be satisfied; so according to the principle of natural allotment, people should measure the feelings of others by his own feelings; in such a way, equal balance is given to all people.

以道制欲 **control one's desires with the Way** A term of Master Xun. According to Xun, man's desires are inborn. The reasonable ones should be satisfied, but they should not be excessive. If they are excessive, they should be controlled with the Way.

以辞抒意 **Judgements are used to express ideas** Also translated into "express ideas by propositions," it is a logical concept of Later Moists.

以德报怨 **requite ingratitude with kindness** One of the Confucianist ideas on ethics.

孔广森 **Kong Guangsen**(1752—1786) A Confucian classicist, phonologist, and mathematician of the Qing Dynasty. Styled Zhongzhong and Huiyue and literarily named Xunxuan, Kong was a native of Qufu, Shandong Province and a descendant of Master Kong in the 17th generation. A Presented Scholar of the Qianlong Reign, Kong became a member of the Hanlin Academy. Since young, Kong was an ardent student of Confucian classics, especially in matters relating to the Gongyang School of *The Spring and Autumn Annals*. *A Comprehensive Interpretation of Gongyang's Commentary on the Spring and Autumn Annals* was his masterpiece. The work, in 12 volumes, not only explains Gongyang's views, but also absorbs the ideas of Zuo's and Guliang's commentaries. Kong also made commentaries on *The Book of Rites* and other books on rites.

孔子 **Master Kong**(551—479BC) Usually called Confucius or Kong Zi in English, Kong was a thinker, educator, politician and founder of Confucianism. He exerted the greatest influence on the Chinese people in ancient China.

Master Kong, whose given name was Qiu and whose style was Zhongni, was his honorific title. He was born into an impoverished ari stocratic family at Qufu in the State of Lu(in the present Shandong Province). His ancestors had been nobles in the State of Song. Because of political troubles, the family had lost its noble position and migrated to Lu before the birth of Kong Qiu. In the early years after he entered his official career, he served as keeper of the granary and supervisor of flocks in his native state. By the age of 50, he became Minister of Justice and did the job of prime minister. But, as a result of political intrigue, he was soon forced to resign his position. For the following 13 years he wandered, accompanied by his disciples, from state to state, publicizing his theories and trying in vain to find a position suitable for his talent. At last he returned to his native town where he spent his remaining years in teaching his disciples, codifying and editing ancient books, such as *The Book of Songs*, *The Book of History* and *The Spring and Autumn Annals*. *The Analects*, a collection of the Master's discourses, conversations, and travels kept by his disciples, is the earliest and most reliable source on his life and teachings and has been regarded as the basic "scripture" of Confucianism. The School of Confucianism, one of the important schools in the Spring and Autumn and the Warring States period, became dominant in the early Han Dynasty and the position lasted over 2000 years in China. Kong received numerous posthumous titles from rulers of various dynasties, such as Supreme Sage and Foremost Teacher. In philosophy and ethics he left behind extensive and profound theories, especially on humanity, rites, rectification of names, the doctrine of the mean, Heaven and the spirits, and government by virtue. The key and central concept of Kong's theory is humanity or benevolence, which can embrace all other moral qualities he advocated. Other virtues, such as filial piety, loyalty, righteousness, altruism, courage, wisdom, and faithfulness, may all be regarded as the extensions of humanity, for humanity, according to Kong, is the supervirtue of all virtues. Briefly defined, humanity is the manifestation of the genuine nature, acting in accordance with rites and based on sympathy for others, just as his reply: "Humanity is to love all people" when

he was asked about the subject. So "the man of humanity wishing to be established himself, seeks also to establish others; wishing to be developed himself, he seeks also to develop others." And "the man of humanity should not do to others what he would not wish done to himself." On rites, Kong had repeated discussions. According to him, rites have two major functions. First, it establishes the standard of all conducts. That is to say, it is necessary for everybody to know and obey the rites as personal and social regulations. So he answered Yan Yuan who asked about humanity, "To restrain oneself and abide by rites is humanity" and "Do not look at what is contrary to rites, do not listen to what is contrary to rites, do not speak what is contrary to rites, and do not do what is contrary to rites." Secondly, rites are the foundation of government. Kong believed that rites are better and more effective than laws and punishments in governing a state. So he said, "Leading the people by orders and governing them by punishment, they will avoid wrong-doings but have no sense of shame; leading the people by virtue and governing them by rites, they will have a sense of shame and, moreover, become good." By the rectification of names, Kong meant that everything should be in its proper order, and every man should be true to his name and act accordingly, which is critically important in governing a state. He said, "There will be orderly government when the ruler is ruler and the minister is minister; when the father is father and the son is son." To him, the rectification should begin from the top. When Ji Kang asked Kong for the way to govern, Kong replied, "To govern is to rectify names. If you will lead in the rectification, who dare not be rectified?" The doctrine of the mean, according to Kong, implies many things: moderation, rectitude, objectivity, sincerity, propriety and lack of bias. That is to say, all things connected with man should strike the proper, and should not go beyond or fall short of it. So in one's conduct, one should have no foregone conclusions, no arbitrary pre-determination, no obstinacy and no egoism. In manner, one should be mild, yet dignified; majestic and yet not fierce; respectful, and yet easy. Kong regarded the mean as a perfect virtue, and the chief purpose of his teaching is to train his students to keep to the doctrine of the mean.

Kong believed that Heaven is an anthropomorphic Heaven; that it is supreme and all-ruling and has its own mandate. So he said, "He who sins against Heaven has no place left where he may pray." But he did no share much of the contemporary superstitious belief in spirits or demons. Kong advocated government by virtue. To practise it, first of all the ruler must be a man of virtue. Government by virtue will bring not only order and prosperity to the society, but also the love of the people. So he said, "To govern by virtue is like the pole-star which holds its place, around which the multitude of stars revolve." In short Master Kong was a transmitter as well as a creator of Chinese culture.

孔子之道与现代生活 Doctrine of Master Kong and Modern Life An essay by Chen Duxiu. Published in *New Youth* in December 1916, it criticized feudal ethics with materialistic and evolutionist views. Chen maintained in it that the doctrine of Master Kong was, in fact, part of feudal ethics. This essay exerted great influence on the New Culture Movement in the 1920s.

孔子改制考 Examinations of Master Kong's Reforms Also known as *Confucius as a Reformer* in English, it is a work written by Kang Youwei. Published in 1898, the work expounds Kang's belief that Master Kong was greatly concerned with contemporary problems and reform when he codified or wrote *The Six Classics*. The change in things, Kang maintained, is one of the basic rules governing the universe and the society. Since Kong was a reformer, then reform of present institutions or ideas is in conformity with Kong's true teachings. Apparently Kang was invoking Kong to further his aims of reform.

孔子袪 Kong Ziqu A Confucian classicist of Liang during the Southern Dynasties. A native of Shanyin(in the present Zhejiang Province), Kong, from a poor family, was very diligent in study and became a well-known master of Confucian classics, *The Ancient-Script Book of History* in particular. His commentaries and annotations on *The Book* was influential at his time.

孔子家语 Family Talks of Master Kong Also translated into *Table Talks of Confucius*, it is a work by Wang Su of the Three Kingdoms period, who falsely claimed that he had received it from Kong Meng, a descendant of Master Kong in the 20th generation. In 10 volumes and 44 chapters, the work

contains passages from *The Analects*, *Zuo's Commentary*, *The Book of Master Xun*, *The Book of Rites* and so on. The content includes Master Kong's talks and anecdotes, ancient rituals and ceremonies of marriage, of funeral, of ancestor worshiping and god worshiping, etc.

孔伋 Kong Ji See 子思.

孔丘 Kong Qiu See 孔子.

孔丛子 Book of Masters from the Kong Family A book which is said to have been compiled by Kong Fu(see 孔鲋). In 21 chapters, it mainly recorded the remarks and conversations of Master Kong, Zisi, Zigao(see 孔穿) and other masters from the Kong family. Scholars believe that it was written by someone else.

孔安国 Kong Anguo(? —?) A Confucian classicist of the Western Han Dynasty. A descendent of Master Kong, he is said to have found *The Ancient-Script Book of History* in the wall of the Kong house, and thus began the School of *The Ancient-Script Book of History*. Many later scholars, such as Zhu Xi, had doubts about the truthfulness of his discovery. *The Book of History with a Commentary by Kong Anguo* is attributed to him, but some scholars thought it was a forged one in his name.

孔安国尚书传 Book of History with a Commentary by Kong Anguo Also entitled *The Book of History with Kong's Commentary*. The work is attributed to Kong Anguo of the Western Han Dynasty, but many scholars thought it was forged by Mei Ze or some other scholars. See 孔安国.

孔佛概论之概论 Introduction to the Outlines of Confucianism and Buddhism An essay by Ouyang Jingwu, which briefly expounds the gist of Confucianism and Buddhism and the relationship between them.

孔学杂著 Work of Various Confucian Studies A work by Ouyang Jingwu, which consists of 10 treatises and scores of letters on Confucianism mostly written during the War of Resistance Against Japan. Most of the treatises are on Confucian classics, such as *The Doctrine of the Mean*, *The Great Learning*, *The Analects*, *The Book of Master Meng*, *The Mao's Version of the Book of Songs* and a few are about the relationship between Confucianism and Bud-

dhism. His letters, besides Confucian subjects, also discuss the War of Resistance Against Japan, about which, he thought, must be carried through to the end.

孔孟 Master Kong and Master Meng A collective way to name Master Kong and Master Meng, two sages of Confucianism. See 孔子 and 孟子.

孔孟之道 doctrine of Master Kong and Master Meng Another way to call Confucianism, for Kong and Meng are the most important masters, founders and representatives of the school. See 孔子 and 孟子.

孔穿 Kong Chuan(? —?) Styled Zigao, Kong, a grandson of the 6th generation of Master Kong, was of course a native of the State of Lu of the Warring States period. He is said to have had a heated debate with Gongsun Long on difference and similarity, and hard and white.

孔教会 Association for Confucian Studies An organization founded by Chen Huanzhang, Shen Zengzhi, Yao Wendong and so on in October, 1912. Its aim, of course, was to restore the ancient in the name of worshiping Master Kong. In the following year, it held a national congress in Qufu, Shandong, and Kang Youwei was elected president. In 1937, instructed by Guomindang, it changed its name into General Society for Confucian Studies.

孔教会序 Preface to the Association for Confucian Studies ① Published in its 1st issue of *Journal of the Association for Confucian Studies* in February, 1913, the preface, written by Chen Huanzhang, mainly expounds the purpose and aim of the Association. ② Written by Kang Youwei and published in the 2nd issue of the *Journal*. In the preface, Kang believed that Confucianism should be raised as the state doctrine.

孔颖达 Kong Yingda(574—648) A Confucian classicist of the Tang Dynasty. Styled Chongyuan, Kong was a native of Hengshui(in the present-day Hebei Province). Because of his excellent mastery of Confucian classics, he was appointed Erudite both in the Sui and Tang dynasties and authorized by Emperor Tai Zong of Tang to write commentaries on *The Five Classics* which were compiled into a collection titled *Rectified Interpretations of the Five Classics*. See 五经正义.

孔鲋 Kong Fu(?264—208BC) A scholar of the Qin period. Styled Jia, Kong, as his family name indicates, was a descendent of Master Kong. He was said to have compiled *The Book of Masters from the Kong Family*. In fact, the book was forged later in his name.

孔颜乐处 joy of Master Kong and Yan Hui The spiritual state that Neo-Confucianists of Song and Ming were after. The 6th chapter of *The Analects* reads, "The Master said, 'Admirable indeed was the virtue of Hui! A single bamboo bowl of food to eat, a gourdful of water to drink, and living in a mean narrow lane, which others feel distressing and could not have endured, did not affect the joy of Hui!'" The 7th chapter reads, "The Master said, 'With coarse food to eat, with water to drink, and my bent arm for a pillow, I still have joy.'" Scholars usually maintained that Kong and Yan obtained the joy only after they had reached a perfectly virtuous state.

孔壁古文 Ancient-Script classics discovered in the walls of the mansion of the Kong family Confucian classics which are said to have been discovered in the walls of the mansion of the Kong family in Qufu in the Han Dynasty. But scholars of the Modern-Script classics had doubts. They thought they had been forged by Liu Xin and others. See 古文经学.

幻化 phantasmagoric transformation A Taoist term from the 3rd volume of *The Book of Master Lie* referring to the changes or transformations nearly supernatural.

允执其中 sincerely hold fast to the mean One of the Confucian ethical ideas. The 20th chapter of *The Analects* reads, "Yao said, 'Oh, Shun, the Heaven-determined order of succession now rests on you. Sincerely hold fast to the mean.'" See 十六字心传.

尺棰不尽 Rod can be cut short endlessly One of the 21 paradoxes recorded in *The Book of Master Zhuang*. It reads, "If a rod one foot long is cut short every day by one half of its length, it will still have some left even after ten thousand generations." This shows that matter is infinitely divisible.

尹文 Yin Wen(?360—280 BC) A scholar of the Warring States period. Also called Master Yin Wen, Yin, a native of the State of Qi, was one of

the representatives of the Song-Yin School. See 宋尹学派.

尹文子 I. Master Yin Wen The honorific name of Yin Wen. See 尹文. **II. Book of Master Yin Wen** A work said to have been written by Yin Wen of the Warring States period. In two volumes, the book mainly expounds laws and statecrafts, names and actualities. See 宋尹学派.

尹敏 Yin Min(? —?) A Confucian classicist of the Eastern Han Dynasty. Styled Youji, Yin, a native of Zhuyang (the present Fangcheng, Henan Province), was mainly versed in *The Book of History* though he also covered other classics.

尹湛纳希 Yinzhan Naxi(1837—1892) A writer, historian, and thinker of the Qing Dynasty. A Mogolian, Yinzhan also had a name in the style of the Han Nationality which was Bao Hengshan. Styled Runting, Yinzhan was a native of the present Liaoning. In philosophy, he maintained that the world is made up of material force and that the yin and yang forces and the five elements are the source of all things in the universe. He argued that the production, development and change of things are independent of man's will, and that all things have their own laws that can be understood by man. He realized that there are two opposites in each contradiction, such as "being" and "empty."

尹焞 Yin Tun(1070—1142) A scholar of the Northern Song Dynasty. Styled Yanming and Dechong and literarily named Hejing, Yin was a native of Luoyang and disciple of Cheng Yi. In philosophy, Yin stressed self-restraint and sincerity. His works include *Collected Works of Hejing* and *An Interpretation of the Analects*.

巴塔麻戛捧尚罗 Book of the Creation A work of the Dai Nationality by an anonymous author. It holds that no heaven, earth or things but air, fog and wind existed at first. Then the three condensed into the earth and the Heavenly God. The God produced other gods with dirt from his body. The small gods then made men with clay.

水为万物之本原 Water is the source of all things A concept of Master Guan. See 水地.

水心文集 Collected Writings of Master Shuixin A work by Ye Shi of the Southern Song Dynasty. The earliest edition had been lost. The extant, in 29 volumes, was edited by Li Liang of the Ming Dynasty. See 叶适.

水心学派 Shuixin School A philosophical school headed by Ye Shi of the Southern Song Dynasty. It was thus called because Ye, in his late years, taught in Shuixin Village near Yongjia (in the present Zhejiang Province) and was popularly called Master Shuixin by scholars at that time. The school was characterized by its materialistic tendency and its emphasis on utilitarianism. It maintained that humanity and righteousness should be based on utilitarianism, otherwise, they would be meaningless. It also argued that the Way and things can never be separate, and that the Way can only exist in things, for it is nothing but the law within things by which things operate. See 叶适.

水地 Water and Land The title of the 39th chapter of *The Book of Master Guan*. In it Master Guan put forward the idea that water is the source of all things.

水则载舟，水则覆舟 Water can bear the boat up and can also capsize it A saying of Master Xun who said in the 9th chapter of *The Book of Master Xun*, "The ruler is the boat and the people are the water. It is the water that bears the boat up, and the water that capsizes it." This is, in fact, Xun's social and political doctrine.

毋必 freedom from predetermination Also translated into "prohibition of arbitrary predetermination," it is one of the four freedoms put forward by Master Kong. See 四毋 and 毋意.

毋我 freedom from egoism Also translated into "prohibition of egoism," it is one of the four freedoms put forward by Master Kong. See 四毋 and 毋意.

毋固 freedom from obstinacy Also translated into "prohibition of obduracy," it is one of the four freedoms put forward by Master Kong. See 四毋 and 毋意.

毋意 freedom from preconception Also translated into "prohibition of foregone conclusion," it is one of the four freedoms put forward by Master Kong for ethical cultivation. Yang Jian of the Southern Song Dynasty developed and

expounded it in a more detailed way. Yang maintained that man's mind is in itself understanding and pure; that when preconception arises, egoism becomes established and predetermination and obstinacy block the road, the understanding and purity will become lost; that this mind can be made manifest only when one is free from preconception, predetermination, obstinacy and egoism. See 四毋.

书 Book of History A shortened form of 书经 or 尚书. See 尚书.

书不尽言 Written characters are not the full exponent of speech A saying from *The Book of Changes*, which reads in *Appended Judgements(I)* "Master Kong said, 'The written characters are not full exponent of speech, and speech is not the full expression of ideas.' Then is it impossible to discover the idea of the sages?" Actually it wants to express that through careful study one can at last understand what the sages imply in their speech.

书古微 Ancient Interpretations of the Book of History A work of 12 volumes by Wei Yuan, which makes a study of the commentaries and annotations on *The Book of History* by the Modern-Script classical scholars of the Western Han Dynasty. The work, as one of the important works of the Modern-Script School of the Qing Dynasty, maintains that both *The Ancient-Script Book of History* and *The Book of History with Kong's Commentary* are forgeries.

书序 I. Preface to the Book of History Said to have been written by Kong Anguo, the preface is believed to have been composed by somebody else in Kong's name. **II. Prefaces in the Book of History** This refers to the prefaces to each of the chapters in *The Book.* Some scholars thought all of them were written by Master Kong to explain his intention in designing the chapters. But many scholars had doubts about this conclusion. Kang Youwei held that they were forged by Liu Xin of the Han Dynasty. According to the unearthed stone classics of the Xiping Reign, they were written by a certain scholar as prefaces to his commentaries on each of the chapters.

书经 Classic of History Another title of 尚书 which is also translated into *Classic of Documents* or *Historical Classic.* See 尚书.

书集传 Collected Commentaries on the Book of History A work of 6 vol-

umes by Cai Shen on both *The Ancient-Script* and *Modern-Script Book of History*. As Cai was a disciple of Zhu Xi, this work was regarded as the official text in the Yuan, Ming and Qing imperial examinations.

五 画 Five Strokes

功用 function and utility A couple of the ancient epistemological concepts referring to the practical function and use of words and theory. Master Han Fei said in the 41st chapter of *The Book of Master Han Fei*, "Words and deeds should take function and utility as mark and target. If someone sharpens an arrow and shoots it at random, even if he may by chance hit the target, he cannot be called a fine archer.... If someone does not take function and utility for mark and target, he will be doing the same as shooting at random, however profound the words may be and however firm the deeds may be." This idea was accepted and developed by materialistic philosophers, such as Wang Chong and Yan Yuan.

功利 accomplishment and profit/utility Two of the ethical categories in ancient Chinese philosophy. Master Kong, Master Meng and other Confucianists advocated ethical principles such as humanity, righteousness, propriety while they contempted accomplishment and profit. Moists were different. They laid great emphasis on the two concepts. Master Mo maintained that the standard to balance words and deeds is to see whether they can bring profits to the country and the people. Later, Li Gou, Chen Liang and Ye Shi, though they were not Moists, also stressed the Moist ideas.

功利之学 doctrine of accomplishment and profit See 功利.

艾思奇 Ai Siqi(1910—1966) A Marxist Philosopher. Ai, whose original name was Li Shengxuan, was a native of Tengchong, Yunnan Province. Ai spent almost all his life publicizing Marxist philosophy. From the 1930s he successively published a series of philosophical writings, such as *Popular Philosophy*, *Philosophy and Life*, *Practice and Theory*, *Essentials of Dialectical Materialism*, *Historical Materialism* and *A History of Social Development*.

戊戌奏稿 Memorials Presented in the Year of Wuxu A work of 20 memorials presented to the Qing Court by Kang Youwei in 1898, three being written before the Hundred Days Reform and seventeen being written during the Reform. All of them reflect Kang's ideas about reform.

平书 Book of Pacification A work of 10 volumes by Wang Yuan of the Qing Dynasty. It was thus entitled because Wang's ambition of pacificating the world could find full expression in it. Many important subjects are well described in the book, such as politics, economy, military affairs, institutions, land system, laws, rites and music, and official appointment.

平均篇 On Equalization A treatise by Gong Zizhen of the Qing Dynasty, which attempts to find out the reasons of the collapse of the dynasties in Chinese history by analysing the different distributions of wealth. It concludes that the downfall of the dynasties was brought about by the fact that the rich was too rich while the poor was too poor; and the only remedy is to equalize social wealth.

灭度 perfect rest See 圆寂.

灭惑论 Dispelling Delusive Theories A work by Liu Xie of Liang of the Southern Dynasties period, which refutes the theories of Religious Taoism and advocates Buddhism.

正一 I. orthodox one Also translated into "orthodox unity," it is a concept of Religious Taoism referring to the unchangeable and eternal origin of things, namely, the Way. **II. Way of Orthodox Unity** See 正一道.

正一道 Way of Orthodox Unity One of the Taoist schools headed by Zhang Yucai, the 38th descendant of Zhang Daoling. It was named after *The Orthodox Unity Scripture* it followed. Evolved from the Way of Celestial Masters, it was famous for its practices of charms and talismans, so all the sects characterized by its practices of charms and talismans were put under its control.

正义 rectified interpretation A term often used by some scholars to entitle their commentaries on Confucian classics in ancient China so as to show that theirs were correct and better than those of their predecessors, such as *Rectified Interpretations of the Five Classics*.

正心 rectify one's mind One of the eight steps in *The Great Learning*. See 大学之道.

正心诚意 rectify one's mind and be sincere in one's thought Two of the eight steps in the moral cultivation advocated by Confucianism. See 大学之道.

正名 I. rectification of names One of the key concepts in Confucianism, especially in the pre-Qin period. Master Kong first put forward the doctrine. Facing the disordered world of the Spring and Autumn period, Master Kong believed that the only way to restore order would be the rectification of names, and moreover, it should begin from the top, because it was at the top that the discrepancy between actualities and names had originated. So when Ji Kang asked about the way to govern a state, he replied, "To govern means to rectify. If you lead in the rectification, who will dare not to be rectified?" By the rectification of names, Kong meant that the actualities of things must be made to correspond to their names. That is to say, everything should be in its proper order, and every man should be true to his name and act accordingly. In society, according to him, when the ruler is ruler and the minister is minister, when the father is father and the son is son, orderly government will come back. Clearly, Kong's chief concern is its function in ethics and politics. Later thinkers broadened the discussion by including the relations between names and actualities of all kinds in the world. Gongsun Long said, "To rectify means to rectify that which designates an actuality; to rectify that which designates an actuality means to rectify its name." When names are rectified, they can be used to differ this from that. Master Mo, in some way, had a similar idea.
II. Rectification of Names The title of a treatise in *The Book of Master Xun*, which deals with the relation between names and actualities, not only in ethics and politics but also in the logical sense. So he said, "Names are made in order to denote actualities, on one hand so as to make evident the noble and the low, and on the other to distinguish similarities and differences." See 名实 and 制名指实.

正言若反 True words are like their reverse An expression from the 78th chapter of *The Book of Master Lao*, which contains the truth of dialectics.

正奇 normal and abnormal Concepts used by Master Lao. "Normal" refers to the straight, the righteous, and so on while "abnormal" to the deceitful, the surprising, and so on. The two are incessantly transforming from the normal to the abnormal, and then to the normal again. It reflects the dialectical aspect of Lao's philosophy.

正奇有位 Normal and the abnormal have their own respective position A concept developed from *The Book of Master Lao*. "The normal" refers to the constant state or the general method to deal with things while "the abnormal" refers to a changed state or an unusual method. The two have their own definite position and at the same time, can change to their reverse.

正始之音 voice of the Zhengshi Reign A term used by some scholars to refer to the Neo-Taoist trend of the Zhengshi Reign (240—249) of Wei of the Wei-Jin period. During that time, many thinkers, such as He Yan who compiled *The Complete Explanations of the Analects* and *On the Way and its Virtue*, and Wang Bi who wrote commentaries on *The Book of Master Lao* and *The Book of Changes*, adapted the doctrines of Master Lao and Master Zhuang to a Confucian milieu and pioneered the so-called pure conversation of Neo-Taoism.

正始石经 Zhengshi Stone Classics Confucian classics carved on stones during the Zhengshi Reign (240—249) of Wei. They are also named The *Three-Script Stone Classics*, for they were carved in the great seal, the small seal and the clerical scripts.

正谊堂文集 Collected Writings of Zhengyi Hall A work by Zhang Boxing of the early Qing Dynasty. In 12 volumes, the work includes varieties of Zhang's writings, such as letters, memorials, comments on Confucian classics, and epitaphs. In philosophy, the work advocates Zhu Xi's theory of principle, the cultivation of mind and the enlightenment of nature. In it, Zhang severely criticized Wang Shouren and Yan Yuan for their views, and attacked Buddhism and Taoism.

正教真诠 True Annotation on the Orthodox Religion A work by Wang Daiyu on Islam. In the work of two volumes, Wang held that Islam is the im-

partial and eternal truth.

正蒙 Correct Discipline for Beginners Also translated by some scholars into *Correcting Youthful Ignorance*, it is a philosophical work by Zhang Zai of the Northern Song Dynasty. The work, in 9 volumes and 17 chapters, chiefly deals with ideas such as material force, substance and function, the universal interaction of the two cosmic forces of yin and yang, the Way of Heaven, the process of universal transformation, living beings, sincerity and enlightenment, mind, the principles of the mean, transformation of one's physical nature, virtue, music, ceremonies, etc. As a work of great influence in history, it has many commentaries by later scholars, among which Zhu Xi's commentary, Gao Panlong's explications, and Wang Fuzhi's commentary are the most important and famous.

古文龙虎经 Dragon and Tiger Scripture of the Old Text A Taoist book written by an anonymous author in the name of the Yellow Emperor, which is often shortened to *Dragon and Tiger Scripture* or *Golden and Green Scripture*.

古文尚书 Book of History in the Ancient Script Also translated by some scholars into *The Ancient-Script Book of History* or *The Book of History of the Ancient Text*, it is a term used in opposition to the Modern-Script version. This one, consisting of 44 or even more chapters, was written in the great seal script. It is said to have been discovered by Liu Yu in the wall of Master Kong's house. See 今文经学,古文经学 and 今古文经学之争.

古文尚书疏证 Inquiry into the Authenticity of the Ancient-Script Book of History See 尚书古文疏证.

古文经学 School of the Ancient-Script Classics Also translated into "School of the Ancient Text Classics," it is one of the two chief schools in the study of Confucian classics in the history of Chinese philosophy. The establishment of the official position of Confucianism(see 今文经学) started an ardent and popular study of Confucian classics. Following the appearance of the Modern-Script classics, another version of Confucian classics is said to have been found in walls or from underground. These classics, written in the ancient great seal script, were said to have been the original version of the pre-Qin pe-

riod and thus called the Ancient-Script classics. Liu Xin was the first important advocator of this school. See 今古文经学之争.

古史辨派 School of Symposium on Ancient Chinese History See 疑古派.

古论 Ancient-Script Analects *The Analects* of the Ancient-Script version which is said to have been found in the wall of the house of Master Kong. Consisting of 21 chapters it has one more chapter than *The Analects* of the present version.

古灵四先生 Four Masters Headed by Guling A collective term referring to the four scholars including Chen Xiang, Zheng Mu, Chen Lie and Zhou Ximeng. They were thus collectively called because Chen Xiang, their representative, was usually called Master Guling by scholars.

古经解钩沈 Collected Fragments of Ancient Commentaries on the Classics A work compiled by Yu Xiaoke of the Qing Dynasty. In 30 volumes, the work includes classified fragment commentaries extracted from various works written prior to the Tang Dynasty on some of Confucian classics: *The Book of Changes*, *The Book of History*, *The Book of Songs*, *The Three Books on Rites*, *The Three Commentaries*, *The Book of Filial Piety*, *The Analects*, *The Book of Master Meng*, and *Literary Expositor*.

古微堂集 Collected Works of Guwei Hall A work by Wei Yuan of the Qing Dynasty which consists of about 130 writings of various genres except poetry.

去九界 eliminate the nine spheres A term used by Kang Youwei. According to Kang, the life of man is one of suffering. To eliminate sufferings, one should know how they originate. So Kang said in *The Book of Great Unity*, "If we make an over-all survey of the sorrows of life, we find all the sufferings and sorrows spring from nine spheres. What are the nine spheres? The first is that of the nation: the political divisions between lands and peoples. The second is that of class: the distinction between the noble and the humble, the illustrious and the insignificant. The third is that of race: the division between the yellows, whites, browns, and blacks. The fourth is that of physical distinction: the division between male and female. The fifth is that of the family:

the distinctive relationships between father, son, husband, and wife. The sixth is that of occupation: the division between farmers, workers, and merchants. The seventh is that of political disorder: the existence of institutions that are unequal, non-universal, non-uniform, and unjust. The eighth is that of species: the demarcation between men, birds, beasts, insects, and fish. The ninth is that of suffering itself: the fact that this suffering begets further suffering, and is thus transmitted endlessly in a way beyond imagination." If we want to live happily, we must eliminate the nine spheres. The elimination of the nine spheres will lead to the unification of the whole world, the equality to all men, the amalgamation of different races, the livelihood common to all, etc. In short, the elimination of the nine spheres will lead man to the world of Great Unity and the realm of the highest happiness.

去苦求乐 eliminate sufferings and seek pleasure Also translated into "reject sufferings in search for pleasure," it is an idea of Kang Youwei on life. According to Kang, the sufferings of human life are so numerous as to be unimaginable(see 去九界); and the sole purpose of human life is to eliminate sufferings and seek pleasure.

未济 weiji hexagram The last of the 64 hexagrams in *The Book of Changes*, the linear sign of which is ䷿, symbolizing that "fire" is above "water." So *Great Symbolism* says, "The symbol of fire being above that of water forms weiji which means incompletion. The superior man, in accordance with this, carefully discriminates among the qualities of things and sees to it that each of them occupies a proper position." *The Orderly Sequence of the Hexagrams* explains it more clearly, "The succession of events cannot come to an end; therefore jiji is succeeded by weiji, with which all the hexagrams come to an end." Apparently it indicates that one thing or event being completed, more things are to be completed.

术 statecrafts A concept put forward by the Legalist School to refer to skills or techniques that a ruler uses to govern his state. They were laid special emphasis on by Shen Buhai(see 申不害). Master Han Fei summarized that "statecrafts consist in awarding offices according to their responsibilities, and

in holding actualities in accord with their names; they consist in keeping in one's hand the power of life and death, and in examining the ability of one's subjects. This is what a ruler must keep in his grasp."

术治 government by statecrafts A view advocated by Shen Buhai of the Warring States period. See 术.

术数 I. arts of divination Also termed as 数术 in Chinese, it refers to the arts in predicting future fortune or misfortune or prosperity of a person or country by using, in the superstitious way, the knowledge of astrology, almanacs, five elements, system of forms and physical features of man and animal, or their combinations with other divination ways. **II. statecrafts** Methods or arts in ruling the people and governing a state by the way of exercising laws.

本 origin Also translated sometimes into "source," "fundamental" or "root," it is an important concept in Chinese philosophy. ① A term used by Taoists who maintained that nonbeing is the origin of the universe. ② A term used by Neo-Taoists, who held that the Way is the origin of heaven, earth and all things. ③ A term used by Neo-Confucianists, who maintained that principle is the fundamental.

本无宗 School of Original Nonbeing One school of the Prajna Buddhism of the Eastern Jin Dynasty(see 六家七宗). This school was represented by Dao An, for Dao held that nonbeing lies prior to all kinds of evolution, and that emptiness is at the beginning of all shapes of physical things. That is to say, all the different dharmas are void and empty in their original nature. Hence the term "original nonbeing."

本心 original mind A term used by Master Meng to refer to man's original nature or the inborn morality which is good. One is losing his original mind when he acts against Confucian morality. Zhu Xi maintained that the original mind is nothing but that of shame. Lu Jiuyuan made it clearer by saying, "Humanity and righteousness are man's original mind.... The foolish and unworthy are deficient, because they are blinded by material desires and thus lose their original mind."

本心之知 knowledge of the original mind A term used by Neo-Confucianism of the Song and Ming period to refer to the inborn knowledge. Carrying forward Master Meng's saying that "knowledge possessed by man without the exercise of thought is his intuitive knowledge," Cheng Hao and Lu Jiuyuan maintained that mind is principle; the universe is man's mind, and man's mind is the universe; so the proper way to investigate things is to investigate one's mind. That is to say, one should seek knowledge from one's mind. Wang Yangming of the Ming Dynasty carried the theory even farther.

本末 fundamental and incidental Opposite concepts of the ancient Chinese philosophy, which were repeatedly used as early as in the pre-Qin period to refer to the important and unimportant aspects of a thing. During the Wei-Jin period, the categories were used more frequently by Neo-Taoists. They maintained that nonbeing is the origin, the fundamental; only the fundamental can unify the incidental; and only when the fundamental is enlightened can the incidental be understood.

本体 original substance Also translated into "original essence," it is a term first used by Sima Biao of the Western Jin Dynasty. He said in *A Commentary on the Book of Master Zhuang*, "Nature is the original substance of man." Later scholars accepted the term, but they had quite different implications. Zhang Zai held that the Great Vacuity is the original substance of material force. Zhu Xi maintained that Heavenly principle is the original substance of nature.

本始 I. primal state A term used to refer to the state before heaven, earth and all things in the universe came into being. **II. original material** A term used by Master Xun.

本教 Bon Religion A local religion of Tibet which is also called the Bon-Po Religion or the Black Religion. As a pre-Buddhist religion, it had been found mainly in the more isolated and culturally backward parts of the northern and western Tibet. Later, it extended all over Tibet. It originally embraced a loose aggregate of animistic-shamanistic practices. Since the 8th century, the religion, on one hand, kept struggling against the influence of Buddhism and, on

the other, absorbed some ideas from Buddhism. From the 10th century, it declined as Buddhism became dominant. It is also transliterated into 笨教 in Chinese.

本然之性 original nature See 天地之性.

本寂 Ben Ji(840—901) A Buddhist master and one of the founders of the Cao-Dong School of the Chan Buddhism. Ben Ji, whose lay family name was Huang, was a native of Putian of Quanzhou Prefecture(in the present Fujian Province). In his youth, he was a Confucian scholar and at 19, he became a monk and at 25, he was fully ordained and studied Buddhism under Liang Jia in the Dongshan Mountain and was held as a promising disciple. After a few years' stay, he went to the Caoshan Mountain to spread Buddhism. There he developed Liang's doctrine of the five positions of prince and minister and held that the real is the void in which essentially there is not a thing; the seeming is the realm of forms in which there are myriads of appearances; the real comprising the seeming is the real shifting to the seeming; the seeming comprising the real is the return of illusions to the real; and inclusive integration is response from the invisible, free from existence and being neither pure nor impure and neither real nor seeming. He was posthumously titled Chan Master Yuanzheng.

世异则事异 Circumstances differ with the age Social and historical philosophy of Master Han Fei, who said in the 49th chapter of *The Book of Master Han Fei*, "King Wen practised humanity and righteousness and became ruler of the whole empire, but King Yan practised humanity and righteousness and destroyed his state. This is because humanity and righteousness served for ancient times, but no longer serve today. So I say that circumstances differ with the age. " According to Han, now the age goes forward, the crafts in governing the state should also be changed, and laws should be made and carried out.

世界文化三类型说 theory of three types of the world culture A concept of Liang Shuming. See 东西文化及其哲学.

世界进化三时期 three ages of world evolution A term used by Sun Zhongshan. Sun maintained that the world resulted from matter evolution can

be divided into three ages: that of matter evolution, that of species evolution, and that of human evolution.

世硕 Shi Shuo(? —?) One of the disciples of Master Kong. It is said that he concluded that human nature might be good or evil.

世俗有 worldly being See 假有.

甘泉文集 Collected Writings of Ganquan A collection of 32 volumes by Zhan Ruoshui of the Ming Dynasty. Entitled after Zhan's literary name, the collection includes Zhan's poems, remarks, funeral orations, and other kinds of writings. The most important philosophical theory he advocated in the collection is that about the Heavenly principle which emphasizes its realization everywhere. See 湛若水 and 甘泉学派.

甘泉学派 Ganquan School A philosophical school headed by Zhan Ruoshui of the Ming Dynasty. It was so called because Zhan's literary name was Ganquan. Belonging to Ming Neo-Confucianism, it was different in some aspects from another major school headed by Wang Yangming who, of course, exercised greater influence in Chinese philosophy. Other important members of this school were Lü Huai, He Qian, Hong Yuan, and Tang Shu. As for their views, see 湛若水.

东方文化与世界文化 Eastern and the World Cultures An essay by Qu Qiubai. Published in 1923, it was one of the influential articles in the Debate on the Eastern and Western Cultures. The author maintained that the Western culture progresses to the stage of capitalism while the Eastern culture still stays behind in the feudal stage; and that the Communist Party aims to establish a proletarian culture.

东发日钞 Daily Notes of Dongfa A philosophical work by Huang Zhen. Also titled *Daily Notes of Huang's*, the work consisted, at first, of 97 volumes, but now only 95 are extant. The work contains the author's opinions on and interpretations of the classics, Confucianists, historical texts, philosophers, and other works of the past dynasties up to his own time. On the whole, Huang worshiped Zhu Xi more than other scholars and criticized Shao Yong and Lu Jiuyuan. See 黄震 and 东发学派.

东发学派 Dongfa School A branch of the Eastern Zhejiang School. Headed by Huang Zhen of the Southern Song Dynasty, it was thus called because Huang's style name was Dongfa. The school, with Huang Menggan, Huang Shuya, Huang Shuying as its chief members, followed Zhu Xi more devoutly than any other group of scholars. They maintained that the Way, instead of a kind of void thing, is the principle for daily use like a road along which people walk, and that principle has no definite form and changes along the changes of things.

东西文化及其哲学 Cultures of the West and the East and Their Philosophies A work by Liang Shuming. Published in 1922, the work, consisting of five chapters, identifies the Western culture, Chinese culture, and Indian culture as three basic types of the world culture. According to him, they are different from each other owing to the subjective will. The Western seeks to wrest the satisfaction of its desires from the external world or from other people; the Chinese attitude is a harmonization and satisfaction through adjustment; and the Indian attitude is escapist, recognizing the futility of desire and the search for satisfaction. Liang held that the Western culture would give way to Chinese culture; and that the future of the world culture is the rejuvenation of Chinese culture. It is the representative work of the Eastern Culture School in the Debate on the Eastern and Western Cultures.

东西文化论战 Debate on the Eastern and Western Cultures A debate about how to understand and evaluate the Eastern and Western cultures and their relationship, which began in the 1910s and ended in the 1920s. Chen Duxiu, Li Dazhao, Hu Shi, Qu Qiubai, Liang Shuming and many other scholars joined the debate. See 东西文化及其哲学, 东西文明根本之异点, 东西民族之根本差异 and 介绍我自己的思想.

东西文明根本之异点 Fundamental Differences Between the Eastern and Western Civilizations An essay by Li Dazhao. Published in 1918, it was one of the influential articles in the Debate on the Eastern and Western Cultures. Li maintained that the Eastern culture is characteristic of passivity, conservativeness, naturalness, and spirituality, while the Western culture, of activity,

creativeness, science, and democracy. The two should learn each other's *strong points.*

东西民族之根本差异 Fundamental Differences Between the Eastern and Western Nations An essay by Chen Duxiu. Published in 1915, it was one of the important articles in the Debate on the Eastern and Western Cultures. Chen maintained that the Western nations are bellicose, while the Eastern nations are peace-loving; that the Western nations attach great importance to the individual while the Eastern nations to family; and that the Western nations stress laws and utility while the Eastern nations stress feelings and ethics.

东林书院 Donglin Academy One of the well-known academies in the late Ming Dynasty. Founded by Yang Shi of the Northern Song Dynasty and situated in Wuxi of the present-day Jiangsu Province, it was at first just a school to teach Confucianism. In the Yuan Dynasty it was stopped and reopened in 1604 in the Ming period by a group of scholars centering around Gu Xiancheng and Gao Panlong and began to be called Donglin Academy. They advocated and taught the doctrines of Master Kong, Zisi, Master Meng, and Cheng-Zhu School, affirmed Wang Shouren's doctrine of the extension of intuitive knowledge, but criticized Wang's later followers for their inclination to the Chan Buddhism. So they were called Donglin School in history. Just because they regarded the country as their most important concern, often discussed the right and wrong of the state affairs, and criticized those eunuchs who held power in hand and did evils, they were suppressed by the eunuch Wei Zhongxian and the academy was closed once more.

东林学派 Donglin School A philosophical school of the Ming Dynasty. It was thus named because its representative figures were teachers of Donglin Academy. See 东林书院.

东坡书传 Dongpo's Commentary on the Book of History A commentary by Su Shi, who styled himself Dongpo. Su seldom adopted old views on *The Book*, but devoted most of it to his own comments.

东莱左氏博议 Donglai's Extensive Discussion of Zuo's Commentary on the Spring and Autumn Annals A philosophical work by Lü Zuqian of the South-

ern Song Dynasty. In four volumes, the work expounds principle, mind, and the Way. According to Lü, principle is the highest; there are thousands of things in the universe, but principle is only one; the Way exists in mind, outside which there is no Way. See 吕祖谦.

东莱集 Collected Writings of Donglai A work by Lü Zuqian. In 40 volumes, the work includes some philosophical writings, such as expositions on *The Book of Changes* and *The Book of Master Meng*, which emphasize the function of mind.

石介 Shi Jie (1005 — 1045) A scholar of the Northern Song Dynasty. Styled Shoudao, Shi was a native of Fengfu of Yanzhou, Shandong Province. Because he once lived as a recluse in the Culai Mountain, he was popularly called Master Culai. He had an official career, but most of his life was spent as a teacher. He maintained that the broad masses are the fundamental of a country, and the ruler should be benevolent to them, but corrupted officials should be killed, for this is, in a way, humanity to common people. According to Shi, only Confucianism should be advocated and learned; Buddhism and Taoism were both heretical beliefs. Shi's works include *Collected Writings of Master Shi Shoudao* and *Collected Writings of Culai*.

石徂徕 Shi Culai See 石介.

石经 I. **stone classics** A term referring to Confucian classics carved on stones. Records show that in history there were at least seven times that people carved such classics. See 熹平石经,正始石经,开成石经,蜀石经,北宋石经,南宋石经 and 清石经. II. **stone sutras** Buddhist sutras carved on stones.

石渠阁议 Shiqu Pavilion Assembly An assembly held at the Shiqu Pavilion in the Weiyang Palace of the Western Han Dynasty to discuss the meanings of Confucian classics. Having accepted Dong Zhongshu's suggestion, Emperor Wu of the Han Dynasty had the hundred schools discarded and only Confucianism respected in the whole empire and established the Erudite system in the study of *The Five Classics*. Before long so many people devoted themselves to the study that different understandings of the classics became quite prevailing among scholars. So in the year of 51 BC, this assembly was held with the in-

tention of closing the differences.

左氏春秋 Zuo's Commentary on the Spring and Autumn Annals See 左传.

左丘明 Zuo Qiuming(? —?) A scholar of the State of Lu in the Spring and Autumn period, and author of *Zuo's Commentary*. He was also called in history the blind Zuo, for he was a blind man. See 左传.

左传 Zuo's Commentary A shortened form of *Zuo's Commentary on the Spring and Autumn Annals*. One of the earliest and most important commentaries on *The Annals*, the work, as *The Annals* itself, is one of Confucian classics and usually regarded as a work by Zuo Qiuming. It also bears some different ideas about its authorship, the time which it had been compiled, and even its content. Some scholars held that Liu Xin of the Han Dynasty had made some cuttings from and additions to the original text. Some maintained that it had been compiled by some scholar in the Warring States period. This book, anyhow, as one of the Ancient-Script classics, exerted great influence on the study of Confucian classics over 2000 years. As for its content, it is chronologically arranged in correspondence to the entries in *The Spring and Autumn Annals*, but it is carried down to the year of 464 BC, 17 more years than *The Annals*. Besides its comments on the entries of *The Annals*, it includes a lot more facts and information about the ancient Chinese history, politics and society.

左雄 Zuo Xiong(? —138) A Confucian classicist of the Eastern Han Dynasty. Styled Bohao, Zuo was a native of the present Zhenping County of Henan Province. *A History of the Later Han Dynasty* records that Zuo made great efforts to vitalize the Confucian classical learning. He presented again and again memorials to the Court and suggested that the virtuous and worthy persons be appointed to official positions of various levels. He followed the theory of yin and yang and believed that Heaven could mete out disasters.

左慈 Zuo Ci(? —?) A Taoist wonder-worker of the late Eastern Han Dynasty. Styled Yuanfang, Zuo was a native of Lujiang (in the present Anhui Province). He had a good mastery of *The Five Classics* and astronomy but con-

verted to Taoism later. It is said that he could, with Taoist techniques, work gods and ghosts and perform magic tricks.

右鬼 Advocating Spirits Another way to entitle *Proof of the Existence of Spirits*. See 明鬼.

龙川文集 Collected Writings of Master Longchuan A collection of 32 volumes by Chen Liang who was respectedly called Master Longchuan by his contemporary scholars. See 陈亮.

龙川学派 Longchuan School Also called Yongkang School, it was a philosophical school of the Southern Song Dynasty headed by Chen Liang who was respectedly called Master Longchuan by his contemporary scholars. See 永康学派 and 陈亮.

龙虎经 Dragon and Tiger Scripture See 古文龙虎经.

旧学 Old Learning A term referring to the traditional Chinese learning. See 中学.

归根 return to the root A term from the 16th chapter of *The Book of Master Lao*, which reads, "All things, though they are very flourishing, will finally return to their root." According to Master Lao, the root is nothing else but the Way, which is the origin of all things. See 道.

归真总义 General Interpretation of Restoring Truth An Islamic work by Zhang Zhong of the transitional period from the Ming to the Qing Dynasty, which expounds the basic Islamic belief.

归寂 return to contemplative solitude A term used by Nie Bao of the Ming Dynasty. According to Nie, the most important in the cultivation of oneself is discovering one's intuitive knowledge; and only through this method of returning to contemplative solitude could the knowledge be realized and discovered, and the knowledge and the external world be united in full awareness; and then one would be able to face the changes and demands of the world without spoiling one's nature.

归藏 Restoration to the Storehouse A work said to have been on changes before *The Book of Changes*. In it kun hexagram is the first of the series.

北山四先生 Four Masters of Beishan A collective term referring to He Ji

and his three followers: Wang Bo, Jin Lüxiang and Xu Qian of the late Southern Song period. They were thus called because all of them were natives of Jinhua of Zhejiang Province, and He, living in Beishan(the North Mountain) of Jinhua, was often called Master Beishan by scholars. In philosophy, they followed Zhu Xi and his doctrine of principle.

北方王门 Northern Branch of Wang Yangming School A term used to refer to the scholars of Henan and Shandong who followed the learning of Wang Yangming, with Mu Konghui, Zhang Houjue, Meng Qiu, You Shixi, Meng Huali, Yang Dongming, and Nan Daji as its chief members. As they were not direct disciples of Wang Yangming, they, in fact, drifted in some way to the Chan Buddhism or other directions. For instance, they also absorbed some views from Zhu Xi and other philosophers, though their essential ideology belonged to the philosophy of Wang Yangming.

北宋五子 Five Masters of the Northern Song Dynasty A collective term referring to the five pioneering thinkers of Song Neo-Confucianism, namely, Zhou Dunyi, Shao Yong, Zhang Zai, Cheng Hao and Cheng Yi. See 周敦颐, 邵雍, 张载, 程颢 and 程颐.

北宋石经 Stone Classics of the Northern Song Dynasty Confucian classics carved on stones when Emperor Ren Zong of the Northern Song Dynasty was on the throne. Carved in the seal and clerical scripts and completed in the 6th year(1061) of the Jiayou Reign, they are also called *The Two-Script Stone Classics* and *The Jiayou Stone Classics*, which includes *The Book of Changes*, *The Book of Songs*, *The Book of History*, *The Book of Rites*, *The Rites of Zhou*, *Zuo's Commentary*, *The Book of Filial Piety*, *The Analects*, and *The Book of Master Meng*.

北京大学马克思学说研究会 Beijing University Society of Marxism See 马克思学说研究会.

北学 School of the Northern Dynasties A school of Confucian classical learning of the Northern Dynasties. The Confucian classicists of this school, such as Xu Zunming and Xiong Ansheng devoutly followed Zheng Xuan, He Xiu and other scholars of the Eastern Han Dynasty in their studies, and had

few original ideas of their own. So they exerted little influence in history.

北溪字义 Interpretation of Neo-Confucian Philosophical Terms by Beixi Also translated into *Beixi's Analytic Glossary of Philosophical Terms*, it is a work by Chen Chun of the Southern Song Dynasty. Also titled *An Interpretation of Terms from Collected Commentaries on the Four Books* or *An Interpretation of Terms on Nature and Principle from Collected Commentaries on the Four Books*, the work, in two volumes and 26 chapters, was formed by codifying Chen's lectures in teaching. It mainly dwells on Neo-Confucian philosophical terms chosen from *Collected Commentaries on the Four Books* by Zhu Xi and other Neo-Confucian works. It was thus titled because Chen was usually called Master Beixi by scholars. It was one of the most important reference works in the study of Neo-Confucianism.

北溪学派 Beixi School A philosophical school headed by Chen Chun, a disciple of Zhu Xi of the Southern Song Dynasty. It was thus named because Chen was usually called Master Beixi by his contemporary scholars. This school maintains that the Supreme Ultimate is the most important. It is this top principle of all principles that regulates heaven, earth, and all things in the universe, so it cannot exist outside heaven, earth and all things. The school also argues that the Way prevails forever while principle never changes; and that the Way exists everywhere while principle cannot exist without material force, and at the same time dominates material force. Its other representatives were Chen Yi and Su Sigong.

叶子奇 Ye Ziqi(? —?) A thinker of the early Ming Dynasty. Styled Shijie and literarily named Jingzhai, Ye was a native of Longquan (in the present-day Zhejiang Province). He stressed the functions of sincerity and quiet meditation in one's cultivation.

叶水心 Ye Shuixin See 叶适.

叶适 Ye Shi(1150—1223) A philosopher of the Southern Song Dynasty and representative of the Yongjia School. Styled Zhengze, Ye was a native of Yongjia of Wenzhou, Zhejiang Province. He was usually called Master Shuixin, for, in his late years, he taught in Shuixin Village near Yongjia. After

his official career was stopped by the Court in 1207, he began his teaching work in his hometown. His philosophy was characterized by its materialistic tendency and its emphasis on utilitarianism. He maintained that the universe is made up of matter alone and the essential is the primordial force. He argued that the Way appeared only after heaven, earth; and man came into being; that the Way and materialistic things can never be separated; and that the Way is just the law within things by which things operate. Ye held that it is useless to talk about Confucian moralities without stressing the functions of utility. He also realized the law of the unity of opposites, saying that one thing has two sides. On epistemology, Ye thought that men attain knowledge from the objective world, so it is impossible to divorce knowledge from the objective world. His chief works include *Notes on the Study of Ancient Learning* and *Collected Writings of Master Shuixin.*

叶德辉 Ye Dehui(1864－1927) Styled Huanbin and literarily named Zhishan and Xiyuan, Ye was a native of Xiangtan of Hunan Province. As a devout worshiper of feudal ethics, he was obstinately opposed to Kang Youwei's theory of reform. According to him, the key doctrines of Master Kong lie in the Three Cardinal Guides and the Five Constant Virtues. Any ideas different from Confucianism should be banished, and following Master Kong and studying Confucian classics are necessities to everybody. *The Comprehensive Explanations of the Classics* is his major work.

卢见曾 Lu Jianzeng(1690－1768) A scholar and educationist of the Qing Dynasty. Styled Baosun and literarily named Yayu and Danyuan, Lu was a native of Dezhou, Shandong Province. Lu once reexamined and supplemented commentaries on some Confucian classics, such as those on *The Book of History* and *The Book of Changes*. His chief work is *Collected Poetry and Prose of the Yayu Hall.*

卢文弨 Lu Wenchao(1717－1795) A Confucian classicist of the Qing Dynasty. Styled Shaogong and literarily named Jiyu and Qingzhai, and also popularly called Master Baojing, Lu was a native of Yuyao of Zhejiang Province. Lu spent most of his life comparing the texts and editions of Confucian clas-

sics, making notes of the differences, and printing the collated and corrected texts, such as *The Book of Master Meng*, *The Book of Master Xun*, *Master Lü's Spring and Autumn Annals*, *Luxuriant Gems of the Spring and Autumn Annals*. So he was one of the champions of the Han Learning of the Qing Dynasty. His own works include *Collected Writings of the Baojing Hall* and *Detailed Collation of Commentaries on Ceremonies and Rituals*.

卢藏用 Lu Cangyong(?656－?713) An atheist of the Tang Dynasty, who maintained that the wealth of the people, the prosperity of a country and so on, has nothing to do with gods and spirits, and that they are all resulted from the efforts of man.

出三藏记集 Collected Records Concerning the Tripitaka A work by Seng You of the Southern Dynasties period. Often shortened to *Records by Seng You*, it consists of four parts and mainly includes a catalogue of Buddhist works translated from the Eastern Han Dynasty to the Liang Dynasty of the Southern Dynasties period, prefaces to the works and biographies of the translators.

业 karma Also translated into "fruits of action," it is a Buddhist concept generally referring to word, deed as well as the intentions behind those words and deeds. It is a kind of moral action which causes future retribution, and either good or evil transmigration. See 六道.

目不见 Eyes do not see One of the 21 paradoxes of the Dialecticians listed in *The Book of Master Zhuang*. According to Gongsun Long, when we say we have seen something, we must possess eyes, light, and the function of mind. If we have eyes alone, we can never see anything.

目识 sight knowledge Also translated into "visual knowledge," it is a term used by Ji Kang to refer to the knowledge obtained through eyes and ears in opposition to intellectual knowledge. To Ji, some knowledge can be achieved by intellect. So Ji realized that cognition could be divided into two levels, but unfortunately he isolated them from each other.

田生 Scholar Tian See 田何.

田仲 Tian Zhong See 陈仲.

田何 Tian He(? －?) Founder of the Modern-Script learning of *The Book*

of Changes of the Western Han Dynasty. Styled Zizhuang, Tian was a native of Zichuan, Shandong Province. Because he once lived in Duling near the present Xi'an, he was often called Scholar Tian of Duling. It is said that all the scholars who were engaged in the study of *The Book of Changes* were his direct or indirect disciples in the Western Han period.

田鸠 Tian Jiu(? —?) A disciple of Master Mo. Also called Master Tian Qiu, Tian was a native of the State of Qi of the early Warring States period. He held that generals and ministers should come from the grass-root units step by step.

田间易学 Study of the Book of Changes by Old Man in the Field A book by Qian Chengzhi of the turning period between the Ming and Qing dynasties. Called himself Old Man in the Field, Qian expounded *The Book of Changes* in it by absorbing ideas from works of Jing Fang, Shao Yong, Wang Bi, Kong Yingda, and Zhu Xi.

田俅子 Master Tian Qiu See 田鸠.

田骈 Tian Pian(? —?) A philosopher of the Warring States period. Also named Chen Pian, Tian, a native of the State of Qi and said to have been a disciple of Peng Meng, was one of the large number of scholars who were ranked as grand masters in Jixia of Qi. According to records, Tian, as Shen Dao and others of that period, "studied the arts of the Way and its virtue of the Yellow Emperor and Master Lao, and put forward and expounded his doctrines according to those." He advocated the idea that the equality of all things is the most important because "for everything there is that of which it is capable and of which it is incapable." Judged by their appearances, things are different; but from the viewpoint of the Great Way, they become intrinsically leveled to one standard, and no distinction remains between what is called noble and mean, good and bad. At the same time, he maintained that people should have a good mastery of the law of things. He once said to the king of Qi, "All transformations and reactions of things have their laws. Following their nature, and according themselves with other things, there is nothing that is not in harmony."

田襄子 Master Tian Xiang An Elder Master of the Moist School of the Warring States period. A native of Song, Tian is said to have been a disciple of Master Mo.

由经济上解释中国近代思想变动的原因 Economic Causes of Ideological Changes in Modern China An essay by Li Dazhao to criticize the feudal ethics in China, which was published in *New Youth* in July, 1920.

申子 I. Master Shen Honorific name of Shen Buhai. **II. Book of Master Shen** A collection of Shen Buhai's writings. The book as a whole is said to have been lost in the Southern Song period. Only some fragments have survived in some other books, such as *The History of the Han Dynasty*. See 申不害.

申不害 Shen Buhai(?385—337 BC) A Legalist philosopher and statesman during the Warring States period. Born in the State of Zheng (the present-day Xingyang of Henan Province) he studied the doctrines of the Yellow Emperor and Master Lao at first, then turned to the theory of Legalism, and was famous for his theory of the manipulation of statecrafts, such as those of a ruler awarding offices according to their responsibilities, holding actualities in accord with their names, keeping in his hand the power of life and death of his officials, and examining the ability of his subjects. He maintained that the government would be quite weak if the ruler could not make a clever use of statecrafts and law. In the year of 351 BC, Shen was appointed prime minister in the State of Han, and till his death, he conducted state affairs according to his theory, and Han became rich and powerful very quickly and had nothing to fear from any enemy. His work, *The Book of Master Shen*, was mostly lost, and only some fragments were recorded in other books.

申公 Master Shen(? —?) Founder of the Lu School of the Learning of *The Book of Songs* of the Western Han Dynasty. His real name was Shen Pei. He studied under Fu Qiubo and became quite versed in *The Book of Songs*. Emperor Wu of Han once asked him about government. His reply was that a good government lay not in words or speeches but in earnest practice. He was appointed an Erudite during the reign of Emperor Wen.

申商　Shen Buhai and Shang Yang　A collective way to name the two Legalists Shen Buhai and Shang Yang. Contemporary with each other, both of them, though one was prime minister of the State of Han and the other prime minister of the State of Qin, advocated reforms and the enforcement of laws. So from the Qin and Han dynasties they were often thus mentioned. See 申不害 and 商鞅.

申韩　Shen Buhai and Han Fei　A collective way to name the two Legalists Shen Buhai and Han Fei of the Warring States period. They were often mentioned this way from the Han Dynasty because they advocated the same theory. See 申不害 and 韩非.

申韩之术　theory of Shen Buhai and Han Fei　A term mainly referring to the theory of statecrafts stressed by Shen Buhai and absorbed by Han Fei to form his systematic doctrine. See 法术势.

申鉴　Precepts Presented to the Emperor　A book on politics by Xun Yue of the Eastern Han Dynasty. Meant to draw lessons from history for reference, this book of five treatises advances that in government equal emphasis should be laid on both laws and ethical education.

旦宅　change of the spiritual lodging　A term used by Master Zhuang to refer to man's spiritual change. Zhuang maintained in the 6th chapter of *The Book of Master Zhuang* that there is a transformation of man's form, but no injury in his mind; and that there is a change of the spiritual lodging, but no real death.

四大　I. four greats　Also translated into "four greatnesses," it is a term used in the 25th chapter of *The Book of Master Lao*, which refers to the four great things, namely, the Way, heaven, earth, and man. Among them, the Way is the essential. Man's standard is the Way. The Way's standard is spontaneity. **II. four elements**　A Buddhist term translated from "mahabhuta" which refers to earth, water, fire and wind. According to Buddhism, the material universe is composed of the four elements. They are also called 四界 in Chinese.

四无说　doctrine of the four forms of non-existence　A doctrine advanced

by Wang Ji, which is sometimes translated into "doctrine of the four negatives." See 王畿.

四心 theory of the four minds See 四端.

四毋 four freedoms Also translated into "four prohibitions," it is a term referring to freedom from preconception, freedom from predetermination, freedom from obstinacy, and freedom from egoism. They were put forward by Master Kong in the 9th chapter of *The Analects* for ethical cultivation. Yang Jian of the Southern Song Dynasty developed the concept. See 毋意.

四书反身录 Conversations on Self-Examination in Teaching the Four Books A book recording Li Yong's conversations in teaching *The Four Books* edited by Li's disciple Wang Xinjing. Li maintained people should examine themselves according to what *The Four Books* instructed and understand the importance of self-cultivation of one's mind and nature. At the same time he stressed the importance of putting into social practice what one had learned.

四书正误 Correction of Wrong Interpretations of the Four Books A work compiled by Yan Yuan of the Qing Dynasty. In it, Yan criticized Zhu Xi's ideas and maintained that empty talks on human nature and principle can do nothing but cause harms to the country and society; and scholars must stress the function of practice and practical learnings and crafts.

四书字义 Interpretation of Terms from Collected Commentaries on the Four Books See 北溪字义.

四书评 Criticism of the Four Books A work of 19 volumes which makes ironic comments on *The Four Books*. Some scholars believe it was written by Li Zhi of the Ming Dynasty while some others think it was written by Ye Zhou of the Qing Dynasty.

四书或问 Questions on the Four Books A work by Zhu Xi of the Southern Song Dynasty. In 39 volumes in all, the work, in the question-answer form, further expounds his theories in *Collected Commentaries on the Four Books*.

四书性理字义 Interpretation of Terms on Nature and Principle from Collected Commentaries on the Four Books See 北溪字义.

四书章句集注 Collected Commentaries on the Four Books See 四书集注.

四书集注 Collected Commentaries on the Four Books Also translated into *Variorum of the Four Books*, it is a collection of commentaries by Zhu Xi on *The Four Books*. Taking for reference commentaries on the books by preceding scholars and thinkers, Zhu devoted about 40 years of his life to the commentaries. It is said that even three days before his death he was still revising his commentary on *The Great Learning*. 19 volumes in all, it includes one volume on *The Great Learning*, one on *The Doctrine of the Mean*, ten on *The Analects*, and seven on *The Book of Master Meng*. As his most important representative work, he expounded in it almost all of his main concepts on philosophy and ethics, such as his ideas about the Way, principle, human nature, mind, sincerity, investigation of things and extension of knowledge, humanity, righteousness, propriety, and wisdom. The work exerted great influence on Chinese thinkers since its publication. In the Ming and Qing period, as the standard interpretations, they were indispensable to the study of Confucian classics and the civil service examinations. It is also titled 四书章句集注 in Chinese. See 朱熹.

四本 four essential relationships A shortened form of 才性四本. See 才性四本.

四本论 On the Four Essential Relationships A treatise by Zhong Hui of the Three Kingdoms period. See 才性四本.

四句教 Four-Sentence Instruction See 王畿.

四存学会 Four Preservations Society A society set up in 1920 to study the teachings of Yan Yuan and Li Gong. It was named after the four treatises by Yan. See 四存编.

四存编 On the Four Preservations A collection by Yan Yuan of the Qing Dynasty. It is thus titled because it includes four treatises, namely *On the Preservation of Nature*, *On the Preservation of Education*, *On the Preservation of Government*, and *On the Preservation of Man*. The first is a treatise on human nature. Based on the teachings of Master Meng, the writing criticizes the Song Neo-Confucianist ideas on human nature. The second is an exposition of education before the time of Master Kong. In it, Yan stresses practical train-

ing as opposed to book-reciting which had been fostered for many centuries. He denounces all studies that end in mere contemplation or in the composition of more useless books devoted to abstract morality, to the neglect of physical activity or social progress. The third is about the government of a state. The last one, in plain diction, brings to light the harms that Religious Buddhism and Taoism had caused to people and society. See 颜元.

四界 four realms See 四大.

四家诗 Four Commentaries on the Book of Songs A collective name referring to *Lu's Commentary*, *Qi's Commentary*, *Han's Commentary*, and *Mao's Commentary*. The first three belong to the Modern-Script School while the last one belongs to the Ancient-Script School. See 三家诗 and 毛传.

四教 four subjects for teaching A term from the 7th chapter of *The Analects*, which reads, "The Master took four subjects for his teaching: literature, practice, faithfulness, and truthfulness." Here "literature" refers chiefly to ancient books or classics; "practice" means that of book knowledge in society; the other two are requirements in contact with others.

四象 four emblems A term most probably first used in *Appended Judgements(I)* of *The Book of Changes* which reads, "In *The Changes*, there is the Supreme Ultimate, which produces the two forms. The two forms produce the four emblems. The four emblems produce the eight trigrams." According to this, the four emblems are obviously one of the links in the Chinese cosmogony. But scholars have different explanations of the concept. Kong Yingda of the Tang Dynasty held that they refer to "metal, wood, water, and fire," four of the five elements; Zhang Zai of the Song Dynasty maintained that they imply the four seasons. Shao Yong of the Song period and Wang Fuzhi of the Qing Dynasty thought that they are equal to yin, yang, the strong and the weak.

四谛 four truths Also translated into "four dogmas" from the Sanskrit word Catursatya, it is a Buddhist concept. As primary and fundamental doctrines of Buddhism, they refer to the truth of suffering, that of the origin or aggregation of suffering, that of the extinction or cessation of suffering and

that of the way that leads to the cessation of suffering.

四维 four social bonds Also translated by some scholars into "four principles," it is a term referring to propriety, righteousness, integrity and the sense of shame, which were regarded in feudal China as the forces that stabilized the country.

四惑论 On the Four Bewilderments A treatise by Zhang Binglin and published in *People's Journal* in 1908. At that time, some Chinese students in Paris attacked the anti-Qing struggle, claiming that the revolution was against science, truth, evolution, and nature. Zhang wrote the essay to criticize them and maintained that the four were bewildering concepts. This essay showed Zhang's idealistic tendency.

四善端 four good beginnings See 四端.

四端 four beginnings Also translated into "four principles," it is a term used by Master Meng. Meng advocated the doctrine that human nature is originally good. So he said, "All men have a mind that cannot bear to see the sufferings of others.... The mind of compassion is the beginning of humanity. The mind of shame is the beginning of righteousness. The mind of modesty and yielding is the beginning of propriety. The mind of right and wrong is the beginning of wisdom. Men have these four beginnings just as they have their four limbs." By the "beginnings," Meng meant that they are man's inborn virtues. By developing and cultivating them, anyone can recover their original goodness of nature. The concept is also termed 四善端.

四德 four virtues ① A term referring to the four womanly virtues. See 三从四德. ② A Confucian ethical term referring to filial piety, brotherly respect, loyalty, and faithfulness. ③ A term used in *The Book of Changes* which refers to the indications of the qian hexagram, namely, supremacy, success, potentiality and perseverance.

史伯 Historian Bo(? —?) A grand historian of the late Western Zhou Dynasty, who some scholars thought was Bo Yangfu. It was said that he put forward the concepts of harmony and identification. By harmony, he meant harmonizing things of different sorts; while, by identification, he referred to

identifying things of the same sort.

史通 Generalities on the Science of History A work by Liu Zhiji of the Tang Dynasty. In 20 volumes, the work, completed in 710, describes the beginning and styles of historical writings, the establishment of official posts in previous dynasties, and makes appraisals of historical works. In it, Liu also criticized the concept of Heavenly mandate and the views that natural disasters were warnings meted out by Heaven, etc.

史墨 Historian Mo(? —?) A grand historian of the State of Jin in the Spring and Autumn period. His complete name actually was Cai Mo, who was, in history, often called 史墨 and 史黯(Historian An). In the 32nd year of the reign of Lord Zhao of Lu, Master Zhao Jian asked Mo, "Ji Ping expelled his ruler; the people submitted to him; the other States assented to his act; his ruler died out of Lu, his native land; why does no one incriminate him?" Mo said, "Things are produced in twos, in threes, in fives, or in pairs." So "the altars of gods of grain and earth are not necessarily worshiped every day and rulers and ministers do not always retain the positions. This is the case from ancient times." From this, we can see Mo had naive dialectics.

史嚚 Historian Yin(? —?) A grand historian of the State of Guo of the Spring and Autumn period, whose family name was not known. At that time, people of the state were very superstitious, thinking that gods controlled everything, but Yin thought that the perishment or prosperity of a state just depended upon the people.

冉有 Ran You(? —?) See 冉求.

冉求 Ran Qiu(522—?487 BC) Styled Ziyou, Ran, also named Ran You, was a native of Lu and one of the disciples of Master Kong. Master Kong maintained that Ran Qiu and Zilu had good administrative talent. But when Ran help the Ji clan become rich, Kong called on his other disciples to attack him.

冉雍 Ran Yong(522—?BC) Styled Zhonggong, Ran was a native of Lu and one of the disciples of Master Kong. Kong highly praised him for his good virtues, saying, "Ran Yong is qualified to be head of a government depart-

ment."

仪礼　Ceremonies and Rituals　One of Confucian classics. It was attributed to the Duke of Zhou or Master Kong by some scholars of ancient China, but it is believed by modern scholars to have been a work of the Warring States period. Covering a great part of the ceremonies and rituals of the Spring and Autumn and Warring States period, the book extends to wedding, funerals, religious sacrifice, archery, public festivals, court audiences, diplomatic receptions and so on. It is also titled 士礼 (*Official Rites*) and 礼经 *The Classic of Rites*).

仪礼正义　Rectified Interpretation of Ceremonies and Rituals　A work by Hu Peihui of the Qing Dynasty. Based chiefly on Zheng Xuan's commentary, the interpretation also includes other ancient scholars' explanations and Hu's own explications of the book.

仪礼图　Illustrated Ceremonies and Rituals　A work by Zhang Huiyan of the Qing Dynasty, who was the first author to expound the book with pictures and illustrations.

仪礼经传通解　General Explanation of Ceremonies and Rituals and its Commentaries　A work of 66 volumes by Zhu Xi, Huang Gan and other scholars of the Southern Song Dynasty. In the Northern Song Dynasty Wang Anshi had rejected *Ceremonies and Rituals* and considered *The Book of Rites* the standard for ceremonies. In reaction to this, Zhu Xi regarded *Ceremonies and Rituals* as the more important one. With the help of his disciples, he compiled this work to restore the social institutions of ancient sage-kings and to provide guidance for social customs. In his annotations, he quoted from *The Book of Rites* and other works materials relevant to each sentence or section and then gave the commentaries of various scholars. The first 37 volumes cover family ceremonies, school ceremonies, state and royal ceremonies, etc. The last 29 volumes tell about funeral ceremonies, sacrificial ceremonies and so on. This work was first titled *Collected Commentaries and Annotations on Ceremonies and Rituals*.

仪礼集传集注　Collected Commentaries and Annotations on Ceremonies and

Rituals See 仪礼经传通解.

外化 external change A concept of Master Zhuang. Zhuang quoted Master Kong's words in the 33rd chapter of *The Book of Master Zhuang*, "The ancients made external changes instead of internal ones; in present days, men, however, made internal changes instead of external ones." By external changes, Zhuang meant the changes of speech, actions and the like; by internal changes, the Master referred to the changes of one's mind or nature. Zhuang, of course, advocated external changes and encouraged people to keep to the Way and not to have any internal change.

外丹 outer elixir A Taoist concept used in opposition to the inner elixir. As a cultivating and tempering technique of Religious Taoism, it is made by compounding cinnabar, orpiment, red-orpiment and magnetite according to certain formulas and tempering them in a crucible several times. It was believed that the taking of the elixir would confer immortality.

外气 external material force Also translated into "external ether," it is a term used by Cheng Yi in opposition to the term "primordial force." Cheng said, "The primordial force is that from which the external material force is produced. It does not mingle with the external material force, but is simply supported and nourished by the external." From this, it can be seen that Cheng's concept of the external material force bears a materialistic character, which explains the formation of things in the universe, while the primordial force is equal to the concept of principle in Neo-Confucianism of the Song Dynasty.

外因论与内因论 Theories of External and Internal Causes An essay by Ye Qing and published in 1936. According to the essay, the theory of external cause is based on mechanical materialism, while the theory of internal cause on dialectics. In fact its purpose is to defame dialectical materialism.

外学 external learning See 内学① and ②.

外籀 deduction A Chinese expression that Yan Fu made up to translate the English word "deduction." It is used in opposition to "induction" to explain the deducing methods used in the natural sciences of the Western countries.

See 内籀.

生人之意 people's desire A term used by Liu Zongyuan of the Tang Dynasty. According to him, the changes of dynasties are not decided by Heaven's mandate, but by the people's desire and will. So the ruler must govern the country by humanity and does everything for the people's interests and in accordance with the people's desire.

生元 cell A Chinese term used by Sun Zhongshan to translate the word "cell," for Sun maintained that, since cell is the primary organ of all living beings, it should be thus translated into Chinese. But Sun held that cells have their original knowledge and feeling, which is equal to the intuitive knowledge that Master Meng talked about.

生化 production and transformation A concept referring to the changes and development of things in the universe. Study shows the two characters were used together no earlier than the early Han Dynasty. For instance, in the work *Plain Questions* we can see the saying "The production of things is called transformation." Before the Han period, philosophers usually used such terms as "production and reproduction," "transformation" and "change." From the Wei and Jin period, the concept was replaced by other terms, such as "self-transformation."

生生 production and reproduction A concept first used in *The Book of Changes*, which refers to the constant emergence, transformation and change of things in the universe. *The Book* says in *Appended Judgements(I)*, "Production and reproduction are what is called the process of change." Later philosophers adopted this concept. For instance, Zhou Dunyi of the Song Dynasty said, "The two forces of yin and yang by their interaction operate to produce all things, and these in their turn produce and reproduce, so that transformation and change continue without end." See 生化.

生有涯而知无涯 Life has a limit but knowledge has none A concept from the 3rd chapter of *The Book of Master Zhuang* which reads, "Our life has a limit, but knowledge has no limit. If one uses what is limited to pursue what has no limit, one will be in danger." Zhuang realized that knowledge is limit-

less, but his purpose is to discourage and prevent people from actively gaining a better knowledge of the objective world.

生而知之 be born with knowledge Also translated by some scholars into "be born with the possession of knowledge," "be born wise," or "have innate knowledge," it is an idea of Master Kong who said in the 16th chapter of *The Analects*, "Those who are born with knowledge are the highest class of men. Those who obtain knowledge through learning are the next. Those who learn after they meet with difficulties come after that. Those who do not learn even after they meet with difficulties — they are usually common people — are the lowest." Obviously, the concept is idealistic.

生死轮回 life and death transmigration See 六道.

生物之本 source from which things are produced A term used by Zhu Xi to refer to principle. According to Zhu, within the universe there are principle and material force. Principle constitutes the Way and therefore, is the source from which all things are produced. Material force constitutes concrete things, so it is the means by which all things are produced.

生物之具 means by which things are produced See 生物之本.

生知 be born with knowledge A shortened form from 生而知之. See 生而知之.

白马论 Discourse on the White Horse One of the treatises in *The Book of Master Gongsun Long*. In the question-answer style, the treatise discusses the argument that a white horse is not a horse. It says, "The word 'horse' denotes a shape, 'white' denotes a color. What denotes color does not denote shape. Therefore, a white horse is not a horse." Obviously, this argument emphasizes the difference in the extension of terms "horse," "white," and "white horse." The 1st term refers to a kind of animal, the 2nd refers to a kind of color, and the 3rd refers to a kind of animal plus a kind of color. Since the extensions of the three terms are different, therefore, a white horse is not a horse.

白马非马 White horse is not a horse See 白马论.

白心 Pure Heart The title of the 38th chapter of *The Book of Master*

Guan. About its author — Yin Wen, Song Jian, Shen Dao or Tian Pian? — scholars have different ideas. According to the essay, if one could keep his heart pure and quiet he would be well cultivated; and if names could be rectified and laws perfected, a state would be orderly governed.

白沙子全集 Complete Works of Master Baisha Collected poems and essays of Chen Xianzhang of the Ming Dynasty. It is so titled because Chen Xianzhang was also called Chen Baisha. See 陈献章.

白沙子集 Complete Works of Master Baisha A shortened form from 白沙子全集. See 白沙子全集.

白沙学派 Baisha School A Ming philosophical school named after its representative, Chen Xianzhang who was also called Chen Baisha because he was born in Baisha Village of Guangdong Province. With Li Chengqi, Zhang Xu, He Qin, Zou Zhi, and Lin Guang as its other chief members, the school stressed the functions of principle, and maintained that principle is nothing but mind. So people should cultivate themselves by quiet-sitting and contemplation. This school embraced a life of honorable poverty and independence with no regard for wealth and honors. Wang Yangming developed the theories of this school later.

白虎通 Comprehensive Discussions in the White Tiger Hall A shortened title of 白虎通义. See 白虎通义.

白虎通义 Comprehensive Discussions in the White Tiger Hall Also called 白虎通 and 白虎通德论, this work was the result of a meeting of Confucian scholars held at a place called the White Tiger Hall in the capital in the year of 79 AD. At the meeting disputed passages in Confucian classics were discussed and edited by Ban Gu and has come down under this title. The work represents the theories of the Modern-Script School, and much of it agrees with the doctrines of Dong Zhongshu. It also marks the further combination of the Confucian classical studies with theology, and the domination of the prognostication texts and apocrypha superstitious writings of the later Han period.

白虎通德论 Comprehensive Discussions on Virtues in the White Tiger Hall See 白虎通义.

白狗黑 White dog is black One of the 21 paradoxes of the Dialecticians listed in *The Book of Master Zhuang*. This argument means that just because of its white hair we say a certain dog is white; we can also say the dog is black, because its eyes are black.

白教 White School See 噶举派.

白鹿洞书院 White Deer Cave Academy One of the most famous academies in ancient China. Located in the Lushan Mountain, Jiangxi Province, it was, at first, a place where Li Bo and his brother Li She studied. Li Bo was called Master White Deer because he once raised a white deer there. In the early Song period, it was built as an academy and became a place where Confucian classics were learned and publicized. Zhu Xi, Lu Jiuyuan and many other famous scholars once gave lectures there.

白鹿洞书院讲义 Lecture on Righteousness at the White Deer Cave Academy A lecture made by Lu Jiuyuan in 1181 at the invitation of Zhu Xi. In expounding Master Kong's famous saying "The superior man is well informed about what is righteous; the inferior man is well informed in what is profitable," Lu criticized the civil service examinations for its negative function in encouraging scholars to seek only fame and profit, but not to work for the country and the people.

白黑论 On the White and the Black A treatise by Hui Lin, a famous monk of the Southern Dynasties on the evaluation of Confucianism, Taoism and Buddhism, the former two being presumed as Mr White Learning while the latter as Mr Black Learning. The author maintained that each of them has its own strong points, therefore, they can co-exist. It was also entitled *Doctrines of Equal Good* and *Doctrines of Equal Holiness*.

包世臣 Bao Shichen(1775—1855) A thinker and scholar of the Qing Dynasty. Styled Shenbo and literarily named in his late years Juanwong(meaning Tired Old Man), Bao was a native of Jingxian County, Anhui Province. He opposed against empty talks about the Confucian learning. With Gong Zizhen, Wei Yuan and other scholars, he suggested that the classical learning be able to serve the practical needs of the world. So he laid great emphasis on the devel-

opment of agriculture, industry and commerce.

包丘子　Master Bao Qiu　See 浮丘伯.

务本禁末　attend to the fundamental and prevent the incidental　Another way to say 事本禁末. See 事本禁末.

用名以乱名　make use of names to bring confusion to names　See 三惑.

用名以乱实　make use of names to bring confusion to actualities　See 三惑.

用实以乱名　make use of actualities to bring confusion to names　See 三惑.

乐　I. music　In ancient Chinese philosophy and ethics, music played an important role in both personal cultivation and social regulation, and was often mentioned together with rites. Master Kong said in the 13th chapter of *The Analects*, "When rites and music do not flourish, penalties and punishments will not be properly enforced." *The Book of Master Meng* reads in the 3rd chapter, "By hearing one's music, we will know the character of his virtue." *The Record of Music* holds that the function of music lies in regulating human emotions and promoting moral cultivation. Master Xun highly valued the moral functions of music. He maintained that music is a good way to change man's evil nature and shape noble and graceful social customs. But on the contrary, Taoists belittled and criticized music and Moists condemned it. **II. Book of Music**　See 乐经.

乐广　Yue Guang(? －304)　A Neo-Taoist of the Western Jin period. Styled Yanfu, Yue was a native of Yuyang of Nanyang (in the northwest of Fangcheng County, Henan Province). He stressed naturalness, and at the same time, attached importance to Confucian ethics.

乐天知命　submit to the will of Heaven and be content with one's lot　A term from *Appended Judgements*(*I*) of *The Book of Changes* which reflects the author's fatalism.

乐正子春　Yuezheng Zichun(? －?)　A Confucianist of the early Warring States period. A student of Zeng Shen, Yuezheng was a native of Lu and was well-known for his piety to his parents. It is said that he was one of the au-

thors of *The Book of Filial Piety*.

乐记 Record of Music A treatise in *The Book of Rites*, which is said to have been compiled by Master Gongsun Ni. Originally, the treatise had consisted of 23 chapters, but only 11 chapters were included in *The Book*. As one of the earliest works on music, it describes the origins, ethical and social functions, and aesthetic perception of music, and the relationships between music and rites.

乐论 On Music A treatise by Ruan Ji of the Three Kingdoms period. It expounds the social functions of Confucian rites and music.

乐利主义 utilitarianism A term used by Liang Qichao to translate the English word "utilitarianism."

乐经 Book of Music Also translated into *Classic of Music*, it is one of *The Six Classics* of Confucianism(see 六经), but is not extant. The Ancient-Script classicists held that it had been burned by the First Emperor of Qin, while the Modern-Script classicists maintained that there had never been such a book. In Chinese it is usually shortened to 乐.

乐逊 Yue Xun(500—581) A Confucian classicist of the Northern Dynasties. Styled Zunxian, Yue was a native of Yishi of Hedong(the present-day Linyi of Shanxi Province). Versed in Confucian classics, he taught *The Book of Filial Piety*, *The Analects*, *The Book of Songs*, etc. for quite a long time and wrote commentaries and annotations on such classics as *The Spring and Autumn Annals*, *The Book of Filial Piety*, and *The Book of Songs*.

尔雅 Literary Expositor The earliest dictionary on words and terms in China. It is said to have been composed by Master Kong, but now the dominant idea is that it was composed by an author of the early Han Dynasty. It provides explanations of some words and includes lots of names of animals, plants, birds, utensils, heavenly bodies, as well as terms on language, human relations, music, buildings, and geography. As one of *The Thirteen Confucian Classics*, it has also been viewed as a collection of glosses on the classical texts.

尔雅义疏 Explications of Literary Expositor A work of 20 volumes by Hao Yixing of the Qing Dynasty. In 20 volumes, it gives more detailed expla-

nations to *Literary Expositor* than previous works of the sort.

冯友兰 Feng Youlan (1895－1990) A contemporary philosopher. Styled Zhisheng, Feng was a native of Tanghe County, Henan Province. After he got the doctor degree in Columbia University of the United States, Feng began to work as a philosophical professor in quite a few universities in China. Feng won acclaim as a noted philosopher in China chiefly with his work entitled *A History of Chinese Philosophy* first published in the 1930s. Influenced by Western philosophers, especially Hegel, Feng wrote the work with the methodology of modern Western historiography and divided the history into two periods: the Period of Philosophers which covered from the ancient to the Qin Dynasty, and the Period of Classical Learning which covered from Han to the 19th century. From 1936 to 1948, Feng successively published *A New Treatise on Neo-Confucianism*, *China's Road to Freedom*, *A New Treatise on the Way of Living*, *A New Treatise on the Nature of Man*, *A New Treatise on the Methodology of Metaphysics* and so on. These works expound and develop with the methodology of new realism Neo-Confucianism of the Song and Ming scholars and completed his philosophical system of objective idealism. After 1949, he tried to utilize the viewpoints of Marxism to observe ancient Chinese philosophy and began to compile *A New History of Chinese Philosophy*, which has been published.

冯从吾 Feng Congwu (1556－1627) A philosopher and scholar of the Ming Dynasty, Feng, styled Zhonghao and literarily called Shaoxu, was a native of Chang'an (in the present-day Shaanxi Province). As a philosopher, Feng is usually considered a member of the Ganquan School (see 甘泉学派), the theory of which is different in some way from Wang Yangming's. Feng maintained that the most important in the classical study and self-cultivation is the nature of principle, and that, once this is grasped, everything would be correctly understood. He held that the human nature that Buddhism preached is just the physical nature. He also thought that Zhu Xi's doctrine that knowledge is prior to action and Wang Yangming's view of the unity of knowledge with action are two sides of the issue, and neither should be neglected.

冯桂芬 Feng Guifen(1809—1874) A reformer and scholar of the late Qing period. Styled Linyi and literarily named Jingting, Feng was a native of Wuxian County, Jiangsu Province. Having taken his degree of Presented Scholar in 1840 or so, Feng became a compiler of the Hanlin Academy. Then he served as director of several academies in Jinling, Suzhou and Shanghai after the Taiping Uprising was suppressed. He maintained that the classical learning should meet the practical needs. He was also versed in mathematics and eager to learn western sciences. So he suggested that western sciences be learned and practised, and western weapons and machines be introduced for the purpose of strengthening China. His most influential work was *Views of a Humble Official from Jiaobin Cottage*.

冯登府 Feng Dengfu(1780—?) A Confucian classicist of the Qing Dynasty. Styled Liudong and literarily named Yunbo, Feng was a native of Jiaxing, Zhejiang Province. As a Presented Scholar of the Jiaqing Reign, he had only a short official career. Then most of his life was engaged in the study of Confucian classics and education. His chief works include *A Supplementary Study of Stone Classics*, *A Textual Study of the Book of Songs of the Three Schools*, *A Textual Study of the Analects*.

训世诗 Poem Instructing the World See 玛木特依.

汉上易传 Collected Commentaries on the Book of Changes from the Han Dynasty A work by Zhu Zhen of the Southern Song Dynasty. In 13 volumes, the work, based mainly on the commentaries of Cheng Yi, Shao Yong, and Zhang Zai, also took in commentaries and annotations of scholars from the Han to the Tang Dynasty, especially the theories on emblems and numbers.

汉学 Han Learning ① A term referring to the exegetical studies of Confucian classics of the Han Dynasty. ② A term used in opposition to another term "the Song Learning" to refer to the studies of the Qianlong-Jiaqing School which was headed by Hui Dong and Dai Zhen of the Qing Dynasty. With Gu Yanwu as the pioneer, scholars of the school maintained that the Song and Ming Neo-Confucianists had been gravely influenced, even corrupted, by Buddhist and Taoist ideas, and that therefore, to master the true teachings of

Master Kong and Master Meng, it was necessary to go back to the classical commentaries of the Han Dynasty. In order to distinguish from their own self-termed Han Learning, the scholars applied "the Song Learning" to Neo-Confucianism of the Song and Ming period. Scholars of the Han Learning, following the way of the exegetical studies of Confucian classics of the Han Dynasty, were opposed to the empty talks of the Song and Ming scholars on principle and mind, and advocated the idea that Confucian classics be studied for practical purposes.

汉学师承记 Scholars and Tradition-Transmission of the Han Learning A notable work by Jiang Fan of the Qing Dynasty. In eight volumes, the work, published in about 1818 and originally entitled *Scholars and Tradition-Transmission of the Han Learning of the Present Dynasty*, consists of biographies of 57 scholars of the School of the Han Learning. It traces the relationship of the various representatives of the school to each other and describes their philosophical ideas and contributions. So it is one of the important works on the Qing scholarship history. But, with a strong partisan bias, it includes chiefly scholars of the Qianlong-Jiaqing School. Scholars of other schools, such as Zhuang Cunyu and Liu Fenglu of the Changzhou School, are excluded.

汉学商兑 Discussion and Deliberation of the Han Learning A philosophical work by Fang Dongshu of the Qing Dynasty which represents Fang's ideological trend. In three volumes, the work was written to carry forward the Song Neo-Confucianism, criticize and negate the Han Learning advocated by Gu Yanwu, Wan Sida, Jiang Fan and so on, especially Jiang's *Scholars and Tradition-Transmission of the Han Learning*. The method employed in the work is to quote directly from scholars of the Han Learning, and then to give his own criticism and opinions. See 方东树.

汉儒通义 General Study of Confucianism of the Han Dynasty A work by Chen Li of the Qing Dynasty. In seven volumes, the work is a collection of writings on philosophical topics by scholars of the Han Dynasty. It attempts to prove, contrary to the viewpoints of the School of the Han Learning of the Qing Dynasty, that the scholars of the Han period did not ignore the study of

the basic principles of Confucianism, as the contemporary scholars did.

汉魏两晋南北朝佛教史 Buddhist History of the Han, Wei, Two Jins, and Northern and Southern Dynasties A work by Tang Yongtong. Published in 1938, the work, in 20 chapters, gives quite a detailed analysis of the development and transformations of Buddhism in China since it came to the country and provides solid reference materials for the study of the religion.

礼 rite Also translated by some scholars into "propriety," "decorum," or "ritual," it is one of the most important concepts in Chinese culture and philosophy, referring to the social and ethical norms in ancient China. At the very beginning, the term only meant sacrifice to gods or ancestors which could be found expression in its written construction: its left half meant "showing" and the right half meant "vessels used in sacrifice" or "the ceremony itself." The early Zhou rulers systematized its content and regulated different rites for different classes of people and governed the people with the system as one of the main means. So in the 1st chapter, *Zuo's Commentary* says, "It is rites that govern states and clans, give settlement to the altars, secure the order of people and do good for the younger generations." Master Kong admired the Zhou rites, repeatedly stressed their importance (see 孔子), and encouraged the rulers of the Spring and Autumn period to lead the people by virtue and govern them by rites. He said that if all the people restrain themselves and abide by rites the world will return to humanity. Later Confucian scholars also thought highly of the function of rites. To them, rites were the perfect virtue, one of the best ways in cultivation of one's mind, and the foundation of law and society. But the Taoist and Moist schools held quite different ideas of them.

礼义 I. propriety and righteousness Two of the four social bonds (see 四维). **II. rite and ceremony** Important ethical concepts of Master Meng who maintained that confusion would arise without rite and ceremony in any society.

礼义廉耻 propriety, righteousness, integrity and the sense of shame See 四维.

礼之用,和为贵 In practising rites, appropriateness is to be prized A say-

ing from the 1st chapter of *The Analects*.

礼书纲目 Compendium of Rites A work by Jiang Yong of the Qing Dynasty. In 85 volumes, the work collects the institutions of rites, ceremonials and music from classics and commentaries at the author's hand and explains them.

礼仪 rite and ceremony See 礼.

礼乐教化 enlighten by propriety and music A social and ethical concept of Confucianism which refers to the cultivation of people's mind and nature.

礼记 Book of Rites Also translated into *Records of Rituals* or *Records of Rites* by some scholars, it is a collection of Confucian works on rites from the Warring States period to the early Han Dynasty. Also called *The Book of Rites by Dai the Younger*, it became one of the essential Confucian classics since the ancient times because of its importance in many aspects. *The Great Learning* and *The Doctrine of the Mean* are two chapters of the book, which constitute half of *The Four Books* edited by Zhu Xi of the Song Dynasty. Generally speaking, the book underscores moral principles in its treatment of such subjects as royal regulations, evolution of rites, ritual objects and sacrifices, education, music, the behavior of scholars, etc.

礼记集说 Collection and Explication of Commentaries and Annotations on the Book of Rites A work by Wei Shi of the Song Dynasty. In 160 volumes, the work collects commentaries and annotations of 144 authors after Zheng Xuan and explicates them. It is valuable because most of the individual commentaries and annotations have been lost so far elsewhere.

礼记集解 Collected Explanations on the Book of Rites A work by Sun Xidan of the Qing Dynasty. In 61 volumes, the work adopts mostly the commentaries and explanations of Zheng Xuan, Kong Yingda and scholars of the Song, Ming and Yuan period to expound the theory of nature and principle of the Song Neo-Confucianism.

礼论 On Rites One of the treatises in *The Book of Master Xun*. According to the treatise "rites" come into being because man at birth has desires: When desires cannot be satisfied and have no measure or limit, there would arise con-

tention and disorder; so the early kings established the rules of rites and standards of justice. Thus "rites," in fact, are the highest measures and standards in a society, and are most essential in governing a country. Master Xun also maintained in the treatise that rites are unchangeable standards.

礼运 **Evolutions of Rites** Also translated into *Conveyance of Rites*, it is one of the treatises in *The Book of Rites*, a Confucian classic. Said to have been written during the late Warring States period or in the period between the Qin and Han dynasties, the treatise describes vividly in the beginning paragraph the period of Great Unity, in which the Great Way would be in practice and the whole world be one community; before this age would be the lower age of minor prosperity or small tranquility, in which, because the Great Way fell into obscurity, the world was divided into families. This theory exerted great influence on Kang Youwei and Sun Zhongshan. See 大同.

礼运注 **Commentary on the Evolutions of Rites** A work compiled by Kang Youwei. According to Kang himself, the work was completed in 1884, but some scholars maintained that it was most probably worked out in 1897. Kang absorbed the theory of the evolutions of the Three Ages(see 三世说) and gave his comments on every passage of the treatise *The Evolutions of Rites* so as to "expound the esoteric words and true teachings of Master Kong," which were the most precious instructions for all the countries throughout the world. Actually he was trying to establish a basis for his political reform.

礼治 **government by rites** A theory practised by the Zhou Dynasty in ancient China, which means that the ruler rules the people according to a system of rites which puts everyone in a certain position in the society and supplies everyone with certain principles to observe according to their ranks. At the beginning of the Spring and Autumn period, the rites of the Zhou Dynasty began to disintegrate. Master Kong exhaustively advocated the restoration of Zhou rites and government by rites. According to him, "To restrain oneself and abide by rites is humanity"; "... Leading the people by virtue and governing them by rites, the people will have a sense of shame and, moreover, will become good." So later it became one of the important views of Confucianism.

Master Xun discussed rites in detail in the treatise *On Rites*. He said, "Without rites, man cannot exist, affairs cannot be well completed, and a country cannot be peacefully governed." But Xun also maintained that rites are the foundation of laws.

礼经通论 General Survey of the Classics of Rites A book by Shao Yichen of the Qing Dynasty. In the work, Shao held that *Ceremonies and Rituals* had in its completion only 17 chapters, and that the so-called 39-chapter edition in the Ancient Script was forged by Liu Xin of the Western Han Dynasty. He also maintained that there had not been *The Book of Music* in ancient times. It is one of the important works of the Modern-Script School of the Qing Dynasty.

礼经释例 Exemplified Explanations of the Classics of Rites A work by Ling Tingkan of the Qing Dynasty. In 13 volumes, the work was compiled in eight classifications of ceremonials, rituals and rites used on various occasions, such as those of dietary customs and those of funerals.

礼说 Explanations of Rites A work by Hui Shiqi of the Qing Dynasty. In 14 volumes, the book examines the rite system and institutions of the Zhou and Han dynasties with rich historical data provided.

立大本 reestablishment of the noble origin A concept of Lu Jiuyuan's theory in cultivating oneself. The noble origin, to him, is nothing but the original mind (see 本心). According to Lu, humanity and righteousness are man's original mind. The foolish and unworthy are deficient, because they are blinded by material desires and thus lose their original mind. Only by ridding of all the things by which he is blinded can man return to or reestablish the noble origin.

玄 profundity Also translated into "mystery" and "subtlety," it is a term used by Master Lao to refer to the mystical and abstruse Way. He said in the first chapter of *The Book of Master Lao*, "From nonbeing one should observe the profound essences while from being one should perceive the outcomes. These two have issued from the same origin but are different in name. Both are profound, even more profound than the most profound, and the door of all

subtle essences." In fact, it is somewhat equal to the "Way" which is the supreme principle of the universe and the moving force whereby all things in the universe are produced and reproduced, and from which they receive their orderly arrangement. Later philosophers, especially the Neo-Taoists, such as Yang Xiong, Wang Bi, and Guo Xiang, accepted the theory and combined it with Confucianism.

玄风庆会录 Record of a Felicitous Convocation with Regard to the Arcane Spirit of Taoism A Taoist work by Yelüchucai of the Yuan Dynasty in the form of questions and answers between Chengkhis Khai and Qiu Chuji on the Way, nonaction, and statecrafts.

玄同 profound identification Also translated into "subtle identification" or "mysterious leveling," it is a term first used by Master Lao in the 56th chapter of *The Book of Master Lao.* He maintained that one should block the openings of wisdom, shut the door of desires, blunt all sharpness, rid of entanglements, be undifferent from others; this way, one could reach the realm of so-called "profound identification." Master Zhuang had the same idea.

玄牝 profound maternity Also translated into "mysterious female" or "mysterious valley," it is a term used by Master Lao who said in the 6th chapter of *The Book of Master Lao*, "The valley spirit never dies. It is the profound maternity. The opening of the profound maternity is the root of heaven and earth."

玄远 profound and abstruse A term used to evaluate the pure conversations of the Neo-Taoist scholars of the Wei and Jin period.

玄言新记道德 New and Profound Interpretation of the Classic of the Way and its Virtue Another title of *A Commentary on the Book of Master Lao* by Wang Bi. See 老子注.

玄妙 profound and subtle A term shortened from Master Lao's words: "玄之又玄，众妙之门" in the first chapter of *The Book of Master Lao.* Later, the term is often used to refer to the conversations of the Neo-Taoists of the Wei and Jin period. See 玄.

玄学 I. Neo-Taoism Also translated into "Profound/Mysterious/Dark

Learning," it refers to a philosophical trend that developed in the Wei and Jin period, and was mainly characterized by adapting Taoist doctrines to Confucianism. The most important representatives of the school include He Yan, Wang Bi, Ji Kang, Ruan Ji, Xiang Xiu, and Guo Xiang. They developed their own theories and reinterpreted Confucianism through their commentaries on *The Book of Master Lao*, *The Book of Master Zhuang*, and *The Book of Changes* (known as the three profound studies), such as *On the Classic of the Way and its Virtues* by He Yan, *A Commentary on the Book of Changes* and *A Commentary on the Book of Master Lao* by Wang Bi, *A Commentary on the Book of Master Zhuang* by Xiang Xiu. See 何晏，王弼，嵇康，阮籍，向秀 and 郭象. **II. metaphysics** A term used in the debate on metaphysics and science in the 1920s. See 玄学与科学.

玄学与科学 Metaphysics and Science A treatise by Ding Wenjiang. The article, published in the 48th and 49th issues of *Endeavour Weekly* in April, 1923, was written to criticize the lecture *The Philosophy of Life* (see 人生观) given by Zhang Junmai in February, 1923, which started the debate on the problem of science and the philosophy of life. Ding criticized Zhang's views as the combination of Bergson's intuitionism with the doctrine of the cultivation of the inner mind of Neo-Confucianists and the continuation of the theory of human nature and principle of the Song and Ming philosophers. He argued that a scientific outlook was essential rather than detrimental to a philosophy of life by citing Ernest Mach and other Western scholars.

玄学与科学—答张君劢 Metaphysics and Science — Responding to Zhang Junmai A treatise by Ding Wenjiang. Published in the 54th and 55th *Endeavour Weekly* in May, 1923, it was another important article in the debate about science and the philosophy of life. See 玄学与科学.

玄学鬼 ghost of metaphysics A term first used by Ding Wenjiang in his lecture *Metaphysics and Science* to criticize Zhang Junmai, a representative of the Metaphysical School in the debate on the functions of science and metaphysics. Later, it was also adopted by some other scholars to refer to other idealistic philosophers. See 玄学与科学.

玄学派 School of Metaphysics One of the schools in the debate on the philosophy of life in the 1920s. The school was thus called just because scholars of the group maintained that the philosophy of life must rely not on the determination of scientific laws but on metaphysical methods. The representatives of the school include Zhang Junmai, Liang Qichao and so on. See 玄学与科学.

玄览 profound vision Also translated into "mysterious/mystical vision" or "deep meditation," it is a term used by Master Lao in the 10th chapter of *The Book of Master Lao*. What the master meant here is to eliminate all the perceptual experiences, concepts and desires to observe and perceive all things in the universe directly in tranquility.

玄谈 Profound Conversation Another way to refer to "Pure Conversation." See 清谈.

玄冥 profound and obscure state A term used by Taoism to refer to the obscure, profound and mystic chaos. Wang Bi and Guo Xiang of the Western Jin connected it with nonbeing. Wang maintained that it refers to the absolute nonbeing, while Guo held that it means nonbeing, staticness, or the identified state of being and nonbeing.

玄奘 Xuan Zang(?600—664) A famous Buddhist master, translator, and founder of the Consciousness-Only or Mere Ideation School of the Tang Dynasty. Xuan, a native of Goushi (the present Yanshi, Henan Province), was generally called Master Tripitaka or Tripitakacarya with Chen Hui as his lay name. At the age of 13, he became a monk and began his earnest study of Buddhism. He learned Buddhism under quite a number of teachers, but the opinions of his teachers varied greatly and, since he could not see which was the best to follow, he decided to go to India where he hoped to find an able instructor. In 629, he started alone on the pilgrimage. After a hazardous journey through the deserts and mountains of the Central Asia, during which he repeatedly escaped narrow death, he arrived safely in India several years later. There he spent the next 10 years or more in travel and study before starting his journey home carrying with him 657 Buddhist works. In 645, he arrived at

Chang'an where he was received in triumph. The remaining years of his life were devoted to the translation of the works, together with his disciples, and to Buddhist propagation. By the time of his death in 664 he had completed the translation of 75 works, such as *The Mahapraynaparamita Sutra*, *The Yogacarya Chumi Sastra*, *The Sutra of Explaining the Profound*, *The Abhidharmasastra*. And he also compiled or edited *The Completion of the Doctrine of Consciousness-Only* and founded the Chinese School of Consciousness-Only. In ideology, he maintained what people call "ego" and "dharma" or things has only a false basis and lacks any real nature of their own, that their manifestations are all mental representations dependent upon the evolutions of consciousness, and that Buddhahood can be attained only by dispelling the delusions. In epistemology, he stressed the doctrines of the four functional divisions of consciousness, the three characters of existence and so on.

玄奘行传 Travel Notes of Xuan Zang Another title of *Buddhist Records of the Western Regions in the Tang Dynasty*. See 大唐西域记.

玄通 profound and penetrating A term used by Master Lao who said in the 15th chapter of *The Book of Master Lao*, "Those ancients who had a good mastery of the Way were too subtle, profound and penetrating to be understood."

玄黄 black and yellow A term often used to stand for heaven and earth, most probably because of the saying in *Kun Diagram* in *The Book of Changes*: "The so-called black and yellow indicate the mixture of heaven and earth. Heaven is black while earth is yellow."

玄德 profound virtue Also translated into "mysterious/profound power/virtue," it is a term from Taoist philosophy. Referring to the power or virtue in great identification with the Way and nature, it was first used by Master Lao. He said in the 10th chapter of *The Book of Master Lao*, "Nourish all beings, then feed them; rear them, but never depend upon them; be chief among them, but do not manage them; this is called the profound virtue." Master Zhuang also explained the term, saying in Chapter 12 of *The Book of Master Zhuang*, "Through cultivation of one's nature, one returns to the

virtue.... When one reaches to a union with the universe and is joined in this union, one is as someone stupid or confused. This is called the profound virtue."

主敬 lay emphasis on earnestness Also translated into "lay emphasis on reverence/seriousness," it is a Neo-Confucianist term of the Song Dynasty used to refer to one of the ways in spiritual cultivation. Cheng Yi said, "Spiritual cultivation requires the application of earnestness, and the advancement of learning lies in the extension of knowledge." "Earnestness" according to him, just serves to rectify one's mind and make it devoid of depraved or confused thought. Zhu Xi had the same idea.

主静 lay emphasis on quiescence/quietism Also translated into "take quiescence as the essential," it is a term referring to one of the principles in moral cultivation. First used in *The Book of Master Lao* which says in the 16th chapter, "If you try your best to seek devoid and hold fast to quiescence, you can be worked on by none of the ten thousand things." The term "quiescence" was borrowed by Zhou Dunyi of the Song Dynasty. He said in *The Explanation of the Diagram of the Supreme Ultimate*, "The sage regulates himself with the virtues of the mean, uprightness, humanity and righteousness, and lays great emphasis on quiescence." This idea exerted some influence on later Neo-Confucianists of the Song and Ming dynasties.

宁玛派 Nyingmapa School One of the Buddhist schools in Tibet, which is also called the Red School, because its monks usually wear red hats.

永康学派 Yongkang School A philosophical school headed by Chen Liang of the Southern Song Dynasty. It is thus called because Chen came from Yongkang, a place in the present Zhejiang Province. The school, in opposition to the theory of Zhu Xi and Lu Jiuyuan, advocated the study of practical subjects as means to enrich the country and strengthen its armed forces, and was bitterly against the empty talks of the Neo-Confucianists of Song on nature, mind and principle. The school maintained that neither righteousness nor profit could be ignored, and that both the kingly way and the dictator's way had their advantages and defects, and the two should be used in combination

for government. The other important scholars of this school includes Yu Kan, Yu Nanqiang, Qian Kuo, Ling Jian, Wu Shen and so on. See 龙川学派.

永嘉学派 Yongjia School A philosophical school represented by Xue Jixuan, Chen Fuliang and Ye Shi of the Southern Song Dynasty. It is so called because all of the three came from Yongjia, the present Wenzhou of Zhejiang Province. This school, opposing the objective idealistic idea that the Way was prior to things held by Lu Jiuyuan and other Neo-Confucianists, argued that the Way and things can never be separate and that the Way is just the law within things by which things operate. The school laid great emphasis on utilitarianism and criticized empty talks on human nature and mandate of Heaven. The other important members include Ding Xiliang, Zhou Nan, and Song Ju.

弘一 Hong Yi(1880—1942) One of the most celebrated Buddhist monks in contemporary China, Hong Yi's lay name was Li Xishuang and Shutong was his style. Born in a rich and intellectual family in Tianjin, Hong Yi began to study Confucian classics and painting and seal-carving from his childhood, and made rapid progress. In 1905, he went to Japan to study the Western art and music, returned to China in 1910 and began his career mainly as a teacher of art and music in Shanghai, Tianjin and Zhejiang. In 1918, he shaved his head and took his vows of entrance into the Buddhist clergy and adopted the title Hong Yi, meaning "Vast Unity." His chief contribution to Buddhism was to carry forward the Monastic Discipline Sect by the careful study and examination of the doctrines of the school. His studies culminated in his *Rules of Monastic Discipline in Four Sections*.

弘忍 Hong Ren(602—675) The 5th patriarch of the Chan or Meditation Buddhism of the Tang Dynasty. Hong Ren, whose lay surname was Zhou, was a native of Huangmei (in the present Hubei Province) or Xunyang (the present Jiujiang, Jiangxi Province). He became a monk at the age of seven and studied Buddhism under Dao Xin, the 4th patriarch. After he was formally ordained, he began to give lectures on Buddhism in the Dongshan Monastery in the Shuangfeng Mountain of Huangmei and became the 5th patriarch after his teacher's death. Then he began to use, instead of the Lankavatara Sutra, the

Diamond Sutra as the central scripture of the Chan School. He also held that the four sorts of manners: walking, resting, sitting and lying are all occasions for attaining to Buddha-truth and the three conditions, deed, word, and thought, are all Buddhist practices. Hui Neng and Shen Xiu were his most famous disciples. See 慧能 and 神秀.

弘明集 Collected Essays on Propagating the Light Also translated into *Collected Essays on Buddhism*, it is a collection edited by Seng You of Qi and Liang period of the Southern Dynasties. It collects writings by 100 authors or so, 19 of whom were monks. Most of the essays eulogize Buddhism though a few disfavor it, for example, Fan Zhen's *On the Destructibility of the Soul*.

弘道书 Book for the Enhancement of the Confucian Way A work compiled by Fei Mi in his late years. In three volumes, the book sharply and severely criticized the Cheng brothers, Zhu Xi, Lu Jiuyuan, and Wang Yangming of the Song and Ming dynasties for their empty talks about such Neo-Confucian doctrines as morals, nature, principle, and mandate of Heaven. See 费密.

尼能哺 livestock, beasts and earth A transliterated term from the language of the Yi Nationality, which is equal to the 12 earthly branches of the Han Nationality.

圣 sage A term referring to a man with best morals in Confucianism. In *The Analects*, Master Kong said in the 7th chapter, "I can no longer see a sage now. I would be satisfied if I could see a man of true virtue." Master Meng said in the 7th chapter of *The Book of Master Meng*, "By the sages the human relations are perfectly exhibited." So in Confucian classics, Yao, Shun, Yu, Tang, King Wen, King Wu, the Duke of Zhou, Master Kong and Master Meng are often mentioned as sages.

圣人无情 Sage has no emotions/affections A concept first put forward by Master Zhuang. See 圣人有情与无情.

圣人不死,大盗不止 Until the sage is dead, great robbers will never cease to appear This is the view on society of Master Zhuang. In the 10th chapter of *The Book of Master Zhuang* he said, "Rid of the sages and let the robbers

and thieves go their way, then the world will be well ordered. If the stream dries up, the valley will be empty; if the hills are leveled, the deep pools will be filled up. And if the sage is dead, then no more robbers will arise. The world will be in peace and free of troubles. But until the sage is dead, great robbers will never cease to appear.... " Obviously, Zhuang was advocating the idea that human society should return to its natural simplicity.

圣人有情与无情 Whether or not the sage has emotions One of the subjects that philosophers discussed in the Wei-Jin period. Confucian scholars hold that the sage has emotions, but the emotions are usually reasonably controlled. Master Zhuang maintained that the sage has no emotions because the sage perfectly understands the nature of things and is not affected by their changes. He Yan accepted this view, thinking that the sage lacks joy, anger, sorrow, or pleasure. Wang Bi, however, was different on the idea. Wang maintained that the sage is superior to other men in intelligence and wisdom, that in emotions he is the same; but he is usually not ensnared by them. Guo Xiang developed Wang's idea. In fact, the debate is one on morals and institutions and nature.

圣人有情无累 Sage has emotions but no ensnarement A view of Wang Bi, a Neo-Taoist of the Wei-Jin period. See 圣人有情与无情.

圣人创制立法 Sages created institutions and made laws Han Yu's philosophy of history. Han maintained everything in the world was created by sages. But for the sages, the human race would have vanished long, long ago.

圣人体无 Sage has been identified with nonbeing A saying of Wang Bi of the Wei-Jin period, who maintained that only the sage could master the truth —the Way or nonbeing.

圣贤 sages and men of virtue Also translated into "sages and worthies," it is a popular term in Chinese philosophy. The word "sages" is usually used to refer to Yao, Shun, Yu, Tang, King Wen, King Wu, the Duke of Zhou, Master Kong and Master Meng while "men of virtue" is widely used to refer to any one who is virtuous. See 圣 and 贤.

圣学宗传 Orthodox Transmission of the Sacred Learning A work by Zhou

Rudeng of the Ming Dynasty. In 18 volumes, the work mainly dwells on the beginning and development of Confucianism, tracing the succession from the time of the earliest sage-kings to that of Wang Yangming's disciples.

矛盾论 On Contradiction One of the representative works in philosophy by Mao Zedong. The essay was written in August, 1937, in order to, as *On Practice*, overcome the serious error of dogmatist thinking in the Chinese Communist Party. It expounds and develops the law of the unity of opposites, kernel of materialist dialectics of Marxism. It points out, "The fundamental cause of the development of a thing is not external but internal; it lies in the contradictoriness within the thing" and "The law of the unity of opposites is the fundamental law of nature and of society and therefore also the fundamental law of thought."

民之所欲,天必从之 What man desires, Heaven is sure to gratify A term used in the 9th volume of *Zuo's Commentary*, which means that the will of Heaven is just the desire of man. This is the philosophy on the mandate of Heaven in the period of the Zhou Dynasty.

民可使由之,不可使知之 Common people may be made to follow a path of action, but they may not be made to understand why Famous words by Master Kong in the 8th chapter of *The Analects*.

民生 people's livelihood A concept in Sun Zhongshan's Three People's Principles. The use of the concept can trace back to *Zuo's Commentary* and *The Book of History*. Sun borrowed and imbued it with some new ideas. According to him, the people's livelihood means the people's life and the existence of society, and the motive force of the social development. See 民生史观 and 孙中山.

民生史观 historical philosophy of the people's livelihood Sun Zhongshan's basic doctrine on the development of social history, which was first put forward in the lecture *On the Principle of the People's Livelihood* in August, 1924. He maintained that seeking for survival and a better livelihood instead of the class struggle is the motive force of the development of society. He stated that the theory of surplus value and class struggle is erroneous.

民生主义与社会革命 Principle of People's Livelihood and Social Revolution A lecture made by Sun Zhongshan when he resigned his position as president on April 1, 1912. According to Sun, the overthrowing of the Qing Court and the founding of the republic marked the realization of nationalism and democracy; only livelihood of the people had to be strived for in the future. He also claimed that no more armed struggle was needed in social revolution in China, and the most important thing of the revolution was to equalize land right among the people.

民生哲学 philosophy of the people's livelihood A philosophical idea put forward by Dai Jitao. Distorting and misinterpreting Sun Zhongshan's principle of the people's livelihood, Dai sought to demonstrate that Sun's thought constitutes a moral philosophy which is rooted in the traditional ethical concepts of humanity and righteousness of Master Kong. He argued that seeking for survival and a better livelihood is the primary purpose of human race, so the desire for survival and a better life is the motive force of the social development and the central issue in history. In fact, he was trying to oppose against the spreading of Marxist materialism.

民主君客 People are hosts whereas the sovereign is guest A political and social idea of Huang Zongxi, a philosopher with some democratic views in the Qing Dynasty.

民报 People's Journal The official propaganda journal of the Chinese United League. A monthly magazine, it was started in Tokyo in Japan in November, 1905. Many reformers and revolutionaries of that time published their views and theories in it. It was in this journal that Sun Zhongshan published his important political and philosophical writings and put forward his famous Three People's Principles and other important doctrines and aims, such as overthrowing the Qing Court, founding a republic, and equalizing the ownership of land. At the same time it also published articles about Buddhism, Taoism, and western idealistic philosophical ideas. Totally only 26 issues were published before it was forbidden by the Japanese government.

民报发刊词 Foreword to the Initial Issue of People's Journal An intro-

ducing writing by Sun Zhongshan. It is famous and important because Sun, in it, put forward his political program—the Three People's Principles: nationalism, democracy and the people's livelihood, which, according to Sun, all were for the people.

民贵君轻 People rank the highest and the sovereign the least Political ideology of Master Meng who said in the 14th chapter of *The Book of Master Meng*, "The people rank the highest in a state, the spirits of the land and grain come next, and the sovereign counts for the least."

民胞物与 All people are my blood brothers and sisters and all things are my companions A concept from Zhang Zai's *Western Inscription.* He had the idea because he maintained that heaven and earth are parents of all people; the nature of heaven and earth is that of man; anyone should love all the others; thus, there would be a great harmony in the world. This is typical of Confucian humanity.

皮子文薮 Collected Writings of Master Pi See 皮日休.

皮日休 Pi Rixiu(?834—883) A philosopher and writer of the Tang Dynasty. Styled Yishao and Ximei, Pi was a native of Xiangyang (in the present-day Hubei Province). As a philosopher, he maintained that material force is the origin of all things in the universe. He denied the view that gods and spirits mete out disasters upon man and other superstitious ideas. According to him, man's nature might be evil or good, which can only be the result of education and cultivation. *Collected Writings of Master Pi* is his philosophical work.

皮鹿门 Pi Lumen See 皮锡瑞.

皮锡瑞 Pi Xirui(1850—1908) A Confucian classicist of the late Qing Dynasty, Pi, styled Lumen and Luyun, was a native of Shanhua(the present-day Changsha) of Hunan Province. After his failure in the top civil service examination, he began his career as a teacher and classicist first in Longtan Academy in Hunan Province, then in Jingxun Academy in Jiangxi Province. In the reform years he stood on the side of the reformers and was in favour of educational reform. Thus he was accused of radical tendencies. As a classicist, Pi allied himself with the School of Modern-Script Classics. According to him, it

was Master Kong who wrote *The Book of Changes* and *The Book of Rites* and rewrote other classics. His works include *A General Interpretation of the Five Classics*, *A History of the Classic Learning*, *An Examination of the Modern-Script Book of History*, and so on.

司马光 **Sima Guang** (1019 — 1086) A historian and philosopher of the Northern Song Dynasty. Styled Junshi, Sima was a native of Xiaxian County (in the present Shanxi Province). He was often called Master Sushui because his family lived in Sushui Village. Being a big official in the Court for many years, he was conservative in politics and firmly against Wang Anshi's reform. In philosophy, he held that Heaven is the supreme ruler and father of all things in the universe, that anyone who is against the mandate of Heaven must be punished, and that man's fate is predestined by Heaven. According to him, human nature is a mixture of goodness and evilness. He is remembered in history chiefly for his great work *The Comprehensive Mirror for Aid in Government*.

司马迁 **Sima Qian** (145—86 BC) A historian and thinker of the Western Han Dynasty. Styled Zichang, Sima Qian was a native of Xiayang (to the south of the present Hancheng County of Shaanxi Province). In 108 BC, he succeeded his father as grand historian in the Court. In 99 BC, just because he spoke for Li Ling, a general who was defeated in attacking Xiongnu army, Sima was put into prison and suffered a punishment of castration. As a thinker, he advocated Taoism though he also absorbed many ideas from Confucianism and other schools. He maintained that the Way is the origin of heaven and earth and all things in the universe. He was opposed to the theory of mandate of Heaven. According to him, being after benefits is man's inborn nature, which makes the world develop and progress. As a historian, he is remembered for his great work *The Record of the Grand Historian*, the first comprehensive history of China in the biographical style.

司马承祯 **Sima Chengzhen** (647—735) A Taoist priest of the Tang Dynasty. Styled Ziwei and literarily named Master Baiyun, Sima was a native of Wen of Henei Prefecture (the present Wenxian County, Henan Province) and

Dao Yin was his Taoist title. He infused into Taoism some ideas of Confucianism and Buddhism, such as rectification of one's mind, and cessation and meditation. To him, the doctrines of yin and yang, and arts of divination are heresies. He advocated giving up knowledge and eliminating desires in the Taoist cultivation. His main works are *A Treatise on Sitting in Forgetfulness* and *The Secret Truth for the Cultivation of Perfection.*

司马谈 Sima Tan(? —110 BC) A historian and thinker of the Western Han Dynasty, and father of Sima Qian (see 司马迁). As a philosopher he thought highly of Taoism. He wrote a treatise entitled *On the Essential Ideas of the Six Schools* and for the first time in history, classified the philosophers of the preceding centuries into six major schools, that is, the Yin-Yang School, the Confucian School, the Moist School, the Logician School, the Legalist School, and the Taoist School.

司马彪 Sima Biao(? —306) A Confucian classicist of the Western Jin Dynasty. Styled Shaotong, Sima was a native of Wen of Henei Prefecture(in the present Wenxian County, Henan Province). His philosophical work is *A Commentary on the Book of Master Zhuang.*

发明本心 develop and enlighten one's original mind Also translated into "investigate one's original mind," it is a concept of Lu Jiuyuan of the Southern Song Dynasty. Lu maintained that all morals such as humanity and righteousness come from one's original mind which is inbornly good, and that one should try one's best to develop and enlighten one's original mind, so he said, "The extent of the mind is vast. If one can exhaustively develop one's mind, he will become identified with Heaven."

六 画 Six Strokes

地理与文明之关系 On the Relationship Between Geography and Civilization An essay by Liang Qichao and published in *Renovation of the People* in February, 1902. According to Liang, the civilized level is decided by geographical locations and conditions; so Europe, which is in the temperate zone,

is much more advanced while Asia, Americas and Africa, which are either in the torrid or the frigid zone, are backward in civilization.

地道 Way of earth See 三材.

托古改制 reform the present institutions in accord with the ancient doctrines Tactics of Kang Youwei of the late Qing Dynasty to publicize and realize the plan for his political and social reform. Kang wrote *Examinations of the Forged Classics During the Xin Period*, *Examinations of Master Kong's Reforms* and other works to expound his belief that Kong was concerned with contemporary problems and stood for social changes and reforms. He argued since Kong was a reformer and wrote *The Six Classics* for the purpose of reforming the society, reform of the present institutions should certainly be justified in accord with Kong's teachings.

扬雄 Yang Xiong(53 BC—18 AD) A philosopher, linguist and literatus of the Western Han Dynasty. Styled Ziyun, Yang was a native of Chengdu, Shujun Prefecture (in the present Sichuan Province). According to records, Yang was fond of study and did not confine himself to a word-for-word analysis but tried to penetrate to its meaning as a whole while young. Because of an impediment in his speech, he was unable to speak fluently, but had a fondness for deep meditation. He had no liking for writings other than those of the sages and wise men. Nor would he do anything that did not accord with his own ideas, even though it might mean wealth and honors. His aim was to gain a reputation through his writings among later generations. He maintained that among Confucian classics none is greater than *The Book of Changes*, hence, he composed *The Great Mystery* (see 太玄) in its imitation; and that among the commentaries none is greater than *The Analects*, so he composed *Model Sayings*(see 法言) in its imitation. In the two philosophical works, he maintained that the "Mystery" is the supreme principle of the universe; it is the moving force whereby all things in the universe are produced, and from which they receive their orderly arrangement. So he said, "The Mystery silently permeates all species of creatures, yet its form is not visible.... It extends and sets forth yin and yang, and gives free operation to the two forces and produces heaven

and earth." Then "*through the interaction between heaven and earth*, all things are produced." So according to him, "The Mystery constitutes the Way of heaven, the Way of earth, and the Way of man." He held that man should imitate the natural things, but not transform them. He negated the belief that there were immortals in the world, saying, "Where there is life there must be death, and where there is a beginning there must be an end. Such is the natural way." As for human nature he argued, "In man's nature, good and evil are intermixed. If one cultivates the good elements, he will become a good man; otherwise, he will become an evil one." Sometimes his name is also written as 杨雄.

执一 **I. grasp the one** Also translated into "hold the oneness," it is a Taoist term which means to grasp the most fundamental principle of all things, for the one here refers to nothing but the Way. *The Book of Master Guan* reads in the 37th chapter, "If one grasps the one and never loses it, he is able to prince over all things." The Legalist School inherited and developed the idea, referring it not only to the Way, but also to the centralized power and law. So Master Han Fei said in the 8th chapter of *The Book of Master Han Fei*, "The sage grasps the one and rests in quiescence, letting names be rectified and affairs be settled." **II. hold to one point** A term used by Master Meng to refer to leaving no room for appropriate adaptations. **III. wholeheartedness** A term used by Master Xun.

执一以静 **grasp the one and rest in quiescence** A concept of the Legalist School to refer to a governing craft of the ruler. "Grasp the one," which is a Taoist term (see 执一), means here to grasp the fundamental: the law or the centralized power. So Shi Jiao and Master Han Fei said, "Grasp the one and rest in quiescence, letting names be rectified and affairs be settled." That is to say, so long as the ruler grasps the key point, all officials will do their duty and the state machine will work efficiently.

执一统众 **grasp the one to command everything** A term used by Wang Bi of the Wei-Jin period. It means once the fundamental, that is, the Way, is grasped, everything will be in the proper place.

执中 **hold the mean** Also translated into "hold the medium," it is a term used in the 8th and 13th chapters of *The Book of Master Meng*. Meng maintained that it is right and necessary for one to stick to the mean in dealing with everything, but, at the same time, one should also be flexible in some circumstances. So he said in the 13th chapter, "Zimo holds the mean. By holding the mean he is nearer the right. But by holding it without leaving room for appropriate adaptations in different circumstances, it is like holding only to one point."

执生 **preserve life** See 摄生.

执两用中 **take hold of the two extremes and employ the way of the mean** Also translated into "be well aware of the two extremes and prefer the way of the mean," it is the methodology described in *The Doctrine of the Mean*, which reads, "Shun ... took hold of the two extremes and employed the way of the mean in his government of the people." In a way, it implies employing the principle of the medium to solving a problem with two opposite sides.

执要 **grasp the key** Also translated into "take hold of the fundamental," it is a political view of Master Han Fei of the Warring States period. The 8th chapter of *The Book of Master Han Fei* reads, "The state affairs lie in the four quarters, but the key to their administration is in the centre. The sage grasping the key in hand, people from the four quarters render their meritorious services." Here, the key, according to Han, refers to laws and the centralized power; if the ruler could grasp the key, the state would be well governed.

执道 **grasp the Way** A term from *The Book of Master Lao*. Its 14th chapter reads, "By grasping the Way of ancient time, one can dominate present things; and knowing the beginning of the universe is called the essential law of the Way." The Taoists of the early Han period developed the idea into a political principle of government by inaction. For, in their opinion, there is nothing that cannot be done by inaction.

执道守度 **grasp the Way and keep within the limit** See 执道 and 守度.

刑名 **forms and names** Also translated into "actualities and names," it is another written form of 形名. See 形名.

刑名之学 study of forms and names, laws and crafts of government A shortened form of 刑名法术之学. See 形名.

刑名法术之学 study of forms and names, laws and crafts of government See 形名.

刑名家 School of Forms and Names See 形名家 and 名家.

刑德 penalty and morality Also translated into "punishment and virtue," it is a term with two opposite concepts which were usually discussed and practised collectively in Chinese history. Confucianists laid more emphasis on the latter. Master Kong said in the 2nd chapter of *The Analects*, "Leading the people by orders and governing them by punishment, the people will avoid wrong-doings but have no sense of shame; Leading the people by virtue and governing them by rites, they will have a sense of shame and, moreover, behave well." The Legalists, on the contrary, stressed more the former and regarded them as two handles in governing a country. Shang Yang maintained that harsh laws and penalty help people to restore good moralities; and Master Han Fei said, "The two handles are punishment and virtue. What do I mean by punishment and virtue? To inflict mutilation and death on men is called punishment, to bestow honor and reward is called virtue."

邢邵 Xing Shao(496－?) A writer and atheist of the Northern Dynasties. Styled Zicai, Xing was a native of Mo of Hejian (the present Renqiu, Hebei Province). He was opposed to the ideas of transmigration of Buddhism, maintaining that the soul of a person will certainly extinguish when one dies, just as the light will extinct when the candle is burnt out.

邢昺 Xing Bing(932－1010) A Confucian classicist of the Northern Song Dynasty. Styled Shuming, Xing was a native of Jiyin of Caozhou Prefecture (the present Caoxian County, Shandong Province). Versed in the classics, Xing wrote *A Rectified Interpretation of the Analects* which discusses problems of mind, nature, principle and mandate of Heaven, *A Commentary and Annotation on Literary Expositor* and *A Rectified Interpretation of the Classic of Filial Piety*. Xing maintained that Heaven has neither mind nor mandate, which negates the idea of the personified Heaven.

动 movement See 动静.

动心忍性 stimulate one's mind and harden one's nature One of Master Meng's concepts in ethical cultivation. Meng said in the 12th chapter of *The Book of Master Meng*, "When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty.... By all these, it stimulates his mind, hardens his nature, and supplies his incompetence." This view exerted great influence on later Confucianists.

动非自外 Movement is not resulted from external causes A concept of Zhang Zai of the Northern Song Dynasty. According to Zhang, movement of things is caused by their internal force and law.

动的文明 civilization characteristic of movement A term used by Li Dazhao to refer to the Western civilization. According to Li, the Western civilization is characteristic of movement while the Eastern civilization, of quiescence.

动静 movement and quiescence Also translated into "movement and still" or "activity and quiescence," they are a couple of basic concepts in the traditional Chinese philosophy, which are a unity of opposites. Perhaps Master Lao was the first person to put forward the concepts by saying "Reversion is the movement of the Way,"(see 反者道之动) but he also maintained that at last all things, no matter how many changes or movements they undergo, will return to their root: quiescence. Wang Bi developed the idea. He clearly asserted that being comes from nonbeing and movement comes from quiescence. Zhou Dunyi of the Northern Song Dynasty had a slightly different idea. He said, "When moving, they lack quiescence, and when quiescent, they lack movement: such are things. When moving, it yet lacks movement, and when quiescent, it yet lacks quiescence: such is spirit." Zhu Xi revised Zhou's idea. Zhu held that the Supreme Ultimate itself contains the principle governing movement and quiescence; movement and quiescence, in their alternation, are each the root of the other, and they follow each other. Wang Fuzhi summed up the theories about the two concepts and put forward his own dialectical

ideas, maintaining that movement contains quiescence and quiescence contains movement.

动静互涵 Movement and quiescence contain each other A dialectical concept of Wang Fuzhi. According to Wang the two sides are not absolutely opposite; in fact, they contain each other and they are interdependent.

朴 unwrought simplicity A term used in *The Book of Master Lao* to refer to the primitive state of the Way. Master Lao said in the 32nd chapter, "The Way is eternally nameless. Unwrought simplicity, though seemingly of small account, is greater than anything else in the universe."

朴学 Learning of Simplicity ① A term used to refer to the School of Ancient-Script Classics. ② A term used to refer to the Qianlong-Jiaqing School of the Qing Dynasty which laid great emphasis on the exegetical study of Confucian classics.

机心 machine mind A term used by Master Zhuang to refer to the ingenious and cunning mind. The 12th chapter of *The Book of Master Zhuang* reads, "Where there are machines, there are bound to be machine deeds; where there are machine deeds, there are bound to be machine minds. With a machine mind, you've spoiled what is pure and simple, and without the pure and simple, the spirit knows no rest."

权 make proper adaptations See 经权.

列子 I. Master Lie See 列御寇. **II. Book of Master Lie** One of the Taoist works said to have been originally written by Lie Yukou of the Warring States period. In the early Han Dynasty, part of the work was lost. The extant edition, which consists of eight chapters, was probably collated in the Wei-Jin period. Besides some myths, fables and folk legends, the work dwells on some philosophical problems, such as cosmogony, relationship between fate and human force. It was honored as *The True Scripture of Indifference, Modesty and Tranquility* in the Tang Dynasty and as *The Most Virtuous and True Scripture of Indifference, Modesty and Tranquility* in the Song Dynasty.

列子注 Commentary on the Book of Master Lie A work of eight volumes

by Zhang Zhan of the Eastern Jin Dynasty which expounds *The Book of Master Lie* and advocates the essential idea that nonbeing is the source.

列御寇　Lie Yukou (? —?)　An important figure of the Warring States period. As is a habit, he, whose given name was also written as 圄寇 and 圉寇, was respectedly called Master Lie since he was a scholar and man of great fame. About his life, no systematic biography can be read except some fragments in various works. It is said that Lie was very poor, but he never accepted any help from others. He lived a simple and plain life, for he thought highly of inaction and tranquility. *The Book of Master Lie* was his representative work. In the Tang Dynasty he was honored the True Man of Indifference, Modesty and Tranquility and in the Song Dynasty as the Most Virtuous and True Man of Indifference, Modesty and Tranquility.

吉藏　Ji Zang (549—623)　A prominent Buddhist master and founder of the Three-Treatise School of the transitional period from the Sui to the Tang Dynasty. Ji, whose lay surname was An, was by origin a native of Anxi. But his ancestors, in order to dodge a vendetta, moved to Nanhai (the present Guangzhou, Guangdong Province). Later they moved to Jinling (the present Nanjing, Jiangsu Province), where Ji Zang was born. There, while attending the lectures of the Buddhist teacher Fa Lang in the Xinghuang Monastery, he immediately comprehended what he heard, as if he had a natural understanding. At the age of seven, he entrusted himself to Fa Lang and became a monk. At the age of 19, he began to give lectures on Buddhism. He visited many temples and settled down at last in the Riyan Monastery of Chang'an (the present Xi'an, Shaanxi Province). There he finished his commentaries on *The Treatise on the Middle Doctrine*, *The Twelve Gates Treatise*, and *One Hundred Verses Treatise*, and thus completed the establishment of the Three-Treatise School of the Mahayana Buddhism that stresses emptiness.

老子　I. Master Lao (? —?)　Also transliterated into Lao Zi, Lao was a thinker and founder of Taoism of the late Spring and Autumn period. According to *The Record of the Grand Historian* by Sima Qian, the Master, whose real name was Li Er, and who was styled Dan, was a native of Qurenli of the

town of Lixiang of Kuxian County(in the east part of the present Luyi County, Henan Province) of the State of Chu. He was once head of the imperial library of the Eastern Zhou Dynasty. Master Kong, his contemporar y, once asked him for advice on the rites of Zhou. Seeing Zhou declining, he retired into seclusion. Sima Qian also stated that another idea was that Master Lao might be Grand Historian Dan or Master Lao Lai, the reliability of which has not been forcefully proved. *The Book of Master Lao* or *The Classic of the Way and its Virtue* is usually considered his work though there is still some doubts about the authorship. Anyhow, the book reflects the Master's thought. The keynote of Lao's philosophical system is the Way, which can be understood as the course, the principle, the substance, and the origin of all things in the universe. Lao said in *The Book of Master Lao*, "There is a thing, formless yet complete. It came into existence before heaven and earth. ... It stands alone without changing and moves around without declining. One may regard it as the mother of all things in the universe. I do not know its name, so I call it Tao(the Way)." According to him, the Way is both materialistic and spiritual. "The Way produced the one. The one produced the two. The two produced the three. The three produced all things in the universe."(see 道) The Master had naive ideas of dialectics. He said, "Reversion is the movement of the Way." "Being and nonbeing exist in opposition." "It's upon calamity that happiness leans; it is upon happiness that calamity rests." From these, we can conclude that Lao unveiled the unity of opposites some way and realized the contradictions in things and the transformation of the opposites. But he held that change and transformation do not develop in a forward fashion; instead, they go on in an endless cycle. In addition, he did not realize that the transformation of the opposites is conditional. So he said, "All things, though full of vitality, will return to the root from which they have grown." As for his theory of politics and society, Master Lao refuted the Confucian doctrine of humanity and rites and advocated inaction in government. From his proposition that the Way never acts, yet there is nothing it can not do, he maintained that the development of any civilization is a mistake. "The more restrictions and prohi-

bitions there are in the world, the poorer the people will be. The more sharp weapons the people have, the more troubles the state will suffer. The more skills the people have, the more pernicious contrivances will appear. The more laws are promulgated, the more thieves and robbers there will be." So, "Banish wisdom and discard knowledge, and the people will be benefited a hundredfold. Banish humanity and discard righteousness, and the people will again be filial and loving. Banish skill and discard profit, and thieves and robbers will disappear." "A man of the Way governs the people by emptying their mind, filling their bellies, weakening their will, toughening their bones, and keeping them from gaining knowledge and exciting desires." An ideal society in his mind is "one small in population and territory... The people of one state never visit all their lives people of a neighboring state even though they can hear the crowing of cocks and the barking of dogs in it." The ideal life of man in his mind should be one following the Way, that is, one of simplicity, spontaneity, vacuity, and tranquility and one of inaction. **II. Book of Master Lao** A book usually regarded to be written by Master Lao. Also titled *The Classic of the Way and its Virtue* (see 道德经), it is one of the most important Taoist works. As for the time when the book was written, there are mainly two points of view: 1. In the Spring and Autumn period; 2. In the Warring States period. Most scholars favour the 2nd view. The popular edition of it consists of 81 chapters, though some are made up of 72 or 68 chapters. Up to now, the *Silk Texts* unearthed from the Han Tomb at Mawangdui near Changsha of Hunan Province is the only edition that is not divided into chapters. Scholars usually maintained that the first 37 chapters make up *The Classic of the Way* while the other 44 chapters compose *The Classic of the Virtue*. The book is the first philosophical work with a comprehensive system. Though it contains only 5000 characters it covers such subjects as history, politics, ethics, cultivation of man's mind, with philosophy being the chief concern. Religious Taoism takes it as its basic scripture. It is one of the most influential works in Chinese culture.

老子化胡经 Scripture of Master Lao's Conversion of the Barbarians A

Taoist work said to have been written by Wang Fu of the Eastern Jin Dynasty. According to the book, Master Lao once traveled to the Barbarian areas and converted them to Buddhists; so Buddhists, in fact, were disciples of Taoism. Later, many Taoists, accordingly, belittled Buddhists.

老子本义　Original Meaning of the Book of Master Lao　A work by Wei Yuan of the Qing Dynasty. Re-dividing *The Book* into 68 chapters, Wei maintained that the original meaning of *The Book* was nothing but government by inaction; and that therefore, Master Han Fei and many other scholars did not catch the true meaning of *The Book* in their commentaries.

老子注　Commentary on the Book of Master Lao　A work by Wang Bi of the Three Kingdoms period. Also titled *A New and Profound Interpretation of the Classic of the Way and its Virtue* and *Collected Commentaries on the Book of Master Lao*, the work, consisting of 81 chapters, developed the idea of Lao that being is the product of nonbeing(see 有生于无). He said that all things in the universe are produced from being, but nonbeing is the fundamental source of being; and in the final analysis, all things will return to nonbeing. This book pioneered Neo-Taoism of the Wei-Jin period.

老子指略　Brief Exposition of the Book of Master Lao　A work by Wang Bi who expounded *The Book* basically in the same way as his *A Commentary on the Book of Master Lao*. See 老子注.

老子衍　Extended Interpretation of the Book of Master Lao　Also translated into *Generalizations on the Book of Master Lao*, it is a work by Wang Fuzhi of the turning period from Ming to Qing. Wang criticized and developed the ideas of Master Lao in the book. He maintained that things and the Way are identified. According to him, all changes in the world could be classified into two opposites and the opposites could be united.

老子想尔注　Xianger's Commentary on the Book of Master Lao　A work of Religious Taoism, the content of which mostly conforms to that of *The Scripture of the Great Peace*. Some scholars thought it was written by Zhang Daoling while some others considered it a writing by Zhang Lu or Liu Biao in the name of Xianger, an immortal. It is in this work that the word Religious Tao-

ism was used the first time.

老子疑问反讯 **Queries on the Doubts in the Book of Master Lao** A work by Sun Sheng of the Eastern Jin period, who holds in the book that there are some self-contradictory points in *The Book of Master Lao.* For instance, Master Lao said on one hand that the Way cannot be named and returns to nonbeing; and on the other, he said that the Way is a thing impalpable, incommensurable and latent in it are forms.

老子翼 **Wings to the Book of Master Lao** A work by Jiao Hong of the Ming Dynasty. In three volumes, the work, besides collected commentaries and annotations of 64 scholars since Master Han Fei, contains Jiao's own comments and explications trying to expound Lao's principle of spontaneity.

老庄学派 **Lao-Zhuang School** The most representative school of Taoism headed by Master Lao and Master Zhuang. Both of them took the Way as the fundamental principle and advocated the law of spontaneity and government by inaction(see 老子 I). Zhuang inherited and developed the doctrine of Lao. He laid greater emphasis on spontaneous changes and transformations and the relativity of things. See 庄子.

老莱子 **Master Lao Lai** A recluse of the State of Chu in the late Spring and Autumn period. See 老子 I.

老聃 **Lao Dan** See 老子 I.

老聃非大贤论 **On Master Lao Dan Being Not a Great Worthy** A writing by Sun Sheng of the Eastern Jin period, which holds that Confucianism has already covered and contained the doctrines of Master Lao and Taoism. Obviously, Sun wanted to demote Master Lao and Taoism.

考工记 **Artificers' Record** One of the most important works in science and technology of the pre-Qin period. It became the 6th section of *The Rites of Zhou* in the Western Han period.

考工记图 **Illustrated Artificers' Record** A work by Dai Zhen of the Qing Dynasty. In two volumes, the work, in the 1st edition, contained only the author's descriptions without any commentary on the original text. Later, Dai, taking those of Zheng Xuan and other classicists for reference, added his

comments to the 1st edition.

考信录 Record of Beliefs Investigated See 崔述.

考亭学派 Kaoting School Another way to call the School of Master Zhu. It is thus named because Zhu Xi once taught in a place called Kaoting. See 朱熹.

西山学派 Xishan School ① A Neo-Confucian school headed by Zhen Dexiu of the Southern Song Dynasty. It was thus called because Zhen was usually called Master Xishan. This school strictly followed Zhu Xi's theory. ② A philosophical school headed by Cai Yuanding of the Southern Song Dynasty. It was thus named because Cai was usually called Master Xishan. Though a student of Zhu Xi, Cai was influenced by Taoism and the Study of Emblem and Number.

西天 Western Heaven A term used by Chinese Buddhists to refer to India, for India was to the west of China and was called 天竺 in Chinese.

西学 Western Learning A term used in the late Qing period to refer to the Western natural science and technology. In opposition to "Chinese Learning," it is also called "New Learning" and "External Learning."

西学东渐记 My Life in China and America A work by Rong Hong of the late Qing period. Published in English in 1909 in New York, USA, it was translated into Chinese by Xu Fengshi and Yun Tieqiao. As a memoirs, the work records the author's social and political life after he came back to China from the United States, and his life when he fled to the United States because of the persecution of the Qing Court owing to his involvement in the reform movement. The author advocates in the work that the traditional Chinese culture should be reformed with the modern Western civilization.

西南彝志 Records of the Yi Nationality of Southwest China An encyclopedia-like work of the Yi Nationality. It was most probably compiled from the Reign of Kangxi to that of Yongzheng. 26 volumes in all, eight have something to do with philosophy. It maintains that material force is the fundamental and source of all things, and that the flowing material force is the origin of knowledge and life.

西域行传 Travel Notes to the Western Regions Another title of *Buddhist*

Records of the Western Regions in the Tang Dynasty. See 大唐西域记.

西铭 Western Inscription An essay by Zhang Zai of the Northern Song Dynasty. It was thus titled because it was separately inscribed on the west wall of Zhang's study though it had been part of *A Correct Discipline for Beginners*. In it, Zhang advocated that since all things in the universe are constituted of one and the same "material force," therefore, men and all other creatures are part of one great body. People should regard heaven and earth as two universal parents just as they regard their own parents, and serve them in the same manner as they serve their own parents. Furthermore, people should regard all men as their blood brothers and all creatures in the universe as their own kind. This essay was highly praised by later Confucianists. It is also titled as 订顽 in Chinese.

西藏佛教 Tibetan Buddhism One of the branches of Chinese Buddhism. Its development is usually divided into two periods. In the 7th century, King Srong-bstan sGam-Po believed in Buddhism and sent scholars to India for Buddhist scriptures which were translated into Tibetan and for Indian monks to spread Buddhism in Tibet. And at the same time, the establishment of temples and orders of monks gave the new religion the institutional structure and ritual focus it needed to survive, but Buddhist influence was limited because of the strong influence of the local religion of Bon, and in the 9th century, it was even prohibited. The 2nd period began in the late 10th century when Buddhism gained gradual restoration. In this period, Tibetan Buddhism absorbed some doctrine of local religions and some different schools appeared, such as the Nyingmapa, the Kargyupa, the Saskyapa and the Gelugpa. The last one, founded by Tsong-Kha-Pa and formed on the basis of the reforming of other sects, won support of the government and became dominant in Tibet. In the 10th century, the Dalai and Panchen systems of incarnation were established. Tibetan Buddhism is famous for its synthesis of Buddhist theories of various schools.

西藏佛教史 History of the Tibetan Buddhism A work by Li Yizhuo. Published in Shanghai in 1929, the work consists of three parts and describes the

relationships among Buddhism and Tibetan politics and national affairs, and the development of Tibetan Buddhism, monasteries, Buddhist rites and ceremonies, and scriptures.

再生 National Renaissance A magazine started in 1932 by Zhang Junmai and Zhang Dongsun to prepare for the founding of their so-called National Socialist Party. The two Zhangs placed themselves in opposition to the Communist Party and Marxists and published in it one after another article to refute dialectical materialism. It stopped in 1948.

再论问题与主义 Second Discussion of "Problems and -isms" An essay written by Li Dazhao and published in August, 1919 to refute Hu Shi's *Study More Problems and Talk Less of -isms* published in July, 1919, which unequivocally asserted that an evolutionary progress, not Marxist revolution, was China's best road. Li's essay forcefully criticized Hu's ideas and promoted the publicity of Marxism in China.

共名与别名 generalizing name and classifying name Concepts from the chapter of *Rectification of Names* by Master Xun which says, "Names are made to denote actualities, which have two purposes: One is to make evident the noble and the low; the other is to distinguish similarities and differences.... Although things in the universe are countless, sometimes we want to speak of them all in general, so we call them 'things.' 'Things' is the great generalizing name.... Sometimes we want to speak of one aspect, for example, we say 'birds and beasts'; then 'birds and beasts' is the great classifying name." Some scholars hold that by the generalizing name, Xun meant things of one classification, while by the classifying name, he meant some of the things belonging to the same classification; and that by the great generalizing name, he referred to noble things while by the great classifying name, to base things.

耳目之官 senses of ears and eyes A term used by Master Meng to refer to those senses like hearing and seeing. According to Meng, as these senses cannot think, they cannot get the right views of things. See 心之官则思.

有 being See 有无.

有子 Master You See 有若.

有无 being and nonbeing A couple of important Taoist concepts. It was Master Lao that first put forward the term. He used the term in two ways. In cosmology he maintained that all things in the universe are born from being, and being is the product of nonbeing. In epistemology, he held that being and nonbeing produce each other, that is to say, they exist in opposition. Master Zhuang accepted the idea. According to him, nonbeing is the source or origin of the universe. At the same time he paid more attention to their unity and relativity. Wang Bi, a Neo-Taoist, thought nonbeing is the fundamental, but Zhang Zai and Wang Fuzhi thought quite differently. They thought being just refers to the visible that formed through the integration of material force while nonbeing refers to the invisible that disappeared because of the disintegration of material force.

有无相生 Being and nonbeing exist in opposition Also translated into "Being and nonbeing produce one another," it is a term from the 2nd chapter of *The Book of Master Lao* which reads, "Being and nonbeing exist in opposition; the difficult and the easy complement each other; the long and the short manifest themselves by comparison; the high and the low embody one another; sound and mode harmonize with each other; the front and the back follow each other." This forcefully shows Master Lao's dialectical ideas in a way.

有无混一之常 eternal principle of the undifferentiated unity of being and nonbeing A term of Zhang Zai of the Northern Song Dynasty. Zhang said in the chapter *Great Harmony* of *A Correct Discipline for Beginners*, "If it is argued that material force is produced from the Vacuity, then because the two are completely different—the Vacuity being infinite while material force being finite, the one being substance and the other function — such an argument would fall into the naturalism of Master Lao who claimed that being is born from nonbeing and fails to understand the eternal principle of the undifferentiated unity of being and nonbeing." Clearly, Zhang did not agree with Master Lao on the theory of being and nonbeing. According to Zhang, being just refers to the visible that forms through the integration or condensation of ma-

terial force while nonbeing just refers to the invisible that disappears because of the disintegration of material force.

有为法 causative truth Also translated into "active law" from the Sanskrit word Samskritadharma, it is a Buddhist term. Opposite to noncausative truth (see 无为法), it refers to the phenomena in which things are still in the process of coming into existence, abiding, change and extinction and are still dependent upon each other.

有生于无 Being is the product of nonbeing Also translated sometimes into "Being is born from nonbeing," it is the basic idea of Master Lao's theory of cosmogony. The master said in the 40th chapter of *The Book of Master Lao*, "All things in the universe are produced from being, and being is the product of nonbeing."

有对 There is an opposite to any thing A term of epistemology. In ancient works, such as *The Book of Master Lao* and *The Book of Changes*, philosophers had come to know that there must be an opposite to any thing. Up to the Song Dynasty, Zhang Zai, the Cheng brothers and Zhu Xi began to use this term and repeatedly discussed the concept in a deeper way. Zhu pointed out not only its universality but also its complexity. Wang Fuzhi deepened the theory by realizing that all things exist in the unity of opposites.

有名 named See 无名.

有穷无穷 be both finite and infinite A Moist term to describe time and space.

有若 You Ruo(? —?) A disciple of Master Kong, who was usually called Master You. A native of the State of Lu, You first put forward the ideas that being filial and fraternal is the fundamental principle of humanity, and that in practising rites, appropriateness is to be prized. See 礼之用,和为贵.

有待 have to depend on something A term of Master Zhuang used in opposition to "have to depend on nothing" (see 无待) to refer to the fact that things must exist by depending on something else. In the 1st chapter of *The Book of Master Zhuang*, the master said when he talked about the story that Master Lie could ride upon the wind, "He still had to depend on something."

According to him, only the Way could transcend all things, and a person, who has attained the Way, can do anything without depending on anything else.

有教无类　There should be no class distinctions in education　An education principle of Master Kong, a great educationist who is said to have been the first to establish a private school and to have taken in everyone from any social class. This constitutes a great step forward in promoting and reforming the educational system at that time which only offered the right to the noble and ruling class according to the rites and ceremonials of the Zhou Court.

有情　sentient being　A Buddhist term translated from the Sanskrit word Sattva which refers to all the living endowed with consciousness. It is sometimes translated into 众生.

存天理，去人欲　eliminate human desires and preserve the principle of Heaven　An important ethical principle of the Song and Ming Neo-Confucianism. This expression, though not literately the same, first appeared in *The Book of Rites*. The Neo-Confucianists accepted it and strongly stressed its function in the cultivation of one's mind and nature. Cheng Yi, Zhu Xi, and Wang Yangming all maintained that if human desires were not rooted up, the principle of Heaven could not be restored and preserved. See 天理人欲.

存思　preserve meditation　Also translated into "concentrate one's mind," it is a Taoist term in the cultivation and asceticism.

存想　preserve meditation　Another written form of 存思. See 存思.

存疑主义　agnosticism　A Chinese expression used by Hu Shi to translate the English word.

达古达楞格莱标　Legend of Ancestors　An epic of the Benglong Nationality. In six parts and 556 lines, the long poem describes the origin of man and other things. It holds that tea leaves are the ancestors of man and all things in the universe.

达生　understand the true nature of life　A term from the 19th chapter of *The Book of Master Zhuang* which reads, "He who has understood the true nature of life does not strive after what is of no use to life." This shows Zhuang's inactive philosophy of life.

达名 general name A term used by the Moist School to refer to one of the three relationships between names and actualities. *The Book of Master Mo* reads in the 40th chapter, "Names: the general, the classifying and the private." In its *Exposition(I)* it says, " 'Thing' is a general name. All actualities must bear this term. 'Horse' is a classifying name. All actualities of that sort must have that name. A man's name is private. This name is restricted only to this actuality."

达庄论 On Understanding Master Zhuang A work by Ruan Ji of Wei during the Three Kingdoms period. It is one of the representative writings that advocate naturalism. In it Ruan maintained that heaven and earth are produced by nature and all things are produced by heaven and earth. He also held that it is not necessary for people to know what is right or wrong and what is good or evil; and people need not strive after any aim.

达性论 On Understanding Nature An atheist treatise by He Chengtian of the Southern Dynasties. To criticize the ideas of immortality of the soul and transmigration in Zong Bing's work *On the Illustration of Buddhism*, He maintained in the essay that the soul is destructible, that any birth of life must end in death, and that as soon as the body stops its existence, the soul disappears.

达浦生 Da Pusheng(1874—1965) A scholar and Islamic Ahung of the Hui Nationality. Styled Fengxuan, Da was a native of Luhe, Jiangsu Province. In 1907, he established the Islamic Normal School in Beijing with Wang Kuan and in 1928, established another such school in Shanghai. In 1953, he sponsored and established China Islamic Association and was elected vice chairman. See 王宽.

达道 universal way Also translated by some scholars into "universal obligation," it is a term from *The Doctrine of the Mean* which reads, "The universal way is constituted by five duties; the virtues by means of which are practised are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and between friends. These five duties constitute the universal way. Wisdom,

humanity and courage are three universal virtues for all in the world." Clearly by the universal way it means here the universal codes that everyone should be conscious of and practise.

达赖喇嘛 Dalai Lama The title of the successive heads of the dominant Gelugpa order of Tibetan Buddhism. He is believed to be one of the incarnations of a Budhisativa, the other being Panchen. Dalai is a word from Mongolian, meaning "ocean" and suggesting "breadth" or "depth," while Lama is a word from Tibetan, meaning "superior one." The title was first applied in 1578 to the third in this succession, *rGyal-ba bSod-Nams rGya Mteho*, by the Mongol leader Altan Khan when he and his followers became converts to Buddhism, for, later, the monks of the *Gelugpa* School posthumously titled *Tsong-Kha-Pa*, the 1st Dalai Lama, and his disciple *dGe-Dun rGya Mteho* the 2nd. The former is usually considered the founder of the *Gelugpa* School.

达德 universal virtues A term from *The Doctrine of the Mean.* See 达道.

成人 complete man A term used by Master Xun in the 1st chapter of *The Book of Master Xun.* According to Xun's theory of ethical cultivation, a man who has constant virtue would be persistent and unshakable and be well responsive to others; such a man can be called the complete man.

成己成物 Self-completion leads to the completion of other men A concept of *The Doctrine of the Mean*, which lays great emphasis on "sincerity." It reads, "Sincerity results in self-completion.... But the possessor of sincerity does not merely mean to accomplish self-completion. With this quality he will also complete other men." See 至诚能化.

成天地者气也 What forms heaven and earth is nothing but material force A view of Yang Quan of Wu during the Three Kingdoms period. Yang, combining theories of Wang Chong and Zhang Heng about the primal force, put forward the idea that what supports heaven and earth is water and what forms them is material force. According to him, material force is natural substance and produces all things in the universe. Yang's theory is naively materialistic.

成公绥 Cheng Gongsui (231—273) A scholar and thinker of the Western Jin Dynasty. Styled Zi'an, Cheng was a native of the present Huaxian Coun-

ty, Henan Province. He was versed in Confucian classics and appointed an Erudite by the Court. It is said that he also wrote a treatise titled *On Money and God*, which was just the same with Lu Bao's except the four beginning sentences. In cosmology, Cheng maintained that there must be a period of Great Simplicity before the formation of heaven and earth.

成玄英 Cheng Xuanying (? —?) A Taoist of the early Tang Dynasty. Styled Zishi, Cheng was a native of Shanzhou Prefecture (the present Shanxian County, Henan Province). In learning, he inherited the theory of Xiang Xiu and Guo Xiang. At the same time, he absorbed some ideas of Buddhism. His chief work is *A Commentary on the Book of Master Lao.*

百代同道 same way/principle followed by hundreds of ages An idea of Wang Chong's philosophy of history. According to Wang, those who gave good government in ancient and later times were likewise sages. The virtue of them then and now did not differ, and therefore, their government was likewise not different. The heaven of antiquity was the heaven of later ages. Heaven did not change, and material force was not altered. The people of early ages and of later ages were equally endowed with the primal force. So rulers governed the world with the same principles followed by hundreds of ages.

百姓日用之学 daily learning of common people A term used to refer to the characteristics of Wang Gen's learning. Wang Gen, who transformed and developed the doctrine of Wang Shouren, his teacher, advocated that the daily activity of common people is the Way, that the intuitive knowledge lies nowhere but in the daily ethical practice; and that, therefore, both sages and common people could extend the intuitive knowledge.

百家争鸣 contention of a hundred schools of thought A term usually used to refer to the situation during the Warring States period. That time, hundreds of scholars and philosophers appeared and put forward various theories and doctrines. All the schools of learning and thought contended and taught freely, which resulted in an extremely flourishing situation.

百源学派 Baiyuan School A philosophical school headed by Shao Yong who was usually called Master Baiyuan. According to the school, the Supreme

Ultimate or the Way was the source of heaven, earth and all things. Meanwhile, the scholars maintained that everything comes from one's mind. Other chief members of the school were Shao Mu, Wang Yu, Niu Shide, and Niu Sichun. See 邵雍.

死生无命,富贵在钱 Death and life have nothing to do with destiny and wealth and honor depend on money A view put forward by Lu Bao of the Western Jin Dynasty in his treatise *On Money and God*. On one hand, Lu satired the presiding function of money in the society; on the other, Lu was against the so-called pure conversations and affirmed the function of money in daily life and realized that the force of money was stronger than that of gods and spirits. See 钱神论.

死生有命,富贵在天 Death and life are a matter of destiny and wealth and honor depend on Heaven Also translated into "Death and life rest with Heaven's mandate and riches and honor are at Heaven's disposal," it is the view of Heaven's mandate put forward by Zixia, one of Master Kong's disciples, which is recorded in the 12th chapter of *The Analects*.

毕沅 Bi Yuan (1730 — 1797) A scholar of the Qing Dynasty. Styled Rangheng, Qiufan and literarily named Man of the Lingyan Mountain, Bi was a native of Zhenyang (the present Taicang), Jiangsu Province. After he passed the examinations for Presented Scholars, he began his long official career. However, he is remembered, not for his official experience, but for his contributions to several fields of knowledge, such as history, geography, epigraphs, exegetics and classics. With the help of other scholars, he re-edited a lot of ancient books and collated old texts of Confucian classics, which, after centuries of misprinting, had been difficult or even mistaken to read.

过秦论 On the Faults of Qin An essay by Jia Yi of the Western Han Dynasty, which sums up the experience and lessons of the Qin Dynasty in government.

匡衡 Kuang Heng (? —?) A Confucian classicist of the Western Han Dynasty. Styled Zhigui, Kuang, a native of Cheng of Donghai (in the present Cangshan of Shandong Province), was versed in *The Book of Songs* and often

criticized the government by quoting sayings from the classic.

至一 perfect one Also translated into "perfect unity," it is a term used by Master Zhuang to refer to a perfectly harmonious and unified state of man and nature. The 16th chapter of *The Book of Master Zhuang* reads, "Ancients dealt in the midst of crudity and chaos; side by side with the natural world, they attained simplicity and quiet. At that time the yin and yang forces were harmonious and tranquil, ghosts and spirits worked no mischief, the four seasons kept to their proper order and all things knew no injury, and living creatures were free from premature death. Although men had knowledge they did not use it. This is called the perfect one."

至人 perfect man A term used by Master Zhuang to refer to those who have attained the Way. According to Zhuang, a perfect man has no self; he uses his mind like a mirror, going after nothing and anticipating nothing, responding but not storing. Therefore, he can deal successfully with any thing, but he is not affected by them; and he is spirit-like and lives without any worry.

至大无外，谓之大一；至小无内，谓之小一 Greatest has nothing beyond itself and is called the great unit; the smallest has nothing within itself and is called the little unit See 大一.

至乐 perfect happiness/enjoyment A term used by Master Zhuang to refer to the happiness resulted from the attainment of the Way. According to Zhuang, common people find happiness in wealth, eminence, long life, and so on; actually, they cannot bring about true happiness to people for they would fret a great deal if they cannot get those things; so perfect happiness is to be without happiness. That is to say, perfect happiness is nothing else but non-action.

至诚 absolute/complete sincerity An ethical concept of Confucianism to which great importance was first attached by *The Doctrine of the Mean*. The treatise repeatedly stresses that sincerity is the Way of Heaven and the attainment of sincerity is the Way of men; and that sincerity is the end and beginning of things; and without it, there would exist nothing. Clearly the doctrine

raises the quality to the most fundamental and highest position in moral cultivation. See 至诚如神 and 至诚能化.

至诚如神 He who possesses the absolute sincerity is like a god An ethical concept from *The Doctrine of the Mean*, which lays great emphasis on the quality of sincerity (see 至诚), but much exaggerates its function by saying that the person with the absolute sincerity could, like a god, foretell the future.

至诚能化 He who possesses the absolute sincerity can transform Also translated into "Complete sincerity can result in transformation," it is an ethical concept put forward by *The Doctrine of the Mean*, according to which, the absolute sincerity can move people and transform the world better and better. See 至诚 and 至诚如神.

至理 supreme principle A term used by Guo Xiang referring to the principle that only a perfect man (see 至人) can understand and attain. According to Guo, if one forgets the distinctions between life and death, between the self and others, between right and wrong, he would be a perfect man or a sage, and he would understand the supreme principle which can lead one onward to what is without limits. Actually, it is similar to what Guo called the profound and obscure state or realm. See 玄冥.

至德之世 world of perfect virtue Also translated into "age of perfect nature," it is a term used by Master Zhuang referring to the ideal society or world in which there are no paths or trails over the mountains or boats or bridges to cross the waters, and men dwell together with birds and beasts, and in which men have no knowledge or desires. See 天放.

邪魔外道 evil demons and heretics A Buddhist term referring to other religions and gods or spirits in them.

尧典 Canon of Yao The 1st chapter of *The Book of History*. Modern scholars hold that it was written in the Zhou Dynasty on the basis of popular legends. It mainly records Yao's personal character, the results of his government and his intrusting of the administration to Shun who finally succeeded him on the throne. The Ancient-Script version adapted the 2nd half of the

chapter and entitled it *Canon of Shun*.

师山文集 Collected Writings of Shishan A work of 18 volumes by Zheng Yu of the Yuan Dynasty. Because Zheng taught Confucian classics for years in the Shishan Academy, he was usually called Master Shishan. In the work Zheng tried to compromise the theories of Zhu Xi and Lu Jiuyuan. So he adopted both Zhu's and Lu's views in his teaching.

师心 make one's mind one's teacher A term from the 4th chapter of *The Book of Master Zhuang* referring to the condition that one could not give up his own ideas so as to let things go spontaneously. Now this term is usually used to imply "opinionatedness."

师夷长技以制夷 Learn the superior technology from the "barbarians" so as to deal with them A slogan put forward by Wei Yuan of the late Qing Dynasty in his work *Illustrated Records of the Maritime Nations* in 1842 to mean learning the advanced technology from the Western powers to resist against them. This slogan exerted direct influence on the reform movement of that time.

则 rule Also translated into "law," "regulation," or "standard," it is a term used in ancient classics, such as *The Book of Songs*, *Zuo's Commentary*, *The Book of History*, to refer to rules or laws in society.

刚柔相摩 Strong and the weak interact on each other A term first used in *The Book of Changes* to refer to the yin and yang forces interacting on each other and form the eight trigrams. Later it was widely used to refer to the interaction of two opposite forces on each other.

刚毅木讷 firmness, resolution, simplicity, and prudence in speech Four qualities put forward by Master Kong in the 13th chapter of *The Analects*. According to Kong, they are close to the virtue of humanity.

贞元之际所著书 Works Written at the Time of National Rejuvenation A collective title given by Feng Youlan to his six books on New Neo-Confucianism written during the Anti-Japanese War: *A New Treatise on Culture and Society*, *A New Treatise on the Methodology of Metaphysics*, *A New Treatise on the Nature of Man*, *A New Treatise on the Way*, *A Treatise on New Neo-*

Confucianism, and *New Instruction for the World*. See 新事论,新知言,新原人,新原道,新理学 and 新世训.

当代中国哲学 Contemporary Chinese Philosophy A work by He Lin. Published in November, 1945, the book, consisting of four chapters, was one of the representative works of the new doctrine of mind. In it the author thought highly of the theories on mind by Lu Jiuyuan and Wang Yangming. He held that Chinese philosophy had made some progress in the past 50 years because the doctrine of mind was systematically carried forward.

吕大临 Lü Dalin(?1042—?1090) A scholar of the Northern Song Dynasty. Styled Yushu, Lü was a native of Lantian (in the present Shaanxi Province). A student of Zhang Zai at first and then of the two Cheng brothers, Lü was one of the four great disciples of the Chengs, the other three being You Zuo, Yang Shi, and Xie Liangzuo. Lü maintained that the Way or the principle of Heaven is tranquil, void and pure; when it falls into the human mind, it becomes the intuitive knowledge. So he said that "my" mind is the mind of Heaven. He held that knowledge is attained in meditation. He also accepted the idea of Zhang Zai that all people are my blood brothers and sisters, and all things are my companions.

吕大愚 Lü Dayu See 吕祖俭.

吕才 Lü Cai(600—665) A thinker and scientist of the Tang Dynasty. Lü was a native of Qingping of Bozhou Prefecture(the present Liaocheng of Shandong Province). Besides philosophy, he was also versed in music, literature, history, geography, calendar, medicine, and astronomy. In philosophy, he maintained that the Supreme Ultimate was originally formless, yet when production began, forms started appearing, and that all things in the universe were born from the primal force. He also negated and criticized the theory of destiny. He even regarded ethics and rites as the natural sequence and order. He wrote a lot of works, but most of them were lost.

吕不韦 Lü Buwei(?—235 BC) A politician and thinker of the late Warring States period. Lü, a native of Puyang of the State of Wei (in the present Henan Province), was a great merchant at first, and accumulated great

wealth. When he was engaged in trade at Handan he met with Zichu, a prince of Qin. With the belief that Zichu would bring about him prominent position, honor and wealth, Lü tried every means and succeeded in making him crown prince. After Zichu succeeded the throne as King Zhuangxiang, Lü was appointed his chancellor and enfeoffed as Marquis Wenxin with 100000 households at Luoyang and other places as his revenues. Three years later, Prince Zheng was enthroned as King at the death of King Zhuangxiang. Lü continued his appointment and, moreover, was honored by Zheng as Second Father. He helped Zheng unite China and found the Qin Dynasty. Besides these, Lü was chiefly remembered for the famous work *Master Lü's Spring and Autumn Annals* which was compiled by his retainers at his command. See 吕氏春秋.

吕氏春秋 Master Lü's Spring and Autumn Annals Also known in English as *Spring and Autumn Annals of Mr Lü*, it is a work completed in 239 BC by learned retainers of Lü Buwei of the late Warring States period. In 26 volumes, the work was usually divided into three large parts: *Eight Visions*, *Six Discussions* and *Twelve Records*, which, in all, consists of 160 chapters. In form, it suggests that it is a work of miscellanies on Taoism, Confucianism, Moism, Legalism and other theories. In fact, it has its own originality and characteristics by absorbing the strong points and getting rid of the weak points of every school. At the same time it contains rich knowledge and material of the pre-Qin period, such as that of astronomy, agriculture, military affairs, medicine, music, and other fields. See 吕不韦.

吕本中 Lü Benzhong(1084—1145) A scholar of the Southern Song Dynasty. Styled Juren, and usually called Master Ziwei, Lü, whose original name was Lü Dazhong, was a native of Shouzhou Prefecture (the present Shouxian County, Anhui Province). In the classical learning he maintained that the most important is to have an good mastery of *The Book of Filial Piety*, *The Analects*, *The Doctrine of the Mean*, and *The Great Learning*, then to read widely other works. In philosophical study, he held that the fundamental is to have an exhaustive study of principle and cultivate one's nature to the utmost.

吕东莱　Lü Donglai　See 吕祖谦.

吕希哲　Lü Xizhe(1036－1114)　A scholar of the Northern Song Dynasty. Styled Yuanming, Lü, a native of Bianjing (the present Kaifeng, Henan Province), was usually called Master Xingyang by scholars. Lü studied philosophy at first under Hu Yuan, then under Cheng Yi. He stressed sitting in meditation when studying and maintained that every man had his own endowment of material force when he was born; and that this destined endowment determined one's future.

吕怀　Lü Huai(?－?)　A scholar of the Ming Dynasty. Styled Rude and literarily named Jinshi, Lü was a native of Yongfeng (in the present Jiangxi Province). A student of Zhan Ruoshui, he maintained that mind is nothing but principle and principle is nothing but mind; and that principle cannot be divorced from material force and mind cannot be divorced from the body.

吕坤　Lü Kun(1536－1618)　A philosopher of the Ming Dynasty. Styled Shujian and literarily named Xinwu, Lü was a native of Ningling (in the present Henan Province). After some years of official career, he retired and his last 20 years or more were devoted to the compiling of works. He declared that in philosophy he belonged to no school or sect of the Ming Dynasty but was an independent thinker. It was true. He was quite pragmatically and materialistically inclined, which was rarely seen in that dynasty. He maintained that heaven, earth, and all other things are nothing but the condensation and dispersion of material force. According to him, the Way and concrete things, principle and material force cannot be divorced from each other, for the Way and concrete things, and principle and material force, in fact, are not two separate things. He held that the transformation of material force into things never stops for a second. But he criticized the theory of correspondence between Heaven and man. He pointed out that man should follow the nature and at the same time man can conquer the nature. He did not believe the theory that man is born with knowledge. He held that knowledge and practice are simultaneous with each other; and that even a sage has to learn. In some way, he was also influenced by the theories of Zhu Xi and Lu Jiuyuan. His chief works include

Moaned Words, *A Commentary on the Classic of the Harmony and the Seen and the Unseen* and others.

吕泾野 Lü Jingye See 吕柟.

吕柟 Lü Nan (1479—1542) A thinker and scholar of the Ming Dynasty. Styled Zhongmu and literarily named Jingye, Lü was a native of Gaoling, Shaanxi Province. A Presented Scholar of the Zhengde Reign, Lü began his long career as an official. At the same time, he never stopped his literary creation and classical study, and gave lectures on Confucian classics in quite a few academies. As a thinker, he maintained that the investigation of things just means exhausting the principles of things; and that knowledge should precede practice. He did not approve of Wang Shouren's doctrine of the extension of the intuitive knowledge, maintaining that Wang's doctrine is biased. Lü left voluminous writings: essays, poems, commentaries on Confucian classics and on the Song philosophers, and so on, most of which are included in *Collected Writings of Jingye*.

吕览 Lü's Vision Also known in English as *Lü's Observation*, it is another title of *Master Lü's Spring and Autumn Annals*. See 吕氏春秋.

吕祖俭 Lü Zujian (? —1200) A scholar of the Southern Song Dynasty. Also named Dayu, Lü, styled Ziyue, was a native of Wuzhou prefecture (the present Jinhua, Zhejiang Province). An official in Mingzhou, Lü was one of the Four Masters of Mingzhou, the other three being Yang Jian, Yuan Xie and Shen Huan. In philosophy, Lü chiefly followed the theories of the two Cheng brothers though he also absorbed some ideas from Zhu Xi and Lu Jiuyuan. In history, he, as his elder brother Zuqian, also had influential achievement. *Collected Writings of Dayu* is his chief work.

吕祖谦 Lü Zuqian (1137—1181) A philosopher of the Southern Song Dynasty. Styled Bogong, Lü, usually called Master Donglai by scholars, was a native of Wuzhou Prefecture (the present Jinhua of Zhejiang Province). Famous as Zhu Xi and Zhang Shi, Lü and the other two were honored the Three Worthies of Southeast China by their contemporaries. In philosophy, he tried to reconcile the theories of Zhu Xi and Lu Jiuyuan and absorb their "strong

points." In cosmology, he followed the theory of mind by Lu while, in epistemology, he thought highly of Zhu's view that the purpose of investigating things and extending knowledge is to exhaust principles. In politics, he favoured reform and fought against the Jin army. His chief works include *Collected Writings of Donglai*, *Donglai's Extensive Discussion of Zuo's Commentary*, and *Donglai's Explication of the Book of History*.

吕留良 Lü Liuliang(1629—1683) A scholar of the turning period between the Ming and Qing dynasties. Styled Yonghui and literarily named Wancun, Lü was a native of Chongde(the present Tongxian of Zhejiang Province). After the fall of the Ming Dynasty, he firmly refused to take any official position in the Qing Dynasty and became a monk. In philosophy, he followed the theories of Cheng Yi and Zhu Xi. *Collected Writings of Master Lü Wancun* contains his main philosophical ideas.

吕晚村 Lü Wancun See 吕留良.

吕晚村先生文集 Collected Writings of Master Lü Wancun A work of eight volumes by Lü Liuliang(see 吕留良). In the work, Lü advocated the theories of Cheng Yi and Zhu Xi and criticized those of Lu Jiuyuan and Wang Shouren.

同归殊途 One destination can be reached by different routes See 一致百虑.

同而不和 echo others blindly but not seek the harmonious unity A term used by Master Kong to refer to ethical cultivation. Kong said in the 13th chapter of *The Analects*, "*A superior man seeks the harmonious unity but never echoes others blindly. An inferior man echoes others blindly but never seeks the harmonious unity.*" By these words, Kong implies that a superior man should reach unity with others by correcting their words or ideas instead of the blind agreement to what they say.

同则同之,异则异之 Things that are the same should be assigned the same name; things that are different should be assigned different names A principle put forward by Master Xun in assigning names to objective things. It is materialistic, for he maintained that names should be used according to the ob-

jective features and characters of things. See 同名和异名.

同名和异名 same names and different names Terms used by Master Xun in the 22nd chapter of *The Book of Master Xun*. When talking about how names should be assigned, Xun said, "Things that are the same should be assigned the same name; things that are different should be assigned different names. Where a single name is sufficient to convey the meaning, a single name should be given; where a single name is not sufficient, a compound name should be given. Where there is no conflict between the single name and the compound name, a general name should be used. Although it is a general name there is no harm in using it. The one who knows that different actualities have different names and who therefore never refers to different actualities otherwise than by different names, will not experience any confusion. Likewise, he who refers to the same actuality should never use any other but the same name."

同异交得 joint existence of identity and difference A concept in the 40th chapter, *Canon(I)*, of *The Book of Master Mo*, which reads, "In things there is joint existence of identity and difference, just like being and nonbeing." This shows that Later Moists had realized the dialectical unity of identity and difference in things.

同盟会宣言 Manifesto of the United League of China Also called *Manifesto of the Military Government*, it is the first treatise of Sun Zhongshan's *Principles of the Revolution*. It was announced in the name of the Military Government in 1905. It puts forward the principles that all the people enjoy the rights of liberty, equality, and fraternity, and have responsibility for the national revolution. It also makes clear the programme of driving out the Manchus, restoring China, establishing a republic and equalizing landownership.

因习而知 Knowledge results from practice A term of Wang Tingxiang of the Ming Dynasty. See 人道之知.

因过而知 Knowledge results from mistakes A term of Wang Tingxiang of the Ming Dynasty. See 人道之知.

因明 **wisdom of causation** A Buddhist term translated from the Sanskrit word Hetuvidya which refers to the science of logic with the Buddhist syllogistic method of the proposition, the reason and the example.

因明七论入门 ***Introduction to the Seven Treatises on Hetuvidya*** A work by Tsong-Kha-Pa, founder of the Gelugpa Buddhism of Tibet, on cause and logical reasoning. It is also the theoretical guide of the Gelugpa School.

因果报应 **retribution** A Buddhist concept referring to the doctrine that a living being will gain a good or bad result according to one's past acts or deeds.

因果非物 **Cause and effect are not matter** A concept put forward by Zhang Binglin in his work *On the Four Bewilderments*, which negates the objective causality of things.

因悟而知 **Knowledge results from understanding** A term of Wang Tingxiang of the Ming Dynasty. See 人道之知.

因缘 **cause and condition** A Buddhist term translated from the Sanskrit word Hetupratyaya which refers to the causes and conditions by which things come into being and extinct.

因疑而知 **Knowledge results from doubts** A term of Wang Tingxiang of the Ming Dynasty. According to Wang, clearing up doubts in learning and practice is one of the means by which knowledge could be obtained. See 人道之知.

传习录 ***Instructions for Practical Living*** Also translated into *Record of Instructions and Practice*, it is a work by Wang Shouren. In three volumes, the book, edited by Wang's disciples Xu Ai, Qian Dehong and others according to their notes taken during Wang's lectures, mainly discusses the doctrines of the extension of intuitive knowledge, unity of knowledge and action, and so on.

传灯录 ***Record of the Transmission of the Lamp*** See 景德传灯录.

伍遵契 **Wu Zunxie**(?1598—?1698) A scholar of the Hui Nationality. Styled Zixian, Wu was a native of Jiangning(the present Nanjing). He began to study Confucian and Islamic classics or scriptures since his childhood, and then devoted most of his life to the study and translation of Islamic works and scriptures.

伏生 Fu Sheng(? —?) A Confucian classicist of the Western Han Dynasty. Also called 伏胜, and styled Zijian, Fu was a native of Ji'nan (in the present Shandong Province). According to *The Record of the Grand Historian*, when the Qin emperor ordered that all Confucian books be burnt, Fu hid *The Book of History* in the walls of a house. After the Han Dynasty was founded, he got it out, but only 29 chapters survived. That was *The Modern-Script Book of History*. It was said that Emperor Wen once sent Chao Cuo to study *The Book of History* under him.

伏胜 Fu Sheng See 伏生.

伏曼容 Fu Manrong(420—502) A Confucian classicist of the Southern Dynasties. Styled Gongyi, Fu was a native of Anqiu of Pingchang (in the present Shandong Province). Official and officer as he was for years, he spent much time of his life studying and teaching Confucian classics. His works include *Collected Explanations of the Book of Changes*, *Collected Explanations of the Book of Songs of Mao's Version*, *An Interpretation of the Analects*, and so on.

伏羲八卦图 Fu Xi's Sequence of the Eight Trigrams See 先天八卦方位图.

仲弓 Zhonggong See 冉雍.

仲长统 Zhongchang Tong(180—220) A thinker and philosopher of the late Eastern Han Dynasty. Styled Gongli, Zhongchang was a native of Gaoping of Shanyang (in the present Zouxian County, Shandong Province). In philosophy, he was opposed against the doctrine that everything in the universe was pre-determined by the mandate of Heaven. He maintained that the Way of man is fundamental while the Way of Heaven is incidental. In epistemology he held that man's wisdom and capability should be more stressed, and theories should match deeds, names should be in unity with actualities and the standard to differentiate right from wrong should be objective. His chief work is *Remarks That Ought to Be Said*.

仲由 Zhong You See 子路.

仲尼 Zhongni See 孔子.

仲良 Zhongliang(? —?) One of the representatives of one of the eight

Confucian schools after Master Kong's death, but, except the brief account in the 50th chapter of *The Book of Master Han Fei*, no more record about him has been found so far. Liang Qichao thought that Chen Liang of Chu in *The Book of Master Meng* might be this Zhongliang.

伦理本位社会　society of ethical standard　A term used by Liang Shuming in his work *Essentials of Chinese Culture* to refer to Chinese society. According to Liang, the basic structure of Chinese society is family as well as clan which is connected by ethical relationships. That is to say, it is not one of classes, so the theory of class struggle and social revolution is not applicable.

伪　acquired　A term from Master Xun used in opposition to that which is born so, such as nature. According to Xun, "The nature of man is evil; his goodness is the acquired." "That in man which cannot be learned and cannot be worked for is what is meant by nature. That in man which can be learned in order to be able to act and which can be worked for in order to have results, is the acquired." "Nature is the unwrought material of the original; what is acquired is the accomplishments and refinements brought about by culture and propriety. Without nature, there would be nothing upon which to add the acquired. Without the acquired, nature could not become beautiful of itself." Obviously, Xun intended to convince people that human nature is originally evil, but in society, man will and can acquire good morality and other fine characters through learning and cultivation.

伪古文尚书　Forged Book of History in the Ancient Script　One version of the Confucian classic, *The Book of History*, presented to Emperor Yuan of the Eastern Jin Dynasty by Mei Ze. 25 chapters in all, they were actually the 25 chapters of the Ancient Script ones included by *The Book of History with a Commentary by Kong Anguo*. About the book, in as early as the Song Dynasty, Wu Yu and Zhu Xi had some doubts. In the Ming and Qing period, Mei Zhuo, Yan Ruoqu, Hui Dong and other scholars, through hard work, verified that it was forged.

伪经　forged classics　① A term usually used to refer to the ancient books, especially Confucian classics written by some later authors in the name of an-

cients. ② A term used by Kang Youwei to refer to the Ancient-Script Confucian classics and their commentaries. Kang maintained in his *Examinations of the Forged Classics During the Xin Period* that they were forged by Liu Xin of the Western Han Dynasty. See 新学伪经考.

伊川学派 Yichuan School A philosophical school represented by Cheng Yi of the Northern Song Dynasty. It was thus called because Cheng's literary name was Yichuan. In philosophy, the school maintained that principle is the fundamental of the universe; that there is but one principle in all things; and that all things are resulted from transformations or evolutions of material force controlled by principle. As for human nature, the school held that it includes the nature of Heaven and the physical nature. In ethical cultivation, the school emphasized the exhaustive study of principle with earnestness. The other chief members included Cheng's disciples Xie Liangzuo, Yang Shi, Lü Dalin and so on.

伊川易传 Commentary on the Book of Changes by Yichuan See 周易程氏传.

伊洛学派 Yi-Luo School See 洛学.

伊洛渊源录 Records of the School Origins from the Area of the Yi and Luo Rivers Also translated into *Records of the Origins of the Schools of the Two Chengs*, or *Records of Philosophical Origins from Yi-Luo*, it is a work by Zhu Xi of the Southern Song Dynasty. The work was thus entitled because the two Cheng brothers were natives of Luoyang by which the Yi and Luo rivers flew. In 14 volumes, it is actually an outline of the historical development and transmission of Neo-Confucianism up to the author, especially the theories of the two Cheng brothers. The accounts of the two Cheng brothers are much longer and more detailed, for the author maintained that they two are the representative figures among the 20 and more philosophers. Biographies of Neo-Confucianists in *The History of the Song Dynasty* are basically based on the work.

竹林七贤 Seven Worthies of Bamboo Groves Seven famous Neo-Taoists of the Wei-Jin period, including Ji Kang, Ruan Ji, Shan Tao, Xiang Xiu, Liu Ling, Ruan Xian, and Wang Rong. They were thus called because they often

discussed problems of literature and philosophy in bamboo groves.

行 practice An important concept in Chinese philosophy, which is also translated into "action," "conduct" or "deed." ① One of the four subjects Master Kong taught. See 四教. ② An important philosophical term usually used in opposition to "knowledge." See 知行.

行的哲学 philosophy of practice Also translated into "philosophy of action," it is a concept put forward by Jiang Jieshi which was also termed the philosophy of earnest practice or truth of practice. "Earnest practice" is a term used in *The Doctrine of the Mean.* Jiang adopted the term and claimed that practice, just like the intuitive knowledge, is a born quality of man, a spontaneous principle in the world and expression of human nature. That is to say, Jiang held that "practice" is the fundamental noumenon that decides the development of nature and society. See 力行哲学.

行的道理 truth of practice See 行的哲学.

先天八卦方位图 Diagram of the Sequence of the Eight Trigrams Anteceding Heaven Also translated into *Diagram of What Antecedes Heaven* and *Early Arrangement of the Eight Trigrams.* Shortened to 先天图, this diagram was made by Shao Yong of the Song Dynasty on the basis of the explanations of the 64 hexagrams in *The Book of Changes*, the philosophy of Taoism and the Study of Emblems and Numbers. It is thus called because Shao asserted that this sequence of the eight trigrams, which was different from that allegedly given by King Wen, had been produced in the time of Fu Xi, so it was also termed *Fu Xi's Sequence of the Eight Trigrams.* According to Shao, this diagram, combined with the 64 hexagrams originated from his arrangement of the eight trigrams, could explain the origin, growth, and evolution of all things in the universe. See 邵雍.

先天学 doctrine of what antecedes heaven The theory of Shao Yong of the Song Dynasty about the origin and transformation of things and the universe, which is mainly made up of *The Diagram of the Sequence of the Eight Trigrams Anteceding Heaven* and the Study of Emblems and Numbers(see 先天八卦方位图). It was thus termed because Shao asserted that the diagram and

the study had come into being in the time of the legendary Fu Xi.

先天图 Diagram of the Sequence of the Eight Trigrams Anteceding Heaven A shortened form from 先天八卦方位图.

先王之道 Way of the ancient sage-kings Also translated into "the Way of the ancient sagacious kings," it refers to a way of humanity advocated by Master Kong and Master Meng. Here sage-kings refer to Yao, Shun, Yu, Tang, King Wen, and King Wu. According to Kong and Meng, they governed the country by humanity, and the perfect moral principles of humanity, righteousness, propriety and wisdom permeated what they said and did. So they were examples to follow.

先知先觉 persons of foresight Also translated into "persons who first apprehend," it is a term used in *The Book of Master Meng* to refer to those who understand earlier than the others.

先郑 Former Zhengs A term used to refer to Zheng Xing and Zheng Zhong. The father and son were both Confucian classicists of the Eastern Han Dynasty. When Zheng Xuan wrote *A Commentary on the Rites of Zhou*, he cited much of the two Zhengs'. Later, the father and son were called Former Zhengs while Zheng Xuan was called Latter Zheng.

先秦天道观之进展 Philosophical Development of the Way of Heaven in the Pre-Qin Period A treatise by Guo Moruo. First published in Japanese in Japan in 1935, the work, based on oracle-bone inscriptions and ancient classics, makes a research into the source and development of the philosophy of Heaven in ancient China.

先秦名学史 Development of the Logical Method in Ancient China Written in English, this is Hu Shi's doctoral dissertation in Columbia University of the United States and, in fact, the first history of the logical development of the pre-Qin period. Its English version was published in 1922 and in 1983 its Chinese version was put out.

先秦政治思想史 History of Politics and Thought During the Pre-Qin Period Also translated into *A History of Political Theory During the Pre-Qin Period*, it is a treatise by Liang Qichao. Published in 1922, the work, under

the guidance of the theory of evolution, studies the development and changes of politics, ethics, and philosophy during the pre-Qin days, especially the theories of Confucianism, Taoism, Moism and Legalism. It puts forward the idea that the political theory of the period had the characteristics of cosmopolitanism, socialism, and valuing commons.

先秦诸子系年考辨 Genealogical and Chronological Research on the Philosophers of the Pre-Qin Period A work of four volumes by Qian Mu. Published in 1935, the work makes detailed research into the lives of the philosophers and scholars of the pre-Qin period, and the source and development of each of the philosophical schools.

先秦诸子思想概要 Essentials of the Philosophers' Thoughts of the Pre-Qin Period A work by Du Guoxiang. Published in 1949, the work, consisting of 9 chapters, makes materialistic analyses and comments on the doctrines of philosophy, politics and education of the pre-Qin philosophical schools.

先秦辩学史 History of Dialectical Studies of the Pre-Qin Period A work published in 1932 by Guo Zhanbo on logic. Guo maintained that in ancient China, the study of logic was begun by Deng Xi of the State of Zheng and made flourishing by Hui Shi, and not synthesized until Gongsun Long.

朱士行 Zhu Shixing(? —?) A Buddhist monk of the Three Kingdoms period. A native of Yingchuan (in the present Yuxian County, Henan Province), Zhu was one of the first monks that journeyed to the west for Buddhist sutras. He went as far as to Yutian (the present Hetian, Xinjiang). There he obtained the Mahapraynaparamita Sutra, which was translated into Chinese in 291.

朱之瑜 Zhu Zhiyu(1600—1682) A scholar of the transitional period from the Ming to the Qing Dynasty. Styled Chuyu and Luyu and literarily named Shunshui, Zhu was a native of Yuyao, Zhejiang Province. After the downfall of the Ming Dynasty, he repeatedly refused invitations to high positions of the Qing Court and tried every means in vain to restore the Ming Dynasty, and at last had to flee to Japan, Vietnam and Thailand, and then spend in Japan his remaining 20 years or more. Bitterly opposing empty talks on the study of

principle he greatly stressed the practical uses and functions of philosophy. He maintained that it does not depend upon the clearness or turbidness of the physical endowment whether one has a good or evil nature; actually, it depends on the education he has received and the social community he lives in. His works, edited and printed by his Japanese disciple Tokugawa Mitsukuni, were included into *Collected Writings of Zhu Shunshui*.

朱子大全 Complete Works of Master Zhu A work by Zhu Xi of the Southern Song Dynasty. Edited by his son Zhu Zai, the work, in 121 volumes, was originally entitled *Collected Writings of Hui'an*, and sometimes also called *Collected Writings of Zhu Wengong*, it collected Zhu's poems, letters, memorials, and essays on learning and philosophy. See 朱熹.

朱子学派 School of Master Zhu See 朱熹.

朱子语类 Classified Conversations of Master Zhu A work made up of Zhu Xi's conversations collected from the notes his students made in class. In the form of questions and answers between him and his students this work of 140 volumes was, according to the content, classified into 26 categories covering philosophy, politics, history, natural science, and so on. It provides important information for the study of Zhu Xi's thought.

朱子语类评 Comments on the Classified Conversations of Master Zhu A work by Yan Yuan of the Qing Dynasty which criticized Zhu Xi's views expounded in Zhu's work *Classified Conversations*. Yan maintained that Zhu had been influenced by Buddhism and the so-called meditation could not extend any knowledge, and that students should learn military arts and crafts and other practical skills instead of burying themselves into the ancient books alone.

朱子奢 Zhu Zishe(? —641) A Confucian classicist of the Tang Dynasty. A native of Suzhou(in the present Jiangsu Province), Zhu was versed in Confucian classics and compiled *A Rectified Interpretation of the Book of Rites* with Kong Yingda. See 孔颖达.

朱文公 Zhu Wengong An honorific title of Zhu Xi. "Wengong" actually means Master Literariness. See 朱熹.

朱文公文集 Collected Writings of Zhu Wengong See 朱文公 and 朱子大

全.

朱世卿 Zhu Shiqing(? —?) An atheist of the Southern Dynasties, who usually called himself Master Yuzi. Zhu, influenced by the philosophy of nature of Taoism and the theory of the destructibility of the soul of Fan Zhen, negated the ideas that the universe and everything in it were created by God, and the theory of retribution of Buddhism.

朱执信 Zhu Zhixin(1885—1920) A modern politician and bourgeois theoretician. Zhu's given name, in fact, was Dafu. Zhixin was his style. He also used some pen names, such as Zheshen, Xianjie, Qufei, and Qianjin. Zhu was a native of Xiaoshan, Zhejiang Province, but he was born in Panyu, Guangdong Province(the present Guangzhou). Zhu went to Japan in 1904 and joined the United League of China led by Sun Zhongshan and Huang Xing. Since then, he was a faithful follower of Sun and a bourgeois revolutionary till his death. As a theoretician, he helped Sun compile the famous *Principles of National Reconstruction*, and often contributed to many magazines and newspapers, such as *People's Journal*, *Reconstruction*, and *Republic Daily* to expound and publicize Sun's Three Principles of the People and other revolutionary theories. In his article entitled *Short Biographies of German Social Revolutionaries*, he introduced Karl Marx as a scientific socialist and the main points of *Communist Manifesto.* Most of his articles were included into *Collected Writings of Zhu Zhixin.*

朱次琦 Zhu Ciqi(1807—1881) A scholar and Confucian classicist of the Qing Dynasty. Styled Zixiang and literarily named Zhigui, Zhu was a native of Nanhai, Guangdong Province. Because he spent most of his life in teaching in Jiujiang, he was popularly called Master Jiujiang. In teaching, he laid great emphasis on Confucian classics, history, the doctrine of human nature, poetry, and so on. He maintained that in one's cultivation, one should honestly practise the rules of filial piety, uphold integrity, and refine one's physical endowment. His most philosophical writing is probably *The Origin and Development of the Doctrines of Human Nature.*

朱陆异同 similarities and differences between the theory of Zhu Xi and that

of Lu Jiuyuan Zhu's theory belongs to objective idealism while Lu's to subjective idealism. So in the final analysis, they are similar. Meanwhile, they are different in the following points: Zhu regards principle as the source of the universe while Lu considered mind as the source of the universe; Zhu emphasizes the importance of study and knowledge whereas Lu stresses the prizing of one's virtuous nature, so Zhu maintained that one must investigate things in order to extend knowledge while Lu held that one can reach principle just by cultivating one's own mind, for one's mind is the universe; as for Zhou Dunyi's concepts of the Supreme Ultimate and the Ultimate of Nonbeing, Zhu maintained that the Supreme Ultimate is nothing but principle, which indicates that being comes from nonbeing whereas Lu thought behind the Supreme Ultimate, there is not the so-called Ultimate of Nonbeing; about human nature, Zhu maintained that nature and emotions are two different things, which are unified by mind, so man has mind of the Way and mind of the body, but Lu held that mind is equivalent to principle.

朱泽云 Zhu Zeyun(1666－1732) A scholar of the Qing Dynasty. Styled Xiangtao and literarily named Zhiquan, Zhu was a native of Baoying, Jiangsu Province. Zhu was a devout follower of Zhu Xi. He thought highly of Zhu Xi's doctrine that investigation of things means gaining an exhaustive knowledge of their principle. He held that nobody else laid greater emphasis on both the prizing of the virtuous nature and the importance of study and knowledge. But sometimes, he explained, probably unconsciously, Zhu's theory with the ideas of Lu Jiuyuan and Wang Yangming. He compiled *A Brief Study of the Holy Learning of Master Zhu*, *A Discussion of the Learning of Wang Yangming* and other works on Neo-Confucianism.

朱珪 Zhu Gui(1731－1806) A scholar and official of the Qing Dynasty. Styled Shijun and literarily named Nanya and Old Man of Pantuo in his late years, Zhu was a native of Daxing(the present-day Beijing). After he got the degree of Presented Scholar, he began his long official career, successively holding the posts of Expositor of the Hanlin Academy, and Grand Secretary, etc. He was versed in all Confucian classics. In philosophy, he advocated the

cultivation of one's mind and sincerity to the utmost.

朱恕 Zhu Shu(? —?) A woodcutter of the Ming Dynasty. It is said that Zhu, every time on his way to gather firewood, would listen carefully for some time to Wang Gen's philosophical lectures. Later, he finally became a Wang's disciple.

朱晦庵 Zhu Hui'an See 朱熹.

朱笥河 Zhu Sihe See 朱筠.

朱舜水 Zhu Shunshui See 朱之瑜.

朱筠 Zhu Yun(1729—1781) A scholar and Confucian classicist of the Qing Dynasty. Styled Zhujun and Meishu and literarily named Sihe, Zhu was a native of Daxing(the present-day Beijing). Having got the degree of Presented Scholar, Zhu became a member of the Hanlin Academy in 1754. Zhu is mainly remembered for his memorial to the throne suggesting to Emperor Gao Zong the collection and preservation of important and rare books and manuscripts, which resulted in *The Complete Library in Four Divisions of Books.* He was versed in Confucian classics, and especially good at the exegetical studies of them. *Collected Prose of Sihe* is his main work.

朱震 Zhu Zhen(1072—1138) A scholar of the Southern Song Dynasty. Styled Zifa, Zhu was a native of Jingmen(in the present Hubei Province). A master of Confucian classics, he was appointed an Erudite of *The Spring and Autumn Annals.* In philosophy, he inherited the Study of Principle and the Study of Emblems and Numbers, which, according to him, are the orthodoxy theories on *The Book of Changes.* He described the transmission line in the study of *The Book*: Chen Tuan→Zhong Fang→Mu Xiu→Li Zhicai→Shao Yong→Zhou Dunyi→the Cheng brothers....

朱熹 Zhu Xi(1130—1200) One of the greatest philosophers and educationists of the Southern Song Dynasty. Styled Yuanhui and Zhonghui and literarily named Hui'an, Kaoting and Ziyang, Zhu was a native of Wuyuan(in the present Jiangxi Province), but he was born and lived in Longxi (in the present Fujian Province) where his father was a local official. Because of this, his philosophical school was later called by some scholars the School of Min (a sim-

plified name for Fujian). Though holding some local official posts, Zhu spent most of his life in education and the study of Confucian classics. Zhu's philosophy is a synthesis of Zhou Dunyi's cosmogony(see 周敦颐), Shao Yong's numerological theories(see 邵雍), Zhang Zai's theory of material force (see 张载) and the doctrine of principle expounded by the Cheng brothers(see 程颐 and 程灏). The basic concept of this system is principle, which is, according to Zhu, something immaterial, immutable, and inherent in all things, giving them their form and constituting their essence. He said, "Within the universe there are principle and material force. Principle constitutes the Way; it is the source from which things are produced. Material force constitutes concrete things; it is the means whereby things are produced." "Before things exist, there is first principle." Thus principles can exist without things, but things cannot exist without principles. For everything there is a principle, yet all principles are but one, which can be called the Supreme Ultimate. In substance the Supreme Ultimate is one, but as it functions, it is manifested in the many. In the same way, man also embraces material force and principle. So human nature can be divided into two sorts: the nature of mandate of Heaven which is always good and pure and the nature of physical endowment which can be good or evil. While the principle for all men is the same, it is material force that makes them different. The material force in some individuals is clear, and they are sages and worthies, while the material force in some others is turbid and they are fools and knaves. So Zhu maintained that man must cultivate himself by the abidance in reverence and the exhaustive pursuit of principle(see 居敬穷理) so as to become completely and sagely enlightened. In epistemology, Zhu held that knowledge is prior to practice, but also stressed that practice is very important. Zhu's philosophy of history, in some way, had a bad influence in Chines history. He thought that the ancient sage-kings, such as Yao, Shun and Yu, ruled people according to the Heavenly principles without considering profit or interest, thus their rule belonged to the Kingly Way, while the rulers of the Han and Tang dynasties acted on the consideration of material gains and selfish vanity, their rule, though successful, belonged to the Dictator's Way.

Zhu's most important work is *Collected Commentaries on the Four Books*. Collections of his works by later scholars include *Collection of Literary Works by Zhu Xi*, *Classified Conversations of Master Zhu*, and *The Complete Works of Master Zhu*.

朱彝尊 Zhu Yizun(1629—1709) A scholar, classicist, poet, and essayist of the early Qing Dynasty. Styled Xichang and literarily named Zhucha, Zhu was a native of Xiushui, Zhejiang (the present Jiaxing, Zhejiang Province). Zhu's grandfather was a Grand Secretary in the Ming Court, but his family gradually became poor, so Zhu suffered many hardships in his early years. In 1679, an imperial decree ordered local officials to recommend men of letters from the common class for a special examination called Examination for Erudite Literati. Zhu passed it and was appointed a Hanlin Academician and one of the editors of *The History of the Ming Dynasty*. In the first half of his life, Zhu mainly devoted himself to poetry and prose and achieved a lot as one of the greatest poets of Qing. Since his middle age, he became more and more interested in Confucian classics and history. After years of study, he compiled *A Bibliographical Study of Confucian Classics* in 300 volumes, which was his representative work in his study of Confucian classics. See 经义考.

华严宗 Flowery Splendor School Also translated into "Huayan School," it is one of China's main Buddhist schools established by Fa Zang and based on *The Avatamsaka Sutra*, or *The Flowery Splendor Sutra*. It is also called the Xianshou School, because Fa Zang was honorifically titled State Master Xianshou by Empress Wu Zetian, and the School of Realm of Reality, because the school takes the arisal through causation of the realm of reality as its basic doctrine. This school propagates the doctrine of the universal causation of the realm of reality. This realm is fourfold. It contains the realm of facts, the realm of principle, the realm of principle and facts harmonized, and the realm of all facts interwoven and mutually identified. Principle is emptiness, static, the noumenon, whereas facts are specific characters, dynamic, constituting the phenomenal world. They interact and interpenetrate and in this way form a perfect harmony. This doctrine rests on the theory of the six characters,

which states that each dharma possesses the six characteristics of universality, speciality, similarity, difference, integration and disintegration. Thus, each dharma is both one and all. The world is in reality a perfect harmony in all its flowery splendor.

自化 self-transformation A term used repeatedly in *The Book of Master Zhuang*. According to Zhuang, inaction was the Way of all things, so all things could transform themselves.

自反 self-examination One of the means in the ethical cultivation advocated by Master Kong and Master Meng.

自为 spontaneous action A Taoist term which means to allow things to follow what is natural to them. It is actually similar to non-action in a way.

自正 spontaneous norm Also translated into "natural norm" or "normality of nature," it is a term used by Guo Xiang to refer to the spontaneous Way by which things follow their nature and produce themselves. Guo said in *A Commentary on the Happy Excursion*, "'Universe' is the general name of all things. It takes all things as its substance, and all things take naturalness as their norm." That is to say, when their nature is followed and satisfied, they will come into existence.

自由书 Treatise on Liberty A work by Liang Qichao. Written in 1899, the work, introducing the Western politics and theories, comments them with ideas of Confucianism, propagates liberty of speech and the press, and the political system of constitutional monarchy.

自由世界与必然世界 World of Freedom and the World of Necessity An essay by Qu Qiubai. Published in *New Youth* in December, 1923, the essay, with the basic views of historical materialism, summed up the debates on science and the philosophy of life.

自生 I. spontaneous production A term used by Wang Chong. According to Wang in the 54th chapter of *Balanced Inquiries*, "By the fusion of the forces of heaven and earth, all things are spontaneously produced, just as by the union of the vital forces of husband and wife, children are spontaneously born." That is to say, heaven and earth produce all things unconsciously and

aimlessly. Here Wang was criticizing Dong Zhongshu's theories of interaction between Heaven and man and of purposeful production of man and things by Heaven and Earth. **II. self-production** Also translated into "spontaneous production," it is a term used by Pei Wei and Guo Xiang. They maintained that things, at the very beginning, produced themselves when their nature was satisfied instead of being produced from nonbeing. See 自正.

自尔 self-production A term used by Guo Xiang. See 自正.

自有 self-production A term used by Guo Xiang in the same sense as 自生,自尔 and 独化. See 自生,自正 and 独化.

自性 nature of one's own accord Also translated into "individual nature," it is a term used by Guo Xiang. According to Guo, anything, no matter how large or small, how high or low, how good or bad, is made so by its nature, not by other things. Once their nature is satisfied, all things are equal. See 自正,自尔 and 独化.

自然 naturalness Also translated into "spontaneity," "spontaneousness," or "nature," it is an important term in Chinese philosophy. Master Lao used it to refer to the original and natural state of things. Master Zhuang and Wang Chong used it in the sense of spontaneousness, maintaining that things came into being spontaneously. Some Neo-Taoists of the Wei-Jin period held it is nothing else but the Way.

自然主义的人生观 naturalist philosophy of life Also termed the scientific philosophy of life, this is an expression used by Hu Shi in the debates on science and metaphysics in the 1920s. He defined his idea with this expression because he maintained that all things in the universe change and evolve naturally that nothing transcendental controls or dominates them. He also held that the difference between man and other animals lies merely in the degree of evolution. In facts, Hu was using the low theory of evolution to interpret the world.

向子期 Xiang Ziqi See 向秀.

向秀 Xiang Xiu(?227－272) A philosopher, writer and one of the Seven Worthies of Bamboo Groves of the Wei-Jin period. Styled Ziqi, Xiang was a

native of Huai of Henei(in the present Wuzhi County, Henan Province). According to *The History of the Jin Dynasty*, "Xiang had a good understanding and deep insight. He had an extraordinary liking for Master Lao and Master Zhuang. Among the Taoist devotees of previous generations there had not been lacking those who had perused all the writings by Zhuang Zhou. None, however, had adequately discussed their meaning. Xiang Xiu made an interpretation which revealed their secrets, explaining them with surpassing clarity and evoking the enthusiasm for Taoism." It was said that Xiang wrote *A Commentary on the Book of Master Zhuang*, which was continued and enlarged by Guo Xiang, so the extant *Commentary* should be considered their common work. But some scholars held that Xiang's *Commentary* had been lost long ago and only some fragments can be read in other ancient works such as *New Anecdotes of Social Talk* and *The Book of Master Lie*. In philosophy, Xiang maintained that all things in the universe produce and transform themselves. That is to say, things are spontaneously what they are and there is nothing that has caused them to be such. But he also held that behind them there is some thing that cannot produce or transform. It is nothing else but the source of all productions and transformations. In fact, he was referring to "nonbeing." On human nature, he held that the ethical codes of Confucianism should be reconciled with man's spontaneous emotions and desires.

向郭逍遥义 Xiang Xiu and Guo Xiang's Interpretation of Happy Excursion A term referring to Xiang and Guo's expounding of the 1st chapter of *The Book of Master Zhuang*, *Happy Excursion*, for, according to *The History of the Jin Dynasty*, Xiang wrote *A Commentary on the Book of Zhuang*, and Guo continued and enlarged it, so it belonged to them two. According to the interpretation, any creature or thing will be happy, no matter whether it is small or great, so long as it can freely follow and satisfy its nature and fully develop its ability.

后苍 Hou Cang(? —?) A Confucian classicist of the Western Han Dynasty. Styled Jinjun, Hou, a native of Tan(the present Tancheng County, Shandong Province), was one of the representative scholars of the Qi School of

Confucian Classics (see 齐学 and 齐诗). He was particularly versed in *The Book of Songs* and *The Book of Rites* and was appointed Erudite by Emperor Wu.

后郑 Latter Zheng See 先郑.

后期墨家 Later Moists A term referring to Master Mo's followers during the middle and late period of the Warring States. They advocated Mo's doctrines of universal love, mutual benefit, and identification with the superior, but eliminated his religious and superstitious elements, such as the will of Heaven and the existence of supernatural spirits. Showing keen interest in mathematics, optics and mechanics, they summarized and generalized the scientific achievements of that time and gave materialistic definitions to time and space. With materialistic epistemology, they maintained that the material world is knowable, and that the origins of knowledge are "hearing, inference, and personal experience," and then by thinking, rational knowledge results. In argumentation with other schools, especially with the Logicians, they made penetrating studies of logical categories and developed Chinese logic to a higher stage. Later Moists were divided into three groups (see 墨家三派). Their writings are mainly included in the chapters: *Canon*, *Expositions of Canon*, and *Major and Minor Illustrations* of *The Book of Master Mo.*

全性保真 achieve the completeness of one's nature and preserve the genuine One of the concepts of the early Taoist value of life, it was first advanced by Yang Zhu according to the 13th chapter of *The Book of Master Huainan*. Later, Religious Taoists accepted it and changed it into achieving the completeness of one's living and preserve the genuine.

全祖望 Quan Zuwang(1705—1755) A Confucian classicist and historian of the Qing Dynasty. Styled Shaoyi and Xieshan, Quan was a native of Yinxian County (the present Ningbo, Zhejiang Province). A Presented Scholar of the Qianlong Reign, he became a Hanlin bachelor. Discriminated against by Grand Secretary Zhang Tingyu, he was demoted to a post as a county magistrate. Indignantly, he left Beijing and officialdom in 1737 or so and began his teaching career in Jishan and Duanxi academies. In philosophy, he was one of the rep-

resentative figures of the Eastern Zhejing School and inherited Huang Zongxi's tradition: Study Confucian classics for practical uses. He spent ten years supplementing Huang's *Anthology of the Philosophical Works of the Song and Yuan Dynasties* and systematically summarized the philosophical schools of the Song and Yuan period. His other philosophical work are *Questions and Answers on Classics and History.*

全真道 Way of the Perfect Realization One of the two main Religious Taoist schools after the Yuan Dynasty. Founded by Wang Chongyang in Ninghai, Shandong in 1167, it advocated the syncretism of the doctrines of Confucianism, Taoism and Buddhism, and asked people to study *The Classic of the Way and its Virtue*, *The Sutra of the Mind of Prajna* and *The Book of Filial Piety* besides Taoist works. See 王重阳.

全增嘏 Quan Zenggu(1903—1984) A philosopher. A native of Shaoxing, Zhejiang Province, Quan, after graduating from Qinghua University in 1923, went to study in Stanford University and Harvard University in the United States of America. Later Quan became a professor and taught in a number of universities after his return to China in 1928 and an editor of some magazines in English. His chief works include *A Brief History of the Western Philosophy*, *A History of the Western Philosophy*, and *Criticism of Agnosticism.*

合一衍万 Taken as a unit, all things are one and taken as diffused transformation, one is ten thousand An idea of the Study of Emblems and Numbers of Shao Yong of the Northern Song Dynasty. According to *A Treatise on the Observations of Things* in the work *Supreme Principles Governing the World* by Shao, all things and their changes can be explained through numbers and emblems; the origin of the universe is the Supreme Ultimate, which is the absolute one that does not move. Then it becomes two which is spirit; spirit gives rise to numbers: 4,8,16,32,64... numbers to emblems, and emblems to thousands of concrete things. So from the point of view of the fundamental, all things are one, and from the point of view of transformation, one is ten thousand.

合二而一 unite two into one A philosophical concept advanced by Fang

Yizhi of the turning period between the Ming and Qing dynasties, who said, "There must be two since there is one, but one is the fundamental." This shows that Fang realized in a way the law of contradiction and motion of things.

合内外之道 union of internal and external ways An ethical view of *The Doctrine of the Mean*, which reads, "The quality of sincerity does not merely accomplish the self-completion of oneself. With it one should also complete other men and things. Completing oneself shows his virtue of humanity while completing other men and things shows his wisdom. Both are the virtues of nature. So it is the union of both internal and external ways."

合同异 unity of similarity and difference The basic idea of the School of Unity of Similarity and Difference headed by Hui Shi of the Warring States period. The 5th one of the ten paradoxes listed in *The Book of Master Zhuang* is "A great similarity differs from a little similarity. This is called the little similarity-and-difference. All things are both similar and different. This is called the great similarity-and-difference." This shows that Hui realized the relativity of things, but, unfortunately, he overemphasized and exaggerated the nature to such a extent that he even negated the difference between things. See 历物十事.

合同异派 School of Unity of Similarity and Difference See 合同异.

众生 sentient beings See 有情.

众甫 beginning of all things Also translated into "origin of all things," it is a term from the 21st chapter of *The Book of Master Lao*, which reads, "From ancient times till now, its name has not been given up in discerning the beginning of all things. How do I know the state of the beginning of all things? By means of the Way."

杀身成仁 sacrifice one's life to fulfil one's humanity A term of ethical cultivation from *The Analects* which reads in the 15th chapter, "Master Kong said, 'Men of lofty ideals and humanity will not seek to live at the expense of injuring their humanity. They will even sacrifice their lives to fulfil their humanity.'" It is one of the most lofty standards in ethical cultivation of Confu-

cianism.

杀盗非杀人 To kill a robber is not to kill a man A logical proposition of Later Moism. The 45th chapter, *Minor Illustrations* of *The Book of Master Mo* reads, "To hate the existence of many robbers is not to hate the existence of many men, and to wish that there were no robbers is not to wish that there were no men. The world generally agrees on this. And in the same way, although a robber is a man, yet to love robbers does not mean to love men, and not to love robbers does not mean not to love men. Likewise, to kill a robber is not to kill a man." Clearly, the analogy is used here by Moists. On this proposition, people had different ideas for quite a long time.

杂反之学 motley and contradictory studies Also translated into "heretical and contradictory theories," it is a term used by Han Fei to refer to Confucianism and Moism in the 50th chapter of *The Book of Master Han Fei*. According to Han, there appeared various Confucian and Moist schools after Kong and Mo died; and quite different, even conflicting concepts and theories of theirs brought about social chaos and hindered the Legalist theories from enforcement.

杂卦 Treatise on Miscellaneous Hexagrams The title of one of *Ten Wings* of *The Book of Changes*. It is thus entitled because the explanations and comments do not cover the 64 hexagrams according to the orderly sequence.

杂家 Eclectic School A philosophical school active from the late Warring States period to the early Western Han Dynasty, which made a comprehensive synthesis of the theories of Confucianism, Taoism, Moism and Legalism, and the School of Logicians. *Master Lü's Spring and Autumn Annals*, and *The Book of Master Huainan* are usually considered to be the representative works of the school.

名 name An important term in ancient Chinese philosophy. It is usually translated into "name" because it is often discussed in opposition to "shi" or "actuality." So "name" here refers, to a great extent, to "concept" in the Western philosophy. Master Kong, by talking a lot about the rectification of names (see 正名) , tried to put proper the ethical and political relationship

between monarch and subject, father and son, and so on, which, according to him, had been undermined in his time, so as to restore the order of the society. The Moist School and the School of Logicians discussed, in the logical sense, the relationship between name and actuality. The former maintained that what designates is name, while what is designated is actuality. They classified names into three types, namely, the general name, the classifying name, and the private name. The latter had a similar idea. Master Xun enriched and developed the theory by putting forward the views of "making names to denote actualities," "the generalizing name" and "the classifying name"(see 制名指实 and 共名与别名). Wang Fuzhi held that only the unity of names and actualities meant true knowledge.

名士 **I. celebrity** ① Also translated into "eminent scholar," it is a term used to refer to those reputed figures without an official post in the pre-Qin period. ② A term used to refer to those pure conversationalists of Neo-Taoism of the Wei-Jin period, which is also translated into "eminent scholar." ③ A term used to refer to reputed persons in general. **II. Logician** Also known as "Dialectician" in English, it is a term used to refer to the members of the School of Logicians. They are so called because they are considered discussing mainly the relationship between names and actualities.

名无固宜 **No names have necessary appropriateness of themselves** A term used by Master Xun to refer to the first stage at which people made names for things or objects. According to Xun, at the time when names were first invented, a certain name was used to indicate a certain thing at the free will of those who made these designations. But once the designations had been agreed upon so that people used a certain name to indicate only a certain thing, this became customary. From this sense, names have necessary appropriateness and corresponding actualities. See 制名指实 and 名无固实.

名无固实 **Names have no corresponding actualities necessarily appropriate of themselves** A term used by Master Xun in his treatise *Rectification of Names* of *The Book of Master Xun*, which reads, "No names have necessary appropriateness of themselves. Things were named by agreement. When the

agreement has been made and has become customary, it is called an appropriate designation. That which is different from what has been agreed upon is called an inappropriate designation. Names have no corresponding actualities necessarily appropriate of themselves. There was an agreement and things were named; when the agreement had been made and had become customary, these were called names appropriate to actualities."

名有固宜　Names have necessary appropriateness　See 名无固宜.

名有固实　Names have corresponding actualities　See 名无固宜 and 名无固实.

名实　names and actualities　See 正名,名,制名指实 and 名无固实.

名实论　Discourse on Names and Actualities　Also translated into *On Names and Realities*, it is one chapter of *The Book of Master Gongsun Long*. It expounds the relationships between names and actualities. See 公孙龙,名家 and 制名指实.

名实耦　Names and actualities pair with each other　A concept of Later Moists on the relationship between names and actualities, which just means that names should accord with the actualities.

名家　School of Logicians　Also translated into School of Names, it is a philosophical school in the Spring and Autumn and Warring States period. Also called the School of Forms and Names or the School of Dialecticians, this school mainly specialized in the definition of names and their relationship with forms or actualities, though the philosophers of this school were also concerned with other logical, epistemological and metaphysical problems such as existence, relativity, space, time, quality, causes, the one and the many, and the nature of knowledge. The representatives of this school were Deng Xi, Hui Shi, and Gongsun Long. In the late Spring and Autumn period, Deng first put forward such ideas as "holding actualities according to the names"(see 循名责实) and "determining names according to the actualities"(see 按实定名). The school became flourishing in the Warring States period. Besides Hui and Gongsun, other logicians also appeared, such as Tian Ba and Huan Tuan. They advanced a lot of new concepts and paradoxes. All of them, generally speaking,

could be divided into two small schools: that of the "unity of similarity and difference" headed by Hui Shi and that of the "separateness of hard and white" headed by Gongsun Long. Whereas the former stressed relativity and change, Gongsun Long emphasized absolute, universality, and permanence. The works of this school, with the exception of the partially preserved *Book of Master Gongsun Long*, have all been lost. What we know today about the doctrines of this school is mostly derived from *The Book of Master Zhuang* and other works. See 惠施,公孙龙,邓析,合同异 and 离坚白.

名理　learning of names and principles　A shortened form of 名理学. See 名理学.

名理学　learning of names and principles　A common subject among the thinkers of Neo-Taoism of the Wei-Jin period. Neo-Taoists, such as Wang Bi, Xiang Xiu and Guo Xiang, absorbed some concepts from the School of Logicians and Taoism and formed and developed their own theories. They have been considered skilled in distinguishing names and analyzing principles. See 新道家 and 玄学.

名教　Confucian ethical code　A term first used to refer to the ethical code with the rectification of names as its core advocated by Master Kong and other Confucianists. According to them, every name in society implies certain responsibilities and duties; emperor, minister, father, and son are all the names of such social relationships, and the individuals bearing these names must fulfil their responsibilities and duties accordingly. Since the Han Dynasty, the term was usually used to refer to all the feudal moral and political principles, such as the Three Cardinal Guides and the Five Constant Virtues. In the Wei-Jin period, it was used in opposition to naturalness or spontaneity.

名辩　dialectic of names　A term used to refer to the debates about the relationship between names and actualities during the Spring and Autumn and the Warring States period. In the Spring and Autumn period, Master Kong put forward the rectification of names (see 正名), while Master Mo maintained that names should be given according to the actualities. They started the debates. During the Warring States period, the dialectic became quite popular

when Hui Shi and Gongsun Long advanced quite a few ideas on names and actualities (see 名家,合同异 and 离坚白). Later Moists also made further and detailed study of the relationship between names and actualities. They held that names should be used to designate actualities and names can be divided into three classes: the general, the classifying and the private. According to Master Xun, names are made to denote actualities; on one hand they can make evident the noble and the base, on the other, they can distinguish similarities and differences. So Xun was opposed to the using of names to bring confusion to names or actualities or vice versa. These debates contributed a lot to the development of Chinese logic.

多元认识论 pluralistic epistemology Also termed 认识的多元论, this is Zhang Dongsun's view on knowledge and cognition, which was put forward on the basis of Kant's apriorism. According to the system, the basic elements of epistemology are four: perception, category, postulate, and concept. They are interdependent, yet each of them has its own source and cannot be reduced to any one or combination of the others.

色 matter Also translated from the Sanskrit word "Rupa" into "material thing"; "material appearance of things," "form," or "thing," it is a Buddhist term referring generally to all things in the physical form.

延平答问 Yanping's Replies to Questions A book edited by Zhu Xi of the Southern Song Dynasty. In two volumes, the work mainly consists of letters between Zhu Xi and his teacher Li Tong, who was usually called Master Yanping. In his replies, Li mainly expounded the concept of principle which was one but the manifestations of which were many. He even regarded this concept as the criterion to examine whether one was a Confucianist or not.

延寿 Yan Shou(904—975) One of the eminent masters of the five schools of the later Chan Buddhism. Yan, whose lay surname was Wang, and with Zhongxuan as his style, was a native of Qiantang (the present Hangzhou, Zhejiang Province). A devout believer as he was, he did not become a monk until his 34th years. After he became a famous master, he was invited to head the Yongming Monastery (the present Jingci Monastery in Hangzhou). During his

15 years stay in the temple, he had as many as 1700 disciples. He laid great emphasis on the function of mind, holding that mind is the origin of all things. He advocated the synthesis of the doctrines of all Buddhist schools and compromising them with mind as the key and central concept. He was posthumously titled Chan Master Zhi Jue.

许行 Xu Xing (? — ?) One of the representatives of the School of Agriculturists from the State of Chu of the Warring States period. He maintained that the noble and the virtuous should also farm along with common people and enjoy the fruit of their labour.

许谦 Xu Qian(1270—1337) A scholar of the turning period from the Song to the Yuan Dynasty. Styled Yizhi, Xu was a native of Jinhua, Zhejiang Province and one of the Four Masters of Beishan(see 北山四先生). After the founding of the Yuan Dynasty, Xu, declining to take any official post, devoted himself to teaching in his hometown. Over a thousand young men came to study under him. He was not only a master of Confucian classics, but also good at astronomy, geography, medicine, maths, etc. In philosophy, he advocated the doctrines of Cheng Yi and Zhu Xi, stressing the cultivation of human nature and mind, and the transforming of physical endowment. According to him, the observation of the five human relationships was one of the most fundamental; and in learning, one should first of all attach great importance to the way of the Sages. He maintained that the mind of the Sages lay in *The Four Books* and the authorative interpretation of *The Books*, of course, was Zhu Xi's. *Collected Writings of Baiyun* includes his important essays.

许慎 Xu Shen(?58—?147) A Confucian classicist and scholar of the Eastern Han Dynasty. Styled Shuzhong, Xu was a native of Zhaoling(the present Yancheng County, Henan Province). Xu was versed in *The Five Classics* and was praised at his time as a scholar that in the study of *The Five Classics*, no one could parallel with. *On the Differences of the Five Classics* is his work on them. The work that won him greater fame is *Explanation of Scripts and Elucidation of Characters*, a dictionary of 9453 entries.

许衡 Xu Heng(1209—1282) A scholar of the transitional period from the

Song to the Yuan Dynasty. Styled Zhongping, Xu, a native of Henei (the present Qinyang, Henan Province), was usually called Master Luzhai. An expert in maths, calendar, law, and so on, Xu, in philosophy, maintained that the Supreme Ultimate is the fundamental and top principle of the universe. But sometimes he also thought the Supreme Ultimate is nothing else but material force. It can be divided into the yin and yang forces, which, in turn, produce all things in the world. He also stressed the function of mind, saying that only mind can contain all things and only principle can unify all things; and that Heaven is principle which is prior to things. He advocated government by humanity in politics and the Three Cardinal Guides and Five Constant Virtues in ethics. Most of his writings were included into *Surviving Works of Master Luzhai*.

论中国学术思想变迁之大势 On the Evolutionary Trend of Chinese Scholarship Also translated into *On the Major Trend of Academic Changes in Chinese History*, it is a work by Liang Qichao, which divides the history of Chinese scholarship into seven periods or ages: the embryonic age before the Spring and Autumn period, the prime age of the Spring and Autumn and the Warring States period, the unifying age by Confucianism of the Western Han Dynasty, the Taoist age of the Wei-Jin period, the Buddhist age from the Southern and Northern Dynasties to the Tang Dynasty, the blending age of Confucianism and Buddhism of the Song, Yuan and Ming dynasties, and the declining age of the Qing Dynasty. This book of 16 chapters exerted some influence on later scholars.

论六家之要指 On the Essential Ideas of the Six Schools A treatise written by Sima Tan which was included into *The Record of the Grand Historian*. In it, Sima Tan put forward the classification of the philosophers of the preceding centuries into six major schools (see 六家) and made comments on each of them. See 司马谈.

论世变之亟 On the Urgent Need of Social Reform One of the four essays published by Yan Fu in 1895 after Japan's defeat of China. In it, Yan attacked the conservatives and diehards for their isolationist policy and preserving

the old feudal system. He maintained that history develops according to definite laws which are beyond human control. Only by going along with history and carrying out social reforms can China change its poor and backward conditions, or China would be destroyed by powerful invaders. So, according to him, China must accept the fact and learn from the Western powers — learn not only science and technology, but also the political thought and democratic system.

论死 On Death One chapter of *Balanced Inquiries* by Wang Chong of the Han Dynasty. In it, Wang profoundly criticized the contemporary belief in death that the dead became spirits or ghosts. He said, "Man is brought into existence by means of the vital force, and when he dies the vital force is extinguished. It is the blood that is able to make the vital forces, and when man dies the blood is exhausted. With this exhaustion, the vital force is extinguished; with this extinction, his physical frame decays; and with this decay, he becomes ashes and earth. How, then, can he become a ghost?"

论学 On Learning A work by Li Gong of the Qing Dynasty. In two volumes, the work exhorts people to learn the six arts advocated by Master Kong (see 六艺) and observe the rites of Zhou, and is opposed to sitting in quietude and reading the classics without any practical purpose.

论持久战 On Protracted War A military and philosophical essay by Mao Zedong. The work was written in 1938 from the standpoint of the materialist dialectics of Marxism to refute the theory of China's subjugation and the theory of China's quick victory, and to expound that only by persisting in a protracted war can China win over Japan.

论语 Analects Also translated into *Conversations and Discourses of Confucius*, it is one of the most important Confucian classics which contains Master Kong's conversations with his disciples or replies to his disciples' questions. A work of 20 chapters, it might be noted down by Kong's disciples and edited by his disciples' disciples of the Warring States period. In the Han Dynasty, three versions of the book could be seen, namely, the Lu version of 20 chapters, the Qi version of 22 chapters and the Ancient-Script version of 21 chapters. It is

popularly believed that during the last years of the Western Han Dynasty, Zhang Yu, Marquis of Anchang, formed a new version of 20 chapters on the basis of the Lu and Qi versions, which has been called in history the Version of Marquis Zhang and has been handed down to the present time. Since the Han Dynasty it was always a holy book and a "must" in education and the imperial examinations. The book contains almost Kong's all ideological and philosophical doctrines, such as the rectification of names, government by humanity, propriety, righteousness, humanity, wisdom, and faithfulness, and his theories on education. This is one of those books that exerted the greatest influence on the Chinese people and culture. See 孔子.

论语正义 Rectified Interpretation of the Analects A work of 24 volumes by Liu Baonan of the Qing Dynasty. The work was chiefly based on the *Collected Commentaries on the Analects* (see 论语集解) by He Yan of the Three Kingdoms period, though ideas of other scholars were also adopted. Liu did not finish the work before his death, and his son Liu Gongmian continued and completed it.

论语传注问 Questions on a Commentary and Annotation on the Analects A work by Li Gong of the early Qing Dynasty, which, in the form of questions and answers, expounds his another work titled *A Commentary and Annotation on the Analects* and points out some mistakes in Zhu Xi's comments and explanations. The author criticizes in it Zhu's theory that principle and material force are two separate things and empty talks about principle without any practical purposes.

论语注 Commentary on the Analects A work written by Kang Youwei in 1902 and published in 1917. According to the author, *The Analects* was edited by Master Zeng and his disciples. In his commentary on each of the sentences and chapters, Kang, taking *The Analects of the Lu Version* as the orthodoxy and citing the comments from the classics of the Modern-Script School, lays his emphasis on the doctrine of Kong's humanity, which Kang thought is the most important and fundamental among all the theories.

论语说 Explanation of the Analects A work by Hu Yuan of the Northern

Song Dynasty. As the book as a whole was lost, part of its content is preserved in *An Anthology of the Philosophical Works of the Song and Yuan Dynasties*. Hu maintained in the work that the destiny endowed by Heaven must be followed, while human nature, formed after birth, could be cultivated. This theory paved the way for coming Neo-Confucianism.

论语释疑　Explications of the Analects　A work by Wang Bi of the Three Kingdoms period. In it, Wang, by means of explaining some problems about *The Analects*, developed his own theory that nonbeing is the fundamental and source of all things. See 王弼.

论语集解　Collected Commentaries on the Analects　Also translated into *Collected Comments on the Analects*, it is a work by He Yan of the Three Kingdoms period. In this work of 20 volumes, He collected commentaries by the Han scholars and his contemporaries, such as Kong Anguo, Ma Rong, Zheng Xuan, Zheng Chong, and, of course, his own interpretation was added. In the Tang Dynasty, this work was authorized as the standard text in education and in the civil service examinations. See 何晏.

论诸子学　On the Learning of the Philosophers of the Pre-Qin Period　See 诸子学略说.

论傣族诗歌　On Poetry of the Dai Nationality　A book of philosophy and literary criticism by an anonymous author of the Dai Nationality, which was published in 1614. Consisting of nine chapters, the work, in philosophy, maintains that the earth was at first formed with air, fog and wind, that knowledge and ideas come from the senses of sight and feeling, and that languages come from human practice and the objective world.

论道　On the Way　A work by Jin Yuelin on ontology, which was published in 1940.

论衡　Balanced Inquires　Also translated into *Discourses Weighed in the Balance* or *Critical Essays* by some scholars, it is a philosophical work compiled by Wang Chong of the Eastern Han Dynasty. Consisting of 85 treatises, the work contains a lot of materialistic and atheistic viewpoints to some extent and sharply criticizes Master Kong, Master Meng, Dong Zhongshu, Han Fei for

their viewpoints. See 王充.

冲虚至德真经 Most Virtuous and True Scripture of Indifference, Modesty and Tranquility See 列子 Ⅱ.

冲虚真经 True Scripture of Indifference, Modesty and Tranquility See 列子 Ⅱ.

江右学派 Jiangyou School One of the chief Neo-Confucianist schools after Wang Shouren in the Ming Dynasty. Jiangyou was another way to call Jiangxi at that time. The school was thus named just because the members of the school, especially the representative figures such as Zou Shouyi, Nie Bao and Luo Hongxian, were all from Jiangyou. According to Huang Zongxi only the Jiangyou School had acquired the true transmission of Wang Shouren and most of the members could make explicit Wang's intended meaning and point out errors of other schools in understanding Wang's theory. Of course, there were different views among them. See 邹守益 and 聂豹.

江永 Jiang Yong(1681－1762) A Confucian classicist and phonologist of the Qing Dynasty. Styled Shenxiu, Jiang was a native of Wuyuan(in the present Jiangxi Province). Jiang began to learn Confucian classics from childhood and became a famous master of them, especially of the three books of rites and ceremonies. On the basis of detailed textual research, he compiled *Compendium of the Classics of Rites* which made up the deficiency in *A General Explanation of the Books of Rites and Ceremonies and its Commentaries.*

江声 Jiang Sheng(1721－1779) A Confucian classicist of the Qing Dynasty. Styled Shuyun and literarily named Genting, Jiang was a native of Yuanhe(the present Wuxian County, Jiangsu Province) and a disciple of the great classicist Hui Dong. Jiang devoted all his life to a serious study of Confucian classics, especially *The Book of History.* As a textual critic and philologist Jiang stressed the study of the origin and formation of the characters and words, the knowledge of which he regarded as the fundamental for adequate textual criticism. His most important works include *Collected Commentaries on the Book of History with Pronunciation* and *A Critical Explanation of the Analects.*

江藩 Jiang Fan(1761—1830) A Confucian classicist of the Qing Dynasty. Styled Ziping and literarily named Zhengtang, Jiang was a native of Ganquan (the present Yangzhou, Jiangsu Province). Never taking any official post, Jiang devoted all his life to the study of history and Confucian classics, so he was one of the great masters of the classics in the Qing period. He compiled *Scholars and Tradition-Transmission of the Han Learning* and *The Source and Development of the Song Learning*, classified the study of Confucian classics into the Han Learning and the Song Learning and made clear the formation and development of various groups or schools in the classical study of the Qing Dynasty. He himself thought highly of the Han Learning. His other works include *A Bibliography of Works on Confucian Classics by Qing Scholars*, *A Supplement to Comments on the Book of Changes*, and *Notes on Literary Expositor*.

汲黯 Ji An(? —112 BC) A Taoist scholar of the Western Han Dynasty. Styled Changru, Ji was a native of Puyang(in the present Henan Province). He advocated purity and quietism in self-cultivation and non-action in governing a state.

汤子遗书 Surviving Writings of Master Tang A work by Tang Bin. In 10 volumes, the work was classified according to its content, such as conversations, memorials to the throne, prefaces, tablet inscriptions, essays, and poems. See 汤斌.

汤斌 Tang Bin(1627—1687) A scholar of the Qing Dynasty. Styled Kongbo, Jingxian and literarily named Qian'an, Tang was a native of Suizhou Prefecture (the present Suixian County, Henan Province). Though taking successive official posts, Tang was an influential philosopher and Confucian classicist. At the age of about 40, he became a student of Sun Chifeng, a famous philosopher, and devoted plenty of time to the study of Confucian classics and the doctrines of the Cheng brothers, Zhu Xi and Wang Shouren. He maintained that the preservation of mind means the preservation of the Heavenly principle, so what is most important for a classicist is to preserve mind. He advocated Zhu Xi's theory of investigating things and extending knowledge, for,

by this, one's mind can be rectified. He disagreed over the theory that Heaven dominates and controls man and every thing that takes place in the world. His main philosophical works include *Biographical Sketches of Scholars from Luoyang Area* and *Surviving Writings of Master Tang*.

汤潜庵 Tang Qian'an See 汤斌.

刘子全书 Complete Works of Master Liu A work by Liu Zongzhou. Edited by Liu's disciples Dong Yang and Huang Zongxi, the work, consisting of 40 volumes, contains Liu's philosophical theories. See 刘宗周.

刘文淇 Liu Wenqi(1789—1854) A Confucian classicist of the Qing Dynasty. Styled Mengzhan, Liu was a native of Yizheng, Jiangsu Province. Well versed in Confucian classics, he was particularly interested in *Zuo's Commentary on the Spring and Autumn Annals* and wrote *A Critical Study of Old Commentaries on Zuo's Commentary on the Spring and Autumn Annals*. His another philosophical work is *Jottings from Reading*.

刘台拱 Liu Taigong(1751—1805) A Confucian classicist of the Qing Dynasty. Styled Duanlin and Jiangling and literarily named Zijie, Liu was a native of Baoying, Jiangsu Province. He repeatedly went to Beijing for the metropolitan examinations after he obtained the degree of Recommended Man, but failed. Well versed in all the classics, he was especially good at the three books of rites. In his study of the classics, he had a non-partisan attitude, adopting good points of both the School of the Han Learning and the School of the Song Learning. His writings on *The Analects*, *The Book of Master Xun*, *The Book of Master Huainan* and so on were mostly included into *Surviving Works of Duanlin*.

刘师培 Liu Shipei(1884—1919) A modern scholar. Styled Shenshu and literarily named Zuo'an, Liu was a native of Yizheng, Jiangsu Province. Liu received a traditional education in the Chinese classics in his childhood. Failing the metropolitan examinations at Beijing in 1903, he went to Shanghai where he met and became friendly with such young anti-Manchu revolutionaries as Zhang Binglin and Cai Yuanpei. Liu joined them in their political activities and wrote articles advocating the overthrowing of the Qing Court. To show his

revolutionary zeal, he even changed his name to Guanghan (meaning "restore China"). Among his writings, the most representative is his *On the Expulsion* which publicizes the idea of driving out the Manchus and restoring China. In 1907, Liu went to Japan, joined the staff of *People's Journal* at the invitation of Zhang Binglin, and became a member of the United League of China. Influenced by radical Japanese socialists, he published journals called *Natural Law* and *Journal of Discussion* and spread his so-called socialist and anarchist ideas. In 1908, he came back to China and suddenly betrayed his belief and began to serve the Qing Court. In 1915 he wrote *On Restoration of the Monarchy* to support Yuan Shikai. At the invitation of Cai Yuanpei, he joined in 1917 the faculty of Beijing University and remained there until his death from tuberculosis. As a classical scholar, he was good at exegetical study. He maintained that the meaning of a character should be sought from its pronunciation. His writings are collected into *Surviving Works of Mr Liu Shenshu.*

刘因 Liu Yin (1249—1293) A scholar of the turning period from the Song to the Yuan Dynasty. Styled Mengji and literarily named Jingxiu, Liu, a native of Rongcheng (the present Xushui, Hebei Province), was usually called Master Jingxiu. After a short official career Liu devoted all his time to studying Confucian classics. He thought highly of Neo-Confucianism of the Song Dynasty, especially the doctrines of Zhu Xi. He stressed the idea of exhaustive study of principle, and maintained that the cardinal guides and constant virtues (see 三纲五常) would never change. As for cosmology, he held that the universe is a great void which is filled with primordial force. His chief work is *Collected Writings of Master Jingxiu.*

刘向 Liu Xiang (?77—6 BC) A Confucian classicist, bibliographer and compiler of anecdotal literature of the Western Han Dynasty. Liu, whose original name was Gengsheng and whose styled name was Zizheng, was a native of Pei (the present Peixian County, Jiangsu Province). Though an official in the Court, he was, in history, famous mainly for his academic achievements. During the reign of Emperor Xuan, he taught *Guliang's Commentary on the Spring and Autumn Annals* and other classics. He believed in the theory that Heaven

has its own will and that the occurrence of unharmonious and abnormal events in the human world inevitably stir Heaven to manifest corresponding abnormal phenomena in the natural world. So he repeatedly memorized to the throne with the fact that his thought was abnormal so as to criticize and impeach the relatives of the queen. His works include *A Comprehensive Interpretation of the Five Classics* which was lost long ago, *Garden of Anecdotes*, *Biographies of Eminent Women*, and so on.

刘安 Liu An(179－122 BC) A philosopher of the Western Han Dynasty. As a grandson of Emperor Gao Zu, he inherited the post of Prince of Huainan from his father. So the book compiled under his leadership was entitled *The Book of Master Huainan.* In philosophy, Liu took the Way of Taoism as the centre of his theory, and also absorbed ideas from the Legalist, Yin-Yang, Moist and Confucian schools. He maintained that the Way produces material force, then the yin and yang forces produce heaven, earth, the sun, the moon and all other things in the universe; and that this is a natural, purposeless process, therefore, people should follow the Way and practise the doctrine of inaction. He held society is an evolutionary process, so people should not follow the ancients blindly. But sometimes he also believed in the theory of interaction between Heaven and man.

刘孝标 Liu Xiaobiao See 刘峻.

刘伯温 Liu Bowen See 刘基.

刘伶 Liu Ling(?221－300) A Neo-Taoist and one of the Seven Worthies of Bamboo Groves of the Western Jin Dynasty. Styled Bolun, Liu, in philosophy, stressed the doctrine of inaction and naturalism. A story goes that a friend of his saw Liu naked in his room when he came to visit Liu; when criticized, Liu said, "I take the whole universe as my house and my room as my clothing. Why then do you enter my trousers?"

刘劭 Liu Shao(? －?) A scholar of Wei of the Three Kingdoms period. Styled Kongcai, Liu was a native of Handan (in the present Hebei Province). Though taking successive official posts in the Court, Liu achieved a lot in the study of Confucian classics. He once compiled *Imperial Digest* on the basis of

Confucian classics and their commentaries. As for his own thought, it was a mixture of Confucianism and Taoism. He maintained that attaining the Way should be the highest ideal and the doctrine of the mean should be the highest standard of virtue. He greatly stressed the choice of talented figures and described the requirements in detail. He held that people establish their nature by the endowment of the yin and yang forces and form their body by the function of the five elements, so men's essence and capability can find expression in their appearance. His main works include *The Record of Talents*, *On Law* and *On Music*.

刘知幾 Liu Zhiji(661—721) A historian and scholar of the Tang Dynasty. Styled Zixuan, Liu was a native of Pengcheng(the present Xuzhou, Jiangsu Province). After he got the degree of Presented Scholar, he began his official career, chiefly in the metropolitan academic institutions. Though he is remembered principally for his work *Generalities on the Science of History*(see 史通), he also achieved something in philosophy. He was opposed to the theory of Heavenly mandate. He maintained that human affairs have nothing to do with Heaven or Heavenly mandate, and that success or failure depends on nothing else but man himself.

刘宝楠 Liu Baonan(1791—1855) A Confucian classicist of the Qing Dynasty. Styled Chuzhen and literarily named Nianlou, Liu was a native of Baoying, Jiangsu Province. After he obtained the degree of Presented Scholar in the Daoguang Reign, he was appointed magistrate of Wen'an County, Zhili (the present Hebei Province). As a classicist, Liu was celebrated for his exact studies of Confucian classics. He was free from the partisan prejudice that marked either the followers of the School of the Han Learning or the adherents of the Song philosophy. At first he studied *The Book of Songs* and *The Book of Rites*. Then as a division of labour with his friends Liu Wenqi, Mei Zhizhi, Bao Shenyan and so on, he mainly studied *The Analects*. He, absorbing the views of scholars of the Han, Song and Qing dynasties, made an authoritative commentary entitled *A Rectified Interpretation of the Analects*(see 论语正义), which was his most valuable contribution to the classical study.

刘宗周 Liu Zongzhou(1578—1645) A philosopher and thinker of the late Ming Dynasty. Styled Qidong and literarily named Niantai, he was often called Master Jishan by his contemporary scholars, for he once taught in Jishan Academy. Liu, a native of Shanyin (the present Shaoxing, Zhejiang Province), obtained his degree of Presented Scholar during the Wanli Reign and began his official career. At the downfall of the Ming Dynasty, Liu died from fasting for about 20 days rather than live in or serve the Qing Dynasty. In his philosophy, there are some materialistic views. He maintained that what fills the universe is nothing but material force, that principle is the principle of material force and is absolutely not prior or external to material force, and that, similarly, the Way also exists in concrete things and without concrete things no Way or principle can be seen. But he exaggerated the function of mind. He held that mind can understand heaven, earth and everything. His doctrines had great influence on his student Dai Zhen and other scholars.

刘禹锡 Liu Yuxi(772—842) A philosopher, poet and essayist of the Tang Dynasty. Styled Mengde, Liu, a native of Luoyang, was often called Liu Binke, for he once filled the position of Advisor to the Heir Apparent, which was called 宾客 in Chinese. Liu had a long official career, though he also met with setbacks and difficulties. In philosophy, he summarized the theory about the relationship between heaven and man, and developed, in some way, materialism. According to his work *On Heaven*, heaven or nature and man are both capable of many feats, neither was omnipotent; heaven can produce many things while man can control many things, so the relationship between them is that of "mutual struggle" and "mutual use." He also held that the natural law runs through all things in the universe and the changes and transformations of things can be explained with the conception of "law," "number" and "power." Liu criticized some of the Buddhist ideas such as the doctrine of reincarnation, but he also affirmed some of its teachings.

刘绚 Liu Xuan(? —?) A scholar of the Northern Song Dynasty. Styled Zhifu, Liu was a native of Changshan(in the present Hebei Province). When young, he learned Confucian classics under the two Cheng brothers and later

mainly studied *The Spring and Autumn Annals* and was appointed Erudite of the National University. It is said that he judged and commented on the classics by the words of Master Kong and Master Meng alone.

刘峻 Liu Jun(462—521) A scholar and atheist of Liang of the Southern Dynasties. Styled Xiaobiao, Liu was a native of Pingyuan(in the present Shandong Province). After a short official career, he began his teaching life. Most of his philosophical ideas found expression in his work *A Discourse on Fate*. He maintained that all things in the universe are self-produced and there are no gods or spirits in the universe who control and arrange things of the world. According to him, life or death, poor or rich, noble or humble are all destined by nature. He was also opposed to the Buddhist idea of retribution.

刘逢禄 Liu Fenglu(1776—1829) A Confucian classicist and one of the representatives of the Modern-Script School in the classical learning of the Qing Dynasty. Styled Shenshou, Liu, a native of Changzhou, Jiangsu Province, was a grandson of Zhuang Cunyu, founder of the Changzhou School. He studied Confucian classics under and was greatly influenced by his grandfather and his uncle Zhuang Shuzu. Therefore, he was also famous as a Modern-Script classical scholar. In his life time, China was facing a lot of social crises and threats from the Western powers. He tried to find some solution from the sublime words with profound meanings of Confucian classics. So he thought highly of the comments on *Gongyang's Commentary on the Spring and Autumn Annals* by He Xiu of the Han Dynasty. He exerted great efforts to study He's work and compiled *An Exemplified Interpretation of He's Annotations on Gongyang's Commentary on the Spring and Autumn Annals*(see 公羊何氏释例) and *Notes on the Exegetical Study of He's Annotations on Gongyang's Commentary on the Spring and Autumn Annals*(see 公羊何氏解诂笺). In them, Liu greatly advocated the theories of great unification and of the three sequences and three ages, hoping the Qing Court would carry out some reforms so as to flourish China. These two works had great influence on later reformers, such as Gong Zizheng, Wei Yuan, and Kang Youwei. He also compiled other works, such as *An Examining Study of Zuo's Commentary on the*

Spring and Autumn Annals and *Collected Commentaries on the Book of History of the Ancient- and Modern-Script Schools*.

刘宾客 Liu Binke See 刘禹锡.

刘宾客文集 Collected Writings of Liu Binke A work by Liu Yuxi of the Tang Dynasty. Consisting of 40 volumes at first, the work has only 30 volumes left, for the other ten were lost at the early Song Dynasty. It contains Liu's poems, essays, and other writings, including his philosophical work *On Heaven*. Its another version is entitled *Collected Writings of Liu Mengde*. See 刘禹锡.

刘继庄 Liu Jizhuang See 刘献廷.

刘基 Liu Ji(1311—1375) A statesman and thinker of the early Ming Dynasty. Styled Bowen, Liu, a native of Qingtian, Zhejiang Province, was born into a family noted for military and scholarly achievements. A precocious child, he became well versed in Confucian classics and works of ancient thinkers. He, however, was unwilling to confine himself to the rather circumscribed literature, and instead, took up the study of astronomy, maths, geography, and the art of war. In about 1333 he achieved the degree of Presented Scholar and began his official career in the Yuan Dynasty. But in despair, he abandoned it and devoted himself to study and writing. It was most probably at this time that he wrote the famous work entitled *The Book of Master Yuli*. Then he joined Zhu Yuanzhang as an advisor and helped him a lot in the founding of the Ming Dynasty. *The Book of Master Yuli* was his chief philosophical work. He maintained in it that material force is the source of all things in the universe, including heaven and earth. He was opposed to superstitions, pointing out that there is no god or spirits and that heaven cannot mete out any disasters upon man.

刘梦得 Liu Mengde See 刘禹锡.

刘梦得文集 Collected Writings of Liu Mengde See 刘宾客文集.

刘敞 Liu Chang(?1008—1069) A scholar of the Northern Song Dynasty. Styled Yuanfu, Liu, a native of Xinyu(the present Xinyu, Jiangxi Province), was usually called Master Gongshi. He was well versed in *The Spring and Au-*

tumn Annals and held a critical view of the Han classicists and scholars. His works include *A Brief Commentary on the Seven Classics*, *A Balanced Commentary on the Spring and Autumn Annals* and *Collected Writings of Master Gongshi*.

刘智 **I. Liu Zhi**(? —289?) A scholar of the Western Jin. Styled Zifang, Liu was a native of Gaotang (the present Yucheng County, Shandong Province). Liu compared the phenomena of Heaven to human affairs, such as the sun being compared to the noble ruler, and the moon to minister. As for the celestial body, he preferred the theory of celestial sphere to the theory of "hemispherical cover." **II. Liu Zhi**(?1660—?1730) A scholar of the Hui Nationality of the early Qing Dynasty. Styled Jielian and literarily named Yizhai, Liu was a native of Jinling (the present Nanjing, Jiangsu Province). In his childhood, Liu studied *The Koran* and at 15, he began to learn Confucian classics and works of other schools, including those of Buddhism and Taoism. So in his late years when he explained Islamic scriptures, he was heavily influenced by Confucianism.

刘献廷 **Liu Xianting**(1648—1695) A Confucian classicist and phonologist of the Qing Dynasty. Styled Jizhuang and Junxian and literarily named Master Guangyang, Liu was a native of Daxing(the present Beijing). Without any official experience, Liu, except for spending some years compiling *The History of the Ming Dynasty* and *The Comprehensive Geography of the Qing Empire*, devoted all his life to teaching and writing on Confucian classics and other branches of science, such as phonology, calendar, medicine, agriculture, and weapons. His philosophical ideas find expression in *Collected Miscellanea of Master Guangyang*. He maintained that the study of the classics should be for practical purposes. Those who possess the knowledge of the past but not today, even if well-read, are not competent scholars. He became aware that the universe is a material world independent of man's will power, but it is knowable. *A New Guidebook for Rhyme* is his representative phonological work.

刘歆 **Liu Xin**(? —23) A bibliographer and founder of the School of Ancient-Script Classics of the late Western Han Dynasty. Liu's original style was

Zijun, but as he changed his name into Xiu, he also restyled himself Yingshu. Son of Liu Xiang, Liu, of course, was also a native of Pei(the present Peixian County, Jiangsu Province). He was well versed in Confucian classics as a young man, and later, he, with his father, took the job of collating the books in the imperial library, which resulted in the production of one of the famous catalogue *Seven Summaries*. Through careful studies, Liu, on the basis of Sima Tan's *On the Essential Ideas of the Six Schools*, classified the philosophers and scholars of the pre-Qin period into ten main schools. During the reign of Emperor Ai, he claimed that he had found *The Ancient-Script Rites of Zhou*, *Zuo's Commentary*, *The Book of Songs of Mao's Version*, and *The Book of History*, and vigorously supported the establishment of the classics as officially prescribed texts but failed because of the strong opposition from the Modern-Script classicists. So Liu left the Court and became a governor of Henei. When Wang Mang took the reign of government a few years later, he recalled Liu to the Court who then served in a series of high positions and the Ancient-Script classics won the dominant position. In the last years of Wang's reign, Liu came to be distrusted by Wang and he, therefore, plotted against Wang, but the plan was discovered and Liu took his own life.

刘静修　Liu Jingxiu　See 刘因.

刘毓崧　Liu Yusong(1818—1867)　A Confucian classicist of the Qing Dynasty. Styled Boshan, and Songya, Liu, a native of Lishui, Jiangsu Province, began his classical study under his father Liu Wenqi from his childhood and became well versed when he grew up. While helping his father to finish *A Critical Study of Old Commentaries on Zuo's Commentary on the Spring and Autumn Annals*(see 刘文淇), he himself compiled *Profound Meanings of Zuo's Commentary on the Spring and Autumn Annals*. Then he wrote about old commentaries on *The Rites of Zhou*, *The Book of History*, *The Book of Songs*, and *The Book of Rites*. His other works include *A Comprehensive Interpretation of Writings of the Philosophers of the pre-Qin Period*, *A Comprehensive Interpretation of the Classics and their Commentaries*, *Chronological Biography of Wang Chuanshan* and so on.

刘端临　Liu Duanlin　See 刘台拱.

刘蕺山　Liu Jishan　See 刘宗周.

刘德仁　Liu Deren(1122－1180)　A Taoist priest and founder of the Great Way School of the Jin period. Liu, whose Taoist title was Master Wuyou (meaning No Worry), was a native of Leling (in the present Shandong Province). He based his school on *The Classic of the Way and its Virtue* and advocated keeping to unadornment and holding unwrought simplicity, selflessness and few desires, making one's mind empty and belly full, and holding material force to nourish the spirit.

齐召南　Qi Zhaonan(1703－1768)　A scholar and Confucian classicist of the Qing Dynasty. Styled Cifeng and literarily named Qiongtai and Xiyuan, Qi was a native of Tiantai, Zhejiang Province. In 1736 he passed the Examination for the Erudite Literatus, became a bachelor in the Hanlin Academy, and was appointed editor of *The Comprehensive Geography of the Qing Empire*. Then he served as a collator of the imperial edition of *The Thirteen Classics* and his main job was to compile *A Verifying Study of Commentaries on the Book of Rites*, *A Supplement to the Comprehensive Study of Documents and Literature* and other works.

齐论　Analects of the Qi Version　One of the versions of *The Modern-Script Analects*. Said to have been handed down by scholars of the State of Qi, this version consists of 22 chapters, which has two more than the Lu version.

齐物论　On the Equality of Things　Also translated into *Discussion of Making All Things Equal*, it is the 2nd treatise of *The Book of Master Zhuang*, which mainly discusses the ideas of equalizing right and wrong, of equalizing "this" and "that" of a thing, of equalizing life and death, and of equalizing things and "me." According to Zhuang, everything is relative. See 庄子.

齐物论释　Interpretation of On the Equality of Things　A writing by Zhang Binglin. First published in 1910, the work, revised after the 1911 Revolution, expounds *On the Equality of Things* by Master Zhuang with the theory of equality of the West and the Consciousness-Only School of Chinese Buddhism. According to the author, Zhuang's treatise intended to explicate the equal

rights of all people.

齐学 Qi School One of the schools in the study of Confucian classics of the Qin and early Han dynasties. It was thus called because the scholars of the school, such as Yuan Gusheng, who made a commentary on *The Book of Songs*, and Gongyang Shou, who made a commentary on *Gongyang's Commentary on the Spring and Autumn Annals*, were all from what had been called the State of Qi in the Warring States period.

齐诗 Qi School of the Book of Songs One of the Modern-Script schools of *The Book of Songs*. It was thus named because the scholars of this school who wrote commentaries on *The Book of Songs* were all from what had been called the State of Qi in the Warring States period. The representative scholars were Yuan Gusheng, Xiahou Shichang, Hou Cang, and Kuang Heng.

庄子 I. Master Zhuang(?369—286 BC) A philosopher and co-founder of Taoism of the Warring States period. Zhuang, whose given name was Zhou, was a native of Meng in the State of Song(near the present Shangqiu, Henan Province). Not much is known about his life except that he was a minor official in charge of a garden of lacquer trees for some time, and that he later declined a prime ministership in the State of Chu to retain his freedom, though he lived a poor and hard life. A follower of Master Lao, Zhuang also maintained that the Way is the all-embracing principle which produces the universe. He said in the 6th chapter of *The Book of Master Zhuang*, "The Way has reality and evidence, but no action and form. It may be transmitted, but cannot be received. It may be attained to, but cannot be seen. It exists by and through itself. It exists prior to heaven and earth, and indeed for all eternity. It makes the spirit to be divine and the universe to be produced. It is above the zenith, but it is not high. It is beneath the nadir, but it is not low. It is prior to heaven and earth, but it is not ancient. It is older than the most ancient, but it is not old." That is to say, the Way, without beginning or end, is eternal; all things in the universe depend upon it to be constantly produced; its action is spontaneous, for its standard is spontaneity; and therefore the Way never does, yet through it all things are done. According to him, things are al-

ways in the process of change and transformation, and changes and transformations are caused by the interaction of the opposites of a contradiction, so things are relative. The 17th chapter reads, "There is no movement through which things do not become modified, no time when they are not changed." But he overstresses the relativity of things and negates their differences by advocating the doctrine of the equality of all things, for, according to him, there is no distinction between right and wrong, between life and death, between large and small, between noble and humble, and even between things and man. On one hand he said in the 3rd chapter of *The Book*, "My life is limited, but knowledge is limitless," which shows that he realized the finitude of man's cognitive power and the infinitude of the objective world; on the other, he held that this kind of knowledge which is partial and discriminative is small knowledge and should be discarded, and that man should seek the all-embracing and extensive "great knowledge" through the methods of "fasting his mind" and "sitting-in-forgetfulness" so as to achieve a great concord with the Way and become a perfect and true man who finds absolute emancipation and enjoys spiritual freedom and peace to the utmost. As for his ideas about politics and society, he emphasized individual freedom and condemned all laws, morals, institutions, and governments. His ideal society is one in which there are no roads over the mountains or boats and bridges over rivers and lakes, and men dwell together with birds and beasts. Zhuang's theory has exerted great influence on Chinese culture. **II. Book of Master Zhuang** One of the most important philosophical and Taoist books attributed to Master Zhuang and his followers. Consisting of 33 chapters, it is divided into the inner part, the outer part, and the miscellany. It is generally agreed that the inner part, that is the first seven chapters at least, was personally written by Zhuang. The main theories expounded in the book include the relativity of knowledge and things, equality of things, the doctrine of the Way, and the absolute truth and freedom. The ideas are presented through imagery, anecdotes, parables, and other figures of speech, so it has been considered to be a literary masterpiece. In Religious Taoism it is called The *Pure Scripture of Nanhua* or *Nanhua*

Scripture.

庄子注 Commentary on the Book of Master Zhuang A work by Xiang Xiu and Guo Xiang of the Wei-Jin period. There are different ideas about its authorship. Xiang Xiu's biography in *The History of the Jin Dynasty* says, "Among the Taoist devotees of successive generations there had not been lacking those who had perused the several tens of 'inner' and 'outer' chapters composed by Zhuang Zhou. None, however, had adequately discussed their general meaning. Hence Xiang Xiu made an interpretation which revealed their secrets, explaining them with surpassing clarity and evoking the real spirit of Taoism.... Then during the reign of Emperor Hui, Guo Xiang continued and enlarged it. " Now it is popularly agreed that the work is a joint product of Xiang and Guo. It maintained that being cannot be produced from nonbeing, and being is produced by itself or by self-transformation. The work also tries to unify Confucianism with Taoism. As a masterpiece of Neo-Taoism, it exerted great influence in the history of Chinese philosophy.

庄子学派 School of Master Zhuang A school of philosophy popular in the Wei-Jin period, which mainly worshiped the doctrines and theories of Master Zhuang and its representative work is *The Book of Master Zhuang*. See 庄子.

庄子通 General Discussion of the Book of Master Zhuang A work by Wang Fuzhi, which is a companion piece with Wang's another work *An Interpretation of the Book of Master Zhuang*. In it, Wang put forward some materialistic ideas. See 王夫之.

庄存与 Zhuang Cunyu (1719—1788) A Confucian classicist of the Qing Dynasty and founder of the Changzhou School. Styled Fanggeng and literarily named Yangtian, Zhuang was a native of Wujin (the present Changzhou, Jiangsu Province). Having attained the title of Presented Scholar during the Reign of Qianlong, he began his official career and principally served in the educational field, taking such posts as examiner in provincial examinations, provincial commissioner of education, and inspector of education. But primarily he was a scholar of Confucian classics. He had special interest in *The Spring*

and Autumn Annals and was probably the first great scholar of the Qing period to stress the importance of *Gongyang's Commentary*, paving the way for the revival of the Modern-Script classical study. Although he agreed upon the conclusion that the so-called Ancient-Script classics were forgeries, he contended that both of them were helpful for purposes of research. He did not limit himself only to the Han Learning or the Song Learning. His writings on the classics, such as *A Rectified Explanation of the Spring and Autumn Annals*, *An Explanation of the Book of Songs of Mao's Version*, *An Explanation of the Rites of Zhou* were collected into *Surviving Works of the Weijing Study.*

庄述祖　Zhuang Shuzu(1750—1816)　A Confucian classicist of the Qing Dynasty. Styled Baochen, Zhuang, also called Master Zhenyi by scholars, was a native of Wujin (the present Changzhou, Jiangsu Province), Zhuang studied the classics under his uncle Zhuang Cunyu (see 庄存与) since his early days and became quite versed in them and achieved a lot in the study of etymology, phonetics and rhymes.

庄周　Zhuang Zhou　See 庄子.

宇　space　A term used by Taoists and Later Moists. The 23rd chapter of *The Book of Master Zhuang* reads, "What has reality, yet there is no place where it resides, is space. What has duration but no beginning or end is time." Later Moists developed the idea. They maintained that the general and limitless space is made up of limited and specific spaces.

宇宙人文论　On the Universe and Man　A philosophical work of the Yi Nationality by an anonymous author. In 28 chapters, the work, written in the Tang or Song Dynasty, describes the production of heaven, earth, and things, the movement of the sun and the moon, the structure of human body, and astronomy and calendar. It maintains that material force is the origin of the universe and all things in it; that the pure force goes up and becomes heaven, the red, turbid force comes down and becomes earth, and the interaction between the two forces causes the production of all things.

庆普　Qing Pu(? —?)　A Confucian classicist of the Western Han Dynasty. Styled Xiaogong, Qing, a native of Pei (in the present Jiangsu Province),

studied *The Book of Rites* together with Dai De and Dai Sheng under Hou Cang. So in the study of *The Book of Rites* in history, the saying popularly went that there were three schools: that of the Elder Dai, that of the Younger Dai and that of Qing. But the Qing School was not officially recognized.

守一 hold one Also translated into "embrace one" or "hold the unity," it is a concept used by Religious Taoism to refer to one of the cultivating methods to become immortal. Here "one" means the Way or the state of unity of one's soul and body when one practices tranquil cultivation.

守度 keep within the limit A term of the school of the Yellow Emperor and Master Lao of the early Han Dynasty. According to the School, so long as people grasp the Way and keep within the limit set by the Way the world would be in peace and all things would be unified. See 执道.

安世高 An Shigao(? —?) A Buddhist monk and one of the first translators of Buddhist scriptures of the late Eastern Han Dynasty. An, whose lay name was Qing, whose style was Shigao, and whose literary name was Anhou, was a native and prince of Kingdom Anxi. He gave up his princedom, became a monk and came to Luoyang in 148. He devoted most of the second half of his life to the translation of Buddhist scriptures. It is said that he translated about 35 scriptures into Chinese, mainly those of the Small Vehicle School.

安时处顺 follow the natural course at ease A term used in the 3rd chapter of *The Book of Master Zhuang* which reads, "Those who follow the natural course at ease cannot be affected by sorrow or joy." According to Zhuang, one can only get a certain amount from nature; if one attempts to receive more than his share, he would be inflicted by the results of loss or gain.

安侯 Anhou See 安世高.

字义详讲 Detailed Interpretation of Neo-Confucian Terms Another title of *An Interpretation of Neo-Confucian Terms By Beixi*. See 北溪字义.

关尹 Guan Yin(? —?) A Taoist thinker of the late Spring and Autumn period. Some records say his given name was Gui and his style was Gongdu while some others say his given name was Xi. Contemporary with Master Lao,

Guan, said to have been governor of the Hangu Pass, met Master Lao when the latter passed by, and urged him to write down *The Book of Master Lao* and he himself also wrote a book of nine chapters titled *The Book of Master Guan*. So both of them were called the greatest True Man by Master Zhuang. In the 33rd chapter of *The Book of Master Zhuang*, Zhuang said, "Guan regarded the source as pure and the things that emerge from it as coarse, and looked upon accumulation as insufficiency; he always dwelt alone, peaceful and placid and in spiritual brightness." See 关尹子.

关尹子 I. Master Guan Yin Respectful title of Guan Yin (see 关尹). **II. Book of Master Guan Yin** A book of nine chapters by Guan Yin, which had long been lost. Because Guan Yin is honored as *True Man Wenshi* by Religious Taoism, this book is also called *The True Scripture of Wenshi*.

关学 School of Guanzhong Also called Hengqu School, it is a philosophical school headed by Zhang Zai. It was thus called because Zhang taught in Guanzhong area for a long time. See 横渠学派.

军政府宣言 Manifesto of the Military Government see 同盟会宣言.

农家 School of Agriculturists Also translated into "School of Agrarians," or "Agriculturists," it is one of the nine schools in the Spring and Autumn and the Warring States period, the members of which were mainly officials of agriculture. They taught the art of farming, urged people to farm and cultivate the mulberry.

问孔 Interrogating Master Kong One of the treatises in Wang Chong's *Balanced Inquiries*. In it, Wang asked many questions of Kong about his self-contradictory views.

问题与主义论战 Debate on Problems and -isms A debate took place between Marxists headed by Li Dazhao and reformists headed by Hu Shi in the period of the May 4th Movement in 1919. Li put forward the view that China needs social revolutions so as to solve social problems in China. Hu Shi was opposed to the idea and published his article *Study More Problems and Talk Less -isms* in *Weekly Critic*, preaching his theory of gradual evolution. This started the debate, which resulted in the wide spread of Marxism and historical

materialism.

阮元　Ruan Yuan(1764—1849)　A scholar and official of the Qing Dynasty. Styled Boyuan and literarily named Yuntai, Ruan was a native of Yizheng, Jiangsu Province. Having obtained his title of Presented Scholar, he began his long official career, taking successively more than 10 capital or provincial posts. But he never stopped his academic study and compilation. In the study of Confucian classics, he followed the Han Learning, for he maintained that only exegetical study of the classics as the Han scholars did could result in a thorough understanding of them. He held that the study should be put to practical uses and much attention should also be paid to other natural sciences. His works include *An Exegetical Study of the Classics*, *On the Theory of Humanity of the Analects*, *On the Theory of Humanity of the Book of Master Meng* and so on. Ruan, as the editor-in-chief, also contributed to the compilation and printing of *Collected Commentaries and Annotations on the Classics by Scholars of the Qing Empire*.

阮步兵集　Collected Writings of Ruan Bubing　Another title of *Collected Writings of Ruan Sizong*(see 阮嗣宗集) by Ruan Ji. It was thus called because Ruan Ji once took the post of infantry commandant, 步兵校尉 in Chinese. See 阮籍.

阮咸　Ruan Xian(? —?)　One of the Seven Worthies of Bamboo Groves of the Western Jin. Nephew of Ruan ji, Ruan was a native of Weishi(in the present Henan Province). Records go that he worshiped Master Lao and Master Zhuang and had a liking for their doctrines, and that he was quite unconventional and unrestrained and often drunk. His writings are *A Discussion of Music* and *An Imitation of Questions About Heaven*.

阮修　Ruan Xiu(270—311)　A Neo-Taoist and atheist of the Western Jin Dynasty. Styled Xuanzi, Ruan was a native of Weishi(in the present Henan Province). Versed in *The Book of Master Lao* and *The Book of Changes*, he was quite adept in the so-called Pure Conversations popular at that time. He did not believe in gods or spirits. He maintained that at death man could never leave behind soul or ghost.

阮嗣宗 Ruan Sizong See 阮籍.

阮嗣宗集 Collected Writings of Ruan Sizong A work by Ruan Ji of the Three Kingdoms period. Also called *Collected Writings of Ruan Ji* and *Collected Writings of Ruan Bubing*, it includes Ruan's philosophical writings. See 阮籍.

阮瞻 Ruan Zhan(281－310) A scholar and atheist of the Western Jin. Styled Qianli, Ruan, a native of Weishi(in the present Henan Province), was famous for his purity in the mind, desirelessness, and disbelief in gods and spirits. He maintained that between Confucianism and Taoism there is no essential distinction. *The History of Jin* records that when Wang Rong asked Ruan whether there was any difference between Confucianism and Taoism, Ruan answered, "Without similarity." His main work is *On No Spirits*.

阮籍 Ruan Ji(210－263) A Neo-Taoist, essayist and poet of the Three Kingdoms period. Styled Sizong, Ruan, a native of Weishi (in the present Henan Province), was one of the Seven Worthies of Bamboo Groves. Though taking several official posts, he did not devote his attention to his official work. He was well-read, especially fond of *The Book of Master Lao* and *The Book of Master Zhuang*, and also popularly known as a drunkard and free-living Taoist, for he, quite unconventional and unrestrained, did not observe Confucian rituals and manners. In cosmology, he maintained that heaven and earth are spontaneously produced and all things between them are produced by heaven and earth. But he also agreed upon Master Zhuang's relativism. In politics, he held that Confucianism and the theory of "naturalness" should be compromised, dreaming of a society without any ruler or officials on one hand, and on the other, thinking it necessary to have an estate system. His philosophical works include *On Understanding Master Zhuang*, *The Biography of Master Great Man*, *On Music*, and *A Discussion of the Book of Changes*, which were collected into *Collected Writings of Ruan Sizong*.

阮籍集 Collected Writings of Ruan Ji See 阮嗣宗集.

阳 yang See 阴阳.

阳子居 Yang Ziju(?－?) A disciple of Master Lao who is repeatedly men-

tioned in the 7th chapter of *The Book of Master Zhuang*. Some scholars maintain that he was nobody else but Yang Zhu. See 杨朱.

阳生 Yang Sheng See 杨朱.

阳明全书 Complete Works of Yangming Another title of *The Complete Works of Master Wang Wencheng*. See 王文成公全集.

阳明学派 Yangming School One of the Neo-Confucianist schools. Founded by Wang Yangming, this philosophical school was the most important and influential from the middle Ming to the early Qing period. It essentially advocated the doctrines of identity of mind and principle, the extension of the innate knowledge, and the unity of knowledge and action. Important followers included Qian Dehong, Wang Ji, Wang Gen, Zou Shouyi, Luo Hongxian and so on. Later this school splitted into six schools after Wang Yangming's death. They were the Zhezhong School, the Jiangyou School, the Nanzhong School, the Chuzhong School, the Northern School, and the School of Guangdong and Fujian. This school also spread to Japan and exerted great influence on the reforms in Japan. It is also called the Yaojiang School. See 王守仁.

阳货 Yang Huo One of the 17th chapter of *The Analects*, which records Master Kong's such sayings as "By nature, men are closely alike, by practice, they grow wide apart."

阳尊阴卑 Yang is Exalted and Yin is Lowly One of the chapters of *Luxuriant Gems of the Spring and Autumn Annals* by Dong Zhongshu of the Han Dynasty. In the chapter, Dong maintained that Heaven, sovereign and husband belong to yang while their counterparts belong to yin. Yang is exalted while yin is lowly. In this way, he regulated the feudal order.

阴 yin See 阴阳.

阴阳 yin and yang Two important opposite concepts in Chinese philosophy. Referring originally to the sunny and shady sides, the two concepts, in later development, came to be regarded as two essential cosmic forces, respectively representing the masculine, positive, strong and constructive elements for yang; and feminine, negative, weak and destructive elements for yin. All things in the universe are products of the interactions of the two forces. Their

appearance can be dated far back in history. Such works as *Discourses on the States* and *Zuo's Commentary* have some discussions of the concepts. *The Book of Changes* uses the concepts systematically. The pictures of the eight trigrams and the 64 hexagrams are all made up of two kinds of lines, – and --. The former represents yang and the latter yin. Up to the Warring States period, the theory of the yin and yang forces became quite popular with the appearance of the Yin-Yang School headed by Zou Yan. Zou combined the yin-yang theory with the concept of the rotation of dominance of the five elements: metal, wood, water, fire and earth. This combination yields a cyclical view of history and a complete system of the yin-yang theory. Master Lao and Master Zhuang, founders of Taoism, also absorbed the theory and made it part of the theoretical basis of Taoism. Later, many other philosophers accepted and developed the theory, such as Dong Zhongshu, Shao Yong, Zhou Dunyi, and Zhu Xi. See 邹衍,董仲舒,邵雍,周敦颐,and 朱熹.

阴阳五行学派 School of Yin-Yang and the Five Elements See 阴阳家.

阴阳五行说 theory of yin and yang and the five elements A theory formed during the Warring States period on the basis of the combination of the doctrine of yin and yang and that of the five elements(see 阴阳,五行,阴阳家) by the Yin-Yang School.

阴阳家 Yin-Yang School Also translated into "School of the Positive and Negative Forces," it is one of the philosophical schools of the Spring and Autumn and the Warring States period. Headed by Zou Yan, the school combined the yin-yang theory with the theory of the Five Elements(see 阴阳 and 五行), so it is also called the School of Yin-Yang and the five elements. At first, the theory of yin and yang and the five elements had usually been used to interpret the structure of the universe and how all things in the universe were produced. In this sense, the theory is materialistic. But Zou developed the theory by using it also to expound the development of history. He maintained that the development of history, even the changes of dynasties are all controlled by the five powers. He made, starting from the time of the separation of heaven and earth and coming down, citations of the revolutions and trans-

mutations of the five powers, arranging them until each found its proper place and was confirmed. That is to say, the movement of history is cyclical, which, of course, is idealistic. The system of cosmology of the Yin-Yang School is based on correlation made between the five elements, the four compass points, the four seasons, the fives notes of the scale, the 12 months, the 12 pitch-pipes, the 10 heavenly stems, the 12 earthly branches, and various other numerical categories. The yin and yang forces operate among these categories, causing transformations to take place and thereby bringing into being all things of the physical universe. Such correlations came, actually, from the arts of divination. Later, Dong Zhongshu of the Western Han Dynasty systemized and developed the system to a further extent.

阴阳管见 My Limited Understanding of the Yin and Yang Forces A work by He Tang of the Ming Dynasty. He maintained that the yin and yang forces are the primal source of the universe, and that yang has spirit but no form, while yin has form but no spirit; so they complement each other, and are inseparable. See 何瑭.

阴符经 Classic of the Harmony of the Seen and the Unseen A Taoist work whose complete title is *The Classic of the Harmony of the Seen and the Unseen by the Yellow Emperor*. Various ideas were given about its authorship: the Yellow Emperor, Kou Qianzhi or Li Quan. Consisting of three chapters, the writing mainly describes the Taoist cultivation though some passages include some remarks of the School of Political Strategists and the School of Military Strategists.

阴符经注 Commentary on the Classic of the Harmony of the Seen and the Unseen A work by Li Quan of the Tang Dynasty, who advanced the ideas in it that the most important among the statecrafts is purity and self-transformation and the most important among the arts of war is the ordinary and extraordinary tactics.

观物内篇 Inner Treatise on the Observation of Things Part of Shao Yong's *Supreme Principles Governing the World*, which expounds the theory of observing things in terms of other creatures and the doctrine of cycles,

epochs, revolutions, and generations. See 以物观物 and 元会运世说.

孙子 I. Master Sun The honorific title usually used to refer to Sun Wu of the State of Wu of the Spring and Autumn period, while it is sometimes used also to refer to Sun Bin of the State of Qi of the Warring States period. **II. Book of Master Sun** See 孙子兵法.

孙子兵法 Master Sun's Art of War Also translated into *Art of War by Master Sun*, it is a work by Sun Wu of the late Spring and Autumn period. Also entitled *The Book of Master Sun*, *Sun Wu's Art of War*, and *Art of War by Master Sun Wu*, the work is the earliest extant writing on military affairs. Consisting of 13 chapters, it summarizes the warring experience of the Spring and Autumn period, establishes a systematic theory about military affairs, and discusses military strategies and tactics with naive materialistic and dialectical ideology.

孙不二 Sun Bu'er (1119－1182) A woman Taoist priest of the Way of Perfect Realization of the Jin period. As Bu'er was her religious name, Sun's lay name was Fuchun. A native of Ninghai (the present Mouping, Shandong Province) and disciple of Wang Chongyang, Sun became a Taoist priest together with her husband Ma Danyang in 1169 and founded the Purity School, a branch of the Way of Perfect Realization.

孙中山 Sun Zhongshan (1866－1925) A thinker, pioneer of Chinese modern revolution, and great democratic revolutionary. Styled Deming and literarily named Rixin, Yixian (yat-sen) and Zhongshan, Sun's given name was Wen. From a peasant family, Sun was a native of Xiangshan (the present Zhongshan County) of Guangdong Province. From 1878 he continued his schooling in the United States and Xianggang (Hong Kong) and graduated from a medical college in Xianggang in 1892. When he was still a medical student he began to take a serious interest in China's political affairs and to entertain ideas of overthrowing the Qing government. In 1894, he presented a letter containing his reform proposals to Li Hongzhang, then governor general of Zhili Province, but was ignored. In 1904, under his leadership, the United League of China was founded in Japan and he put forward the political pro-

gram: expel the Manchus, restore China, establish a republic, and equalize land ownership, and his doctrine of the Three People's Principles, which included nationalism, democracy and the people's livelihood. From 1895 and 1911 Sun led repeated uprisings and finally overthrew the Qing Court in the 1911 Revolution and founded the Republic of China. The same year he was elected Provisional President. But the following year he abdicated his position in January to Yuan Shikai in exchange for the latter's support of the republic. In August he organized a federated party called the Nationalist Party (Guomindang) and became its director. In 1913, he started a second revolution against Yuan when he found Yuan violated the constitution and attempted to become an emperor. In 1917, Sun initiated the Constitution Protection Movement against Duan Qirui's dissolution of the parliament established in 1912, and was elected Commander-in-chief and began the First Northern Expedition. In 1922 the Republican Government was founded and Sun was elected President Extraordinary. In 1924, influenced by the Russian revolution and the Chinese Communist Party, Sun reorganized the Nationalist Party in its First National Congress, put forward the Three Great Policies: alliance with the Soviet Union, cooperation with the Chinese Communist Party and support of the worker and peasant masses, and developed the old Three People's Principles into the new ones. In philosophy Sun took ether as the origin of the universe and cell as the origin of life. Regarding the relationship between matter and spirit, Sun viewed matter as the substance and spirit as the function of matter, but he underscored the fact that the two never be separated. Sun believed in the theory of evolution. He maintained that the evolution of civilization is a consistent development from a lower state to a higher one, but he opposed the theories of the reformists that one must proceed in an orderly way and in proper sequence and not skip any step. He predicted that a great leap forward would appear in China, in which China would overtake and surpass Japan and even the Western countries in a few decades. He held that the motive force of the social development is the people's struggle for survival and a better livelihood. In regard to epistemology Sun maintained "knowledge follows practice"

and "facts precede theories." He emphasized the function of practice and upheld the doctrine that "knowledge is hard whereas practice is easy." He divided human cognitive process into three stages: the stage during which people act or practise without knowledge, the stage during which people acquire knowledge after practice, and the stage during which people act according to knowledge. His writings were compiled into *The Complete Works of Sun Zhongshan*.

孙中山全集 Complete Works of Sun Zhongshan A collection of all Sun's writings, including his philosophical and political writings, his translations, his poems and lectures, orders and documents signed and issued by him, and so on. In 11 volumes, it was published by Zhonghua Book Company from 1981 to 1986.

孙中山选集 Selected Works of Sun Zhongshan A selection of Sun's works published by People's Publishing House in 1956. In two volumes, the selection includes 60 writings, most of his important writing being among them, such as *Foreward to the Initial Issue of People's Journal* (see 民报发刊词), *Psychological Reconstruction* (part of *Principles of National Reconstruction*).

孙文 Sun Wen See 孙中山.

孙文主义之哲学的基础 Philosophical Foundation of Sun Wenism See 三民主义之哲学的基础.

孙文学说 Doctrine of Sun Wen An important philosophical writing by Sun Zhongshan and the first part of *Principles of National Reconstruction*, which was also named *Psychological Reconstruction*. In it, Sun talked about ether which, according to him, is the origin of all things in the universe, and the three periods or stages in the evolution of knowledge and practice. See 知行进化三时期.

孙诒让 Sun Yirang(1848—1908) A Confucian classicist and scholar of the late Qing Dynasty. Styled Zhongrong and literarily named Zhouqing, Sun was a native of Rui'an, Zhejiang Province. After only a short official career, Sun devoted his last 40 years to the study of Confucian classics and the study of the bone-and-shell inscriptions of ancient China. His philosophical works include *A Rectified Interpretation of Rites of Zhou*, *Brief Annotations on the Book of*

History, and *An Exegetical Exposition of the Book of Master Mo*.

孙奇逢 Sun Qifeng(1584—1675) A scholar of the turning period from the Ming to the Qing Dynasty. Styled Qitai and Zhongyuan, Sun was a native of Rongcheng(in the present Hebei Province). After the Qing Court was established, Sun repeatedly declined the offers of official posts from the Qing regime, moved to a mountainous village named Xiafeng Village of Sumen(in the present Huixian County, Henan Province) and taught there for more than 20 years, so he was usually referred to as Master Xiafeng. In the study of Confucian classics he was a faithful follower of Neo-Confucianism of the Song and Ming period. At first, he followed the theory of Lu Jiuyuan and Wang Shouren, and then turned to that of Zhu Xi. Of both schools he was tolerant. He maintained that, without partial opinions, Zhu Xi and Lu Jiuyuan were both orthodox Neo-Confucianists. His main works include *Chronological Biographies of Neo-Confucianists* and *Collected Writings of Master Xiafeng*.

孙武 Sun Wu(? —?) The most important representative of the School of Military Strategists in the pre-Qin period. Styled Changqing, Sun was born in Le'an (the present Huimin County, Shandong Province) of Qi of the late Spring and Autumn period, but he mainly served the State of Wu and helped Wu become one of the powerful states for a time. His work *The Art of War by Master Sun* is the best known among the books by the Military Strategists. See 兵家 and 孙子兵法.

孙武兵法 Sun Wu's Art of War See 孙子兵法.

孙星衍 Sun Xingyan(1753—1818) A Confucian classicist of the Qing Dynasty. Styled Yuanru, Sun was a native of Yanghu(the present Wujin, Jiangsu Province). With only a short official career, Sun devoted most of his life to the studies of Confucian classics, history and phonology. His most influential work is *A Commentary on the Modern-and Ancient-Script Book of History*.

孙复 Sun Fu(992—1057) A scholar of the early Northern Song Dynasty. Styled Mingfu, Sun was a native of Pingyang, Jinzhou Prefecture(the present Linfen, Shanxi Province). Failing in the examinations for Presented Scholar, he began his teaching in the area of Mount Tai, so he was usually called Mas-

ter Taishan (meaning Master of Mount Tai). He was also one of the so-called Three Masters of the Early Song, the other two being Hu Yuan and Shi Jie, for they three all advocated taking humanity, righteousness, propriety and music as the essential learning. He maintained that since the Han Dynasty, only Dong Zhongshu, Yang Xiong, Han Yu, and Wang Tong were orthodox Confucianists, because they regarded the theories of humanity and righteousness as the centre in their studies of the classics and grasped the fundamental principles in governing a country. He criticized Buddhism and Taoism. According to him, they did not think much of the relationships between ruler and minister, father and son, husband and wife.

孙夏峰 Sun Xiafeng See 孙奇逢.

孙卿 Sun Qing See 荀子.

孙逸仙 Sun Yixian See 孙中山.

孙绰 Sun Chuo(320－377) A scholar and official of the Eastern Jin Dynasty. Styled Xinggong, Sun was a native of Zhongdu, Taiyuan (in the present Pingyao, Shanxi Province). He advocated the doctrines of Master Lao and Master Zhuang, and pursued the realm of void. Meanwhile he maintained that the doctrine of Master Kong is identical with Buddhism, so Confucianism, Taoism and Buddhism should be fused into one.

孙盛 Sun Sheng(306－378) A scholar, historian, and atheist of the Eastern Jin. Styled Anguo, Sun was a native of Zhongdu, Taiyuan (in the present Pingyao, Shanxi Province). In philosophy, Sun did not agree to the theory of Neo-Taoists, especially the ideas about being and nonbeing. He was opposed to the doctrines of Master Lao and Master Zhuang, considering their doctrines unbeneficial to the society. He also criticized the Buddhist ideas of retribution and samsara. He maintained that a man's body, after his death, turned into soil or something like that, and no soul can exist at all. His ideas exerted some influence on other atheists of that period. His works were lost long ago.

孙膑 Sun Bin(? －?) A famous figure of the Military Strategist School of the State of Qi of the Warring States period, whose book, *Sun Bin's Art of War* is one of the representative works of the school. Sun was one of Sun Wu's

posterity and said to have studied with Pang Juan under Master Guigu. After Pang became the Commander-in-Chief of the army of Wei, Pang had Sun's kneecaps chopped off out of jealousy. In Chinese the punishment was called 膑. So he has been called 孙膑 since then and his given name had been forgotten. Later he developed Sun Wu's theory and defeated Pang Juan and the army of Wei for the State of Qi, his native state.

孙膑兵法 Sun Bin's Art of War A work by Sun Bin of the State of Qi of the Warring States period, so it is also called *The Book of Master Sun of Qi*. According to the unearthed bamboo slips from the tombs of the Han Dynasty in Linyi, Shandong Province in 1972, it consists of 30 chapters. It accepts and develops the military thought of *Master Sun's Art of War* and contains simple materialistic and dialectical ideology.

红教 Red School See 宁玛派.

约定俗成谓之实名 When an agreement has been made and abided by and become customary, it is called an appropriate name to an actuality A concept from the 22nd chapter of *The Book of Master Xun*, which reads, "Names have no intrinsic appropriateness. Things are named by agreement. When an agreement has been made and abided by and become customary, it is called an appropriate designation. That which is different from what has been agreed upon is called an inappropriate designation. Names have no intrinsic actualities. When an agreement has been made and abided by and become customary, it is called an appropriate name to an actuality." According to Xun, this is the way how right names should be obtained.

牟子 I. Master Mou(? —?) A scholar of the late Eastern Han Dynasty. Mou, a native of Cangwu (the present Wuzhou, the Guangxi Zhuang Autonomous Region), was at first a Confucian and well versed in the classics. Later he became more interested in Buddhism. He held that Confucianism, Taoism and Buddhism, though quite different in many aspects, are identical in the final analysis. So his theory, in fact, is a mixture of the three. His work is *Resolution of Doubts*, which was also titled *Resolution of Doubts by Master Mou*. **II. Book of Master Mou** A shortened form of *Resolution of Doubts by*

Master Mou. See 理惑论.

牟子理惑论 Resolution of Doubts by Master Mou See 牟子 and 理惑论.

异名 different names See 同名和异名.

尽心 I. Full Development of Mind Also translated into *Exercising Mind to the Utmost*, it is the title of the 13th and 14th chapters of *The Book of Master Meng*. The 13th chapter describes the ideas of full development of mind, of knowledge of nature, of knowing Heaven, of the intuitive knowledge and the intuitive ability; and of the relationships among them. The 14th chapter gives accounts of government by humanity and the view that the people are the most important while the sovereign is the least. **II. fully develop one's mind** Also translated into "exercise mind to the utmost," it is an idea from the 13th chapter of *The Book of Master Meng*, which reads, "He who has fully developed his mind knows his nature. Knowing his nature, he knows Heaven." So Meng held that the three are identical; and that all things are complete within one's mind, so long as one fully develops his mind or his intuitive knowledge and ability.

尽心知性 fully develop one's mind and know one's nature See 尽心 Ⅱ.

尽性 fully develop one's nature One of the important concepts in Confucianism. *The Doctrine of the Mean* reads, "It is only he who has perfect sincerity that can fully develop his nature. Able to develop fully his own nature, he can fully develop the nature of others. Able to develop fully the natures of others, he can fully develop the nature of things." Obviously, Confucianism maintains that a man of perfect sincerity is one without distinctions between inner and outer, self and others, and he has already attained the state in which all things form one. And in this state he can assist the transforming and nourishing operations of Heaven and earth, and thus form a trinity with them.

艮 gen trigram/hexagram One of the eight trigrams and also one of the 64 hexagrams with ☶ and ䷳ as their respective diagrams. According to *The Book of Changes*, it symbolizes a mountain or mountains, indicating restraining.

七　画 Seven Strokes

坛经　Platform Sutra　See 六祖坛经.

坎　kan trigram/hexagram　One of the eight trigrams and also one of the 64 hexagrams, with ☵ and ䷜ as their respective pictures, which denote water and danger.

均圣论　Doctrines of Equal Holiness　See 白黑论.

均善论　Doctrines of Equal Good　See 白黑论.

报应问　Questions on the Doctrine of Retribution　A treatise by He Chengtian of the Southern Dynasties, which sharply criticized the Buddhist doctrine of retribution with convincing facts in nature. It had great influence at that time.

玛木特依　Poem Instructing the World　A work on ethics of the Yi Nationality. The book advocates the social hierarchy, claiming that the rulers should take hold of the official seal, the Black Yi people — slave owners, should have slaves, and the White Yi people — slaves, should have cows.

形化　evolutions of forms　Also translated into "transformations of forms," it is a term used by Neo-Confucianists to refer to the changes of shapes or forms. See 气化.

形而下　that which is within shapes　See 形而上与形而下.

形而上与形而下　that which is above shapes and that which is within shapes　Also translated into "the metaphysical and the physical," they are concepts first used in *The Book of Changes*. *Appended Judgements* (*I*) of *The Book* reads, "That which is above shapes is called the Way while that which is within shapes is called concrete things." That which is above shapes means the shapeless, means what is antecedent to shapes, and the abstract or the metaphysical. That which is within shapes means, of course, the opposite. From the Song Dynasty, this pair of categories were repeatedly discussed by philosophers, such as Zhang Zai, Cheng Yi, Zhu Xi, Wang Fuzhi, and Dai Zhen.

Most of the Song scholars idealistically stressed the function of the former, while Wang Fuzhi emphasized their unity.

形名 forms and names Also translated into "actualities and names," it is a philosophical term which is also written as 刑名 in Chinese. Many early philosophers, such as Master Zhuang, Yin Wen, Gongsun Long, all discussed the relationship between them. They maintained that a name should correspond to what it marks. The Legalist School explained the term in the sense of politics and law, and referred "names" by extension to laws, words or official ranks. So the 7th chapter of *The Book of Master Han Fei* reads, "When a ruler wants to prevent wickedness, he examines into the correspondence between actualities and names, words and work." And he should "award offices according to their responsibilities and hold actualities according to their names." So people often said Han Fei and other Legalists were delighted in the study of actualities, names, laws and crafts of government.

形名参同 Form/Reality matches the name Also translated into "Actuality and name are seen to be in agreement," "Reality and name are identical," or "Reality conforms to the name," it is an idea of Master Han Fei of the late Warring States period. According to Han, a ruler can judge a minister or an official by his words and deeds. If his deeds match his words, the minister or official is competent.

形名家 School of Forms and Names Another way to call 名家, which is also translated by some scholars into "School of Actualities and Names." It is also written as 刑名家 in Chinese.

形具神生 Spirit is born after the body of man comes into being A materialistic idea of Master Xun on the relationship between body and spirit (see 形神), which was accepted and developed by Huan Tan, Wang Chong and Fan Zhen.

形质神用 Body is the substance of the soul and the soul is the function of the body An idea of Fan Zhen of the Southern Dynasties about the relationship between body and spirit or soul. Fan said in his work *On the Destructibility of the Soul*, "The body is the substance of the soul, and the soul is the

function of the body. . . . The relationship of the soul to its substance is like that of keenness to a knife, while the relationship of the body to its function is like that of a knife to keenness. What is called keenness is not the same as the knife, and what is called the knife is not the same as keenness. Nevertheless, there can be no knife if the keenness is discarded, nor keenness if the knife is discarded. " This way, Fan denounced the Buddhist theory of the immortality of man's soul. See 形神.

形神　body and spirit　Also translated into "body and soul" or "form and essence," they are important categories in ancient Chinese philosophy. They were first discussed together in *The Book of Master Guan*, which reads in the 49th chapter, "In the life of a man, heaven produces his spirit while earth produces his body. Their combination results in man. " Here Guan held that spirit is the activity of materialistic essence. Master Zhuang differently maintained that spirit is born out of the Way and body is born from spirit. Master Xun was the first philosopher to clearly assert that spirit is dependent on body. He said in the 17th chapter of *The Book of Master Xun*, "The spirit is born after the body of man comes into being," which is, of course, materialistic. In coming years controversy on the relationship between body and spirit continued for a long time. Most philosophers agreed that spirit is the function of body and cannot exist without body. See 形质神用 and 形神相即.

形神相即　Body means the soul and the soul means the body　An idea of Fan Zhen of the Southern Dynasties about the relationship between body and soul. According to Fan, the soul is dependent on the body and one cannot exist without the other. See 形质神用 and 形神.

杜光庭　Du Guangting(850－933)　A Taoist priest of the late Tang Dynasty. Styled Binsheng and Shengbin and literarily named Master Dongying, Du was a native of Jinyun(in the present Zhejiang Province), or of Chang'an (the present Xi'an, Shaanxi Province). He converted to Taoism from Confucianism after his failure in the civil service examinations, and achieved a lot in writing on Religious Taoism. So he was honorifically titled Master Guangcheng and Celestial Master Chuanzhen. His main works include *The*

Extended Holy Meaning of the Classic of the Way and its Virtue and *A Commentary on the Pure Classic by Lord Lao the Most High*.

杜守素 Du Shousu See 杜国庠.

杜武库 Du Wuku See 杜预.

杜国庠 Du Guoxiang(1889—1961) A Marxist philosopher and historian. Du was a native of Chenghai, Guangdong Province. In 1907, he went to study in Japan and there he came to know political economics of Marxism, and historical and dialectical materialism. In 1919 he came back to China and taught in universities. In 1928 he joined the Chinese Communist Party. Since then, Du, with Du Shousu or Lin Boxiu as pen names, translated a series of works or treatises to publicize Marxism, such as *An Introduction to Dialectical Materialism*. He also wrote some articles, taking *On the End of Neo-Confucianism* for example, to criticize Feng Youlan's idealistic philosophy. Besides this, he made serious studies of the philosophical schools in the pre-Qin period and compiled such works as *Studies of the Philosophers During the pre-Qin Period* and *Ideological Essentials of the Philosophers During the pre-Qin Period*.

杜预 Du Yu(222—284) A scholar and Confucian classicist of the Western Jin Dynasty. Styled Yuankai and popularly called Wuku for his erudition, Du was a native of Duling, Jingzhao(in the present Shaanxi Province). Though an officer and official, Du achieved quite a lot in the study of Confucian classics and other learnings. He joined in the making of *The Jin Code* and contributed to the reform of the national examination for official recruitment and that of calendar. In the classical learning, he was particularly versed in *Zuo's Commentary* and compiled *Collected Annotations on Zuo's Commentary on the Spring and Autumn Annals*, *An Exemplified Interpretation of the Spring and Autumn Annals* and so on. He maintained that *Zuo's Commentary* is the most orthodox, and that *Gongyang's Commentary* and *Guliang's Commentary* are sophistries.

杨万里 Yang Wanli(1124—1206) A poet and thinker of the Southern Song Dynasty. Styled Tingxiu and literarily named Chengzhai, Yang, a native of Jishui, Jiangxi Province, became a Presented Scholar during the Reign of

Shaoxing and began his long official career. In philosophy, Yang maintained that the chaotic primordial force is the source of all things in the universe and that its yin and yang forces, through their movement and interaction, bring changes and transformations to all things. He held that the universe is infinite. He was opposed to the theory of the Ultimate of Non-being and the Supreme Ultimate of Zhou Dunyi. He argued that the so-called Supreme Ultimate is nothing else but the chaotic primordial force. As for the relationship between principle and concrete things, he stressed that principle can only exist in concrete things. His works include *Master Chengzhai's Commentary on the Book of Changes*, *Collected Works of Master Chengzhai*, and so on.

杨子 Master Yang See 杨朱.

杨王孙 Yang Wangsun (?—?) A Taoist and atheist of the Western Han Dynasty. According to *The History of the Former Han Dynasty*, he learned the doctrines of the Yellow Emperor and Master Lao, and compiled *A Book on Burying Naked* pointing out a man could not become a ghost after death. He was against lavish funerals and asked his son to bury him naked after he died.

杨东明 Yang Dongming (1548—1624) A scholar of the Ming Dynasty. Literarily named Jin'an, Yang was a native of Yucheng (in the present Henan Province). Though an official, he did not give up the study of philosophy. Following the main tenets of Wang Shouren's theory, he attacked the Song thinkers for separating human nature into two parts: nature of the principle, that is nature of Heaven and Earth, and the physical nature. He maintained that material force is the creative force, producing all things in the universe while principle is the order in creation, and that they two are one and integral. His main philosophical work is *Jin'an's Supposition on Nature*.

杨朱 I. Yang Zhu (? —?) A Taoist philosopher of the early Warring States period. Also called Yang Ziju, Yang Sheng and Master Yang, Yang Zhu was a native of the State of Wei. Yang, with "every one for himself" as his basic doctrine or principle, advocated the theories of valuing life and self, of completeness of living and preservation of what is genuine, and of not allowing outside things to entangle oneself. So Master Meng criticized Yang,

"Though he might have benefited the whole world by plucking out a single hair, he would not have done it," and Master Han Fei commented, "Yang was a scholar who had slight regard for outside things and held life as the most important." Yang's ideas had great influence at that time. **II. Writing of Yang Zhu** The title of one of the chapters of *The Book of Master Lie* which has been generally considered as a writing by some later scholar. The chapter, in the name of Yang Zhu, advocates the theory of out-and-out hedonism.

杨时 Yang Shi(1053－1135) A scholar of the Northern Song Dynasty. Styled Zhongli, Yang, a native of Jiangle (in the present Fujian Province), was also called Master Guishan for he lived in Guishan in his late years. Studying under the two Cheng brothers, Yang was one of the four great disciples (see 吕大临). In politics, Yang opposed the reform of Wang Anshi. In philosophy, he closely followed the two Chengs' theory. He held that the external should be unified with the internal and that principle is one but its manifestations are many. He maintained that the principle of Heaven can be understood and reached mainly by mind through investigation of things. *Collected Works of Master Guishan* includes his writings.

杨园先生全集 Complete Works of Master Yangyuan Collected works by Zhang Lüxiang. In 54 volumes, the works, in imitation of *The Complete Works of Master Zhu*, were classified according to the literary categories. In philosophy, the author followed the Cheng brothers and Zhu Xi, but criticized Lu Jiuyuan and Wang Shouren. See 张履祥.

杨何 Yang He(?－?) A Confucian classicist of the Western Han Dynasty. Styled Shuyuan, Yang, a native of Zichuan (the present Zibo, Shandong Province), studied *The Book of Changes* under Tian He or Wang Tong and compiled *Master Yang's Commentary on the Book of Changes*, but was lost long ago.

杨龟山 Yang Guishan See 杨时.

杨诚斋 Yang Chengzhai See 杨万里.

杨荣国 Yang Rongguo(1907－1978) A historian of Chinese thought and philosophy. Yang, a native of Changsha, Hunan Province, graduated from

Qunzhi University, Shanghai, and joined the Communist Party of China in 1938. Under the guidance of Marxism, he studied the development of Chinese thought in the view of the level of productive forces, production relations, class struggles, and science and technology. He maintained that Master Kong was a conservative philosopher and thinker who was always trying to turn round the wheel of history. But he held a positive view of Kong's educational thought. His main works include *A Study of Ancient Chinese Materialism*, *Ideas of Master Kong and Master Mo*, and *A History of Ancient Chinese Thought*.

杨泉 Yang Quan(? —?) A philosopher and atheist of the Three Kingdoms period. Styled Deyuan, Yang was a native of the present Shangqiu of Henan Province. Never taking an official post, Yang spent almost all his life studying astronomy, geography, calendars, agronomy, medicine and philosophy. His representative work on philosophy is *On the Principle of Things*. Yang maintained in the work that water is the thing that supports heaven and earth and material force is the substance that forms heaven and earth and everything else in the universe. He thought no gods or spirits exist. On the whole Yang was a naively materialistic philosopher.

杨雄 Yang Xiong(53BC—18AD) See 扬雄.

杨简 Yang Jian(1141—1225) A philosopher of the Southern Song Dynasty. Styled Jingzhong, Yang, a native of Cixi (in the present Zhejiang Province), was also called Master Cihu because he had his house built by the Cihu Lake. As a disciple of Lu Jiuyuan, Yang, in philosophy, developed Lu's doctrines and formed his own theory of thoroughly subjective idealism. He wrote in his treatise *The Self and the Book of Changes*, "Heaven and earth are my own Heaven and earth. Their transformation is my own transformation; they are in no way external to the self.... Heaven is a symbol that lies within my own nature; earth is a shape that lies within my own nature.... All are equally produced by me." That is to say, he maintained that everything in the universe is the product of the individual mind. In the cultivation of oneself, he advocated the prohibition on preconception. He held that man's original nature

is good and straightforward, and just because of the stirring of preconception the nature becomes bad and involved. His works include *Cihu's Commentary on the Book of Songs*, *Master Yang's Commentary on the Book of Changes* and *Surviving Works of Master Cihu.*

杨慎 Yang Shen (1488 − 1559) One of the most prolific scholars of the Ming Dynasty. Styled Yongxiu and literarily named Sheng'an, Yang, a native of Xindu, Sichuan Province, passed the imperial examination for Presented Scholars in the Reign of Zhengde and began his official career. But in 1524, the career was abruptly terminated because of the Great Ritual Controversy and Yang was severely flogged and banished to Yunnan, one of the most remote parts of the empire. In the 35 years of banishment, Yang plunged into research and writing on a wide variety of fields, including philosophy, literature, the fine arts, historical phonology, history, and geography and customs of Yunnan. In philosophy, Yang maintained that the primordial force is the origin of the universe. Everything is produced by it and also extincted by it, but the force itself produces and reproduces endlessly. About history, he agreed to Liu Zongyuan's theory of feudalism. He held that the system of feudalism is an inexorable trend in historical development, not at any sage's mandate. As for nature and emotions, he thought they are inseparable. In a way, he criticized Neo-Confucianism of the Song and Ming period. His works include *The Inner Collection of Sheng'an*, *The Outer Collection of Sheng'an*, and so on.

杨慈湖 Yang Cihu See 杨简.

杨墨 Yang Zhu and Mo Di Two respective representatives of Taoism and Moism prevalent in the Warring States period. Master Meng said in the 6th chapter of *The Book of Master Meng*, "Doctrines held by the world approach either that of Yang or that of Mo." He thought that both of them went against Confucianism, for Yang advocated "every one for himself" while Mo preached the universal love. So Meng regarded it as his important task to "oppose Yang and Mo and drive away their wicked doctrines."

劫 age A Buddhist term shortened from 劫波. A transliteration of the San-

skrit word kalpa, the term refers to the period of time between the creation and recreation of a world or universe. According to Buddhism, there are usually three sorts of ages: great age, medium age and small age. Each great age is divided into four medium ages: the age of formation, that of existence, that of destruction, and that of emptiness. Each of the medium age is subdivided into 20 small ages. A small age is represented as 84000 years.

戒 prohibition Also translated into "precept," "commandment," or "discipline," it is a Buddhist term referring to the rules that monks and nuns must observe, such as the Five Prohibitions, the Eight Prohibitions and the Ten Prohibitions.

克己复礼 restrain oneself and abide by rites Also translated into "subdue oneself and return to propriety" and "restrain oneself and restore the rites," it is an important principle in the cultivation of oneself advocated by Master Kong. In the 12th chapter of *The Analects*, Master Kong answered Yan Yuan's question about humanity. "To restrain oneself and abide by rites is humanity," and the cultivation process should be "Look not at what is contrary to rites, listen not to what is contrary to rites and speak not what is contrary to rites."

志 will Also translated into "motive," it is a concept that first appeared in the 18th chapter of *The Book of History*. Later, Master Kong and Master Mo accepted the idea and used it to refer to the highly conscious and steady state of one's mind, and stressed its importance in cultivating the ideal personality. Master Meng developed the concept. He said in the 3rd chapter of *The Book of Master Meng*, "The will is the leader of one's passions and spirits. The passions and spirits pervade and animate one's body. The former is the principal while the latter is the subordinate." That is to say, the will is decisive. Later Confucian philosophers, such as Dong Zhongshu and Wang Shouren, all laid great emphasis on the concept.

志功 motive and result Also translated into "will and effect" or "intention and consequence," they are important categories in ancient Chinese philosophy and moral cultivation. Master Mo first put forward the idea of observing both

the motive and the result and stressed their unity. Master Meng also paid some attention to the two sides. Dong Zhongshu and Zhu Xi laid great emphasis on motives, while Chen Liang and Ye Shi stressed the unity because they held only the result was the proof of a certain motive.

志行 motive and practice Also translated into "will and movement," it is a term used by Later Moists who said in the 42nd chapter of *The Book of Master Mo*, "Motive and practice constitute action." This shows that the Later Moists stressed the unity of knowledge with practice.

声无哀乐 Music has in it neither grief nor joy A concept put forward by Ji Kang. See 声无哀乐论.

声无哀乐论 Music Has in it Neither Grief nor Joy One of the important philosophical essays by Ji Kang of the Three Kingdoms period. In the treatise, Ji maintained that music itself, as a kind of sound, has nothing to do with one's mind. That is to say, music, which is an objective thing, cannot reflect one's feelings.

花教 Colorful School See 萨迦派.

苏东坡 Su Dongpo See 苏轼.

苏轼 Su Shi(1037—1101) A literatus and thinker of the Northern Song Dynasty. Styled Zizhan, Su was a native of Meishan(in the present Sichuan Province). He called himself Retired Scholar of Dongpo because he once lived in Dongpo of Huangzhou(the present Huanggang, Hubei Province) in banishment for his opposition to the reform of Wang Anshi. The Su family was one of scholarly distinction. The so-called "Three Sus" were Su Shi, his father Su Xun, and his younger brother Su Zhe, who were all among the Eight Prose Masters of the Tang and Song Dynasties. Su's thought was a mixture of Confucianism, Taoism and Buddhism. He maintained that the Way is the sublime realm superior to both being and nonbeing; that the extremity of void is nonbeing while the extremity of actualness is being; that the world came from nonbeing; and all the changes and transformations of things in the universe are controlled or governed by a certain "Lord." *Dongpo's Commentary on the Book of History* and *Dongpo's Commentary on the Book of Changes* were his philo-

sophical works.

苏秦 Su Qin(? —?) One of the Political Strategists of the Warring States period. Styled Jizi, Su was a native of Luoyang (in the present Henan Province). He was famous for persuading the states of Han, Wei, Qi, Chu, Yan and Zhao to form a united front in the resistance against the State of Qin. See 纵横家.

苏舆 Su Yu(? —?) A Confucian classicist of the late Qing Dynasty. Styled Houkang and Hou'an, Su, a native of Pingjiang, Hunan Province, was one of the representative figures in opposing the reform of his time. He was famous for the compilation of *Shielding-Confucianism Collection*. In its preface, Su held that the reformers wanted to extinguish the holy classics and give up all the Confucian ethics. So he advocated worshiping Master Kong and studying the classics.

苏辙 Su Zhe(1039—1112) A thinker and literatus of the Northern Song Dynasty. Styled Ziyou, Su, a native of Meishan, was Su Shi's younger brother. Towards both politics and philosophy, Su held the same attitude as his brother did(see 苏轼). In politics, he opposed Wang Anshi's reform and in philosophy, he also maintained that the Way produces all things in the universe. His philosophical works include *Collected Commentaries on the Spring and Autumn Annals* and *An Interpretation of the Book of Master Lao*.

孝 filial piety One of the most important virtues in Confucian ethics, which, at first, referred to showing the utmost respect for one's parents and giving them best physical care according to Master Kong and Master Meng. Later Confucianists enriched the content. *The Doctrines of the Mean* reads, "Filial piety consists in the skilful implementation of the wishes of one's forefathers and the skilful continuation of their undertakings." Filial piety was actually regarded in feudal China as the root of all other virtues and the ethical foundation of Chinese society. See 孝经.

孝弟 filial piety and fraternity Also translated by some scholars into "filial piety for one's parents and respect and love for one's elder brothers," they are two virtues in Confucian ethics, referring to being filial to one's parents and

respecting and loving one's elder brothers. Master Kong said in the 1st chapter of *The Analects*, "Filial piety and fraternity are the root of humanity." In fact, Confucianists also regarded them as two important principles in strengthening the hierarchical system of the feudal society. See 孝.

孝经 Book of Filial Piety Also translated into *The Classic of Filial Piety*, it is one of Confucian classics. This work, with its authorship still held in doubt, was probably written in the period from the late Warring States to the early Han Dynasty. It expounds the content and importance of the virtue. It reads, "Filial piety is the source of all virtues, from which all teachings come.... Filial piety commences with the service to one's parents; it proceeds to the service to the ruler; it is completed by the establishment of one's own personality.... Filial piety is the way of Heaven, the principle of earth, and the practical duty of man."

孝悌 filial piety and fraternity Another written form of 孝弟. See 孝弟.

孝悌忠信 filial piety, fraternity, loyalty and faithfulness Four virtues in Confucian ethics, referring to being filial to one's parents, fraternal to one's elder brothers, loyal to the ruler, and faithful to others. See 孝,孝弟,and 忠信.

李二曲 Li Erqu See 李颙.

李大钊 Li Dazhao (1889 – 1927) A Marxist thinker and one of the founders and leaders of the Communist Party of China. Styled Shouchang, Li was a native of Leting, Hebei Province. In 1913, he went to study in Japan and took an active part in the struggle against Yuan Shikai's attempt to restore the autocratic monarchy. In 1916, he came back to China and took the post of editor-in-chief of *Morning Bell Post*. In 1918, invited by Cai Yuanpei he began his work as a professor in Beijing University and became a member of the editorial staff of a magazine titled *New Youth*. In the same year, Li, with Chen Duxiu, established another periodical *Weekly Review*. These several years, Li, influenced by the Russian socialist revolution, became Marxist and warmly propagated Marxism and the October Revolution of Russia and advocated social revolution in China by publishing such articles as *The Victory of*

the Common People, *The Victory of Bolshevism*, *The Second Discussion of Problems and -isms* and *My Views on Marxism*. In 1920, he established the Society for the Study of Marxism and formed the Communist Group in Beijing. After the founding of the Communist Party, he took its leadership in North China. In 1923, Li did a lot in promoting the formation of the united front with Guomindang led by Sun Zhongshan. In 1927, he was arrested and hanged by Zhang Zuolin, a warlord, because he denounced Zhang for collaborating with Japanese militarists at the expense of China's national interests. His philosophical works include *Youth*, *The Time*, *The Present*, *My Views on Marxism*, *Naturalist Ethics and Master Kong*, *Marx's Philosophy on History* and so on, all of which are contained in *Selected Writings of Li Dazhao*.

李元阳 Li Yuanyang(1497—1580) A thinker and historian of the Ming Dynasty. Styled Renfu and literarily named Zhongxi, Li was a native of Dali, Yunnan Province. A scholar of the Bai Nationality, he succeeded in the imperial examinations for Presented Scholars during the Reign of Jiajing and took successive official posts in the Ming Court. But he retired in his middle age and lived the 2nd half of his life as a recluse. In philosophy, he did not limit his study within Confucianism, but extended to Taoism and Buddhism, though he attached greater importance to Neo-Confucianism. He maintained that human nature is inborn, so it can enwrap the universe. He also distinguished nature, mind, consciousness, and emotions from each other. *An Illustrated Interpretation of Mind and Nature* is his philosophical work. See 心性图说.

李中孚 Li Zhongfu See 李颙.

李丰 Li Feng(?206—253) A scholar of the Three Kingdoms period. Styled Anguo, Li was a native of Niyang(in the present Shaanxi Province). Taking quite a few important posts, he was sentenced to death for plotting to murder Sima Shi. In philosophy, he maintained that the natural powers or capabilities and the nature of man are two different things.

李氏焚书 Li's Book to be Burnt See 焚书.

李氏藏书 Li's Book to be Hidden Away See 藏书.

李文公集 Collected Works of Li Wengong A collection of writings by Li

Ao. In 18 volumes, it includes Li Ao's main philosophical writings, such as *An Essay on Returning to the Nature*. It was thus entitled because Li was given the posthumous title Wengong which means Master Literariness or Literary Master. See 李翱.

李文贞公全集 Complete Works of Master Li Wenzhen A collection of 40 works by Li Guangdi which contains most of Li's philosophical writings. See 李光地.

李石岑 Li Shicen(1892—1934) A contemporary philosopher. A native of Liling, Hunan Province, Li went to study in Japan in 1915 and came back in 1919. He took an active part in the New Culture Movement and introduced the Western philosophies, especially those of Henri Bergson and Friedrich Nietzsche which he favoured and accepted. In 1927, he went to France, England, and Germany on a tour of the investigation of the Western philosophies, and when he came back to China in 1930, he turned to what he called new materialism, that is, the dialectical materialism, which he thought represented the philosophical trend. His philosophical writings include *The Philosophy of Life*, *Ten Lectures on Chinese Philosophy*, and *An Introduction to Philosophy*.

李耳 Li Er See 老子.

李达 Li Da(1890—1966) A Marxist philosopher, scholar and one of the founders of the Communist Party of China. Literarily named Heming, Li was a native of Lingling, Hunan Province. Li began his education in 1900 at a traditional private school. In 1913, he passed the provincial scholarship examinations for studying abroad and went to Japan to take courses in natural sciences. But he soon became interested in political and social theories and began to translate Marxist works on historical materialism, society, and economics, which were published at home. This way, he became one of the pioneers that propagated Marxism in China. He came back to China in 1920 and participated the founding meeting of the Communist Party of China and became head of its propaganda department. In 1923, he divorced himself from the Party because of his different ideas on the cooperation with Guomindang and began his long career as a professor of philosophy, history and law. His main works include

Modern Sociology, *A General Survey of China's Industrial Revolution*, *On National Problems*, *An Outline of Economics*, *An Introduction to Finance*, *An Outline of Sociology*, *An Outline of Law*, and *An Outline of Materialist Dialectics*. In 1949 Li rejoined the Communist Party of China.

李光地 Li Guangdi (1642—1718) A Neo-Confucianist of the early Qing Dynasty. Styled Jinqing and literarily named Rongcun and Hou'an, Li, a native of Anxi, Fujian Province, became a Presented Scholar and began his official career and served the Qing Court until his death. He was posthumously titled Wenzhen which means "literariness and loyalty," hence, his collection was entitled *The Complete Works of Master Li Wenzhen*. Li was a loyal adherent of Neo-Confucianism of the Song and Ming period. He held that Heaven and earth have their own nature, that is the Supreme Ultimate. He argued that principle can produce material force, but material force cannot produce principle, for principle is prior to material force. Because of his achievements in the study of Neo-Confucianism and his erudition in many fields, he was ordered by the Court to head in his late years several commissions for the official compilation of works expounding the Song philosophy, such as *The Complete Works of Master Zhu* and *Essential Ideas of Neo-Confucianism*.

李吁 Li Yu (? —?) A scholar of the Northern Song Dynasty. Styled Duanbo, Li was a native of Goushi (the present Yanshi, Henan Province). As a disciple of the Cheng brothers, he is said to have been praised by Cheng Yi for his thorough understanding of his teacher's instructions. But he died young, and was not influential.

李华 Li Hua (?700—766) A thinker and pioneer of the Classical Prose Movement of the Tang Dynasty. In philosophy, he wrote *On Divination* to criticize activities of divination, which showed his atheist tendency.

李守常 Li Shouchang See 李大钊.

李延平 Li Yanping See 李侗.

李克 Li Ke (? —?) A politician of the early Warring States period. When he was grand councilor of the State of Zhongshan, he maintained that speeches must accord with the cause of righteousness, otherwise, they must be entranc-

ing and sweet ones, and that the superior man should not listen to such unrighteous words or accept unrighteous income. When asked about why the State of Wu was wiped out, he held that it was because the state scored one victory after another. That is to say, he realized that things would go from one extreme to its opposite.

李材 Li Cai(? —?) A scholar of the Ming Dynasty. Styled Mengcheng and literarily named Jianluo, Li, a native of Fengcheng(in the present Jiangxi Province), passed the imperial examinations for Presented Scholars and began his official career. In philosophy, he first studied under Zou Shouyi and learned the theory of the extension of the intuitive knowledge. But he modified the doctrine into a teaching of nature and consciousness, for, according to him, the extension of knowledge refers to extending the substance of knowledge, while the intuitive knowledge refers to the knowledge that is manifested without adding anything to that substance and is not the substance of knowledge itself. Later he put forward the theory of knowing where to rest in self-cultivation, that is, knowing the root in cultivation and uniting the root of all learning with that of personal cultivation and conflating them.

李盱江 Li Xujiang See 李觏.

李叔同 Li Shutong See 弘一.

李卓吾 Li Zhuowu See 李贽.

李侗 Li Tong(1093—1163) A Neo-Confucianist of the Southern Song Dynasty. Styled Yuanzhong, Li, a native of Jianpu(the present Nanping, Fujian Province), was usually called Master Yanping. As he was a third generation disciple of Cheng Yi, Li Tong inherited Cheng's theory that principle is one but its manifestations are many, and that the Supreme Ultimate is the very source that produces all things in the universe. He maintained that Cheng's doctrine about principle and its manifestations is the criterion to tell Confucianism from heresies. Man and beasts are different just because their endowments of material force are different. In cognition, he put forward the view that principle and mind are identical and held that one can realize the essence of personal cultivation by sitting-in-tranquility. His philosophical ideas are mostly con-

tained in *Master Yanping's Answers to Questions* edited by Zhu Xi.

李贽 Li Zhi (1527 – 1602) A thinker of the Ming Dynasty. Literarily named Zhuowu, Duwu, Retired Scholar of Wenling and Retired Scholar of Hongfu, Li was a native of Jinjiang (in the present Fujian Province). Li gave up his official career at his mid-age and studied philosophy under Wang Gen's son Wang Bi. He devoted his late years to teaching and writing. As a disciple of the Wangs, Li was actually a follower of Wang Yangming's School, and at the same time, was greatly influenced by Chan Buddhism. He stuck to Wang's doctrine that there is not any thing or principle outside man's mind. He developed Wang's theory of the intuitive knowledge and advocated the doctrine of infant's heart or mind which, he argued, is the original, true heart or mind. He, however, went away in some way from Wang's Neo-Confucianism. He opposed the theory that the so-called one, principle, or Supreme Ultimate is the root of all things in the universe. He was even brave enough to criticize Master Kong and Confucianism. He maintained that Confucian classics, such as *The Analects* and *The Book of Master Meng* were overpraised by scholars in history. He said that they were not the perfect doctrines of all times. He especially exposed the hypocrisy of talking loudly about humanity and righteousness while taking no heed of the life or death of the poor people. Contrary to the leading Neo-Confucianists, Li favoured the merchant class and even said that selfishness is man's natural endowment. He also had sympathy for women, and held that men and women should be equal. For all these, he was accused of renouncing the Way and instigating the people with heresies and was put into prison and had to end his life by committing suicide. His principal works include *A Book to be Burnt* and *The Supplement to a Book to be Burnt*, *A Book to be Hidden Away* and *The Supplement to a Book to be Hidden Away*.

李悝 Li Kui (455 – 395 BC) One of the representatives of the Legalist School of the early Warring States period. Appointed Grand Councilor by Marquis Wen of Wei, he carried out a political reform in the State of Wei. On one hand, he encouraged a great development of agriculture; on the other, he collected laws from all the states and compiled *The Classic of Laws* for the gov-

ernment of the state. It is said to have been the first systematic code in Chinese history, but it has long been lost.

李恕谷　Li Shugu　See 李塨.

李筌　Li Quan(? —?)　A scholar of Religious Taoism of the Tang Dynasty. Li, whose literary name was Master Daguan, was a native of Longxi (in the present Gansu Province). Disliked by Li Linfu, prime minister of his time, Li retired from his official position and began to visit eminent Taoist masters in various mountains. It is said that he found *The Classic of the Harmony of the Seen and the Unseen by the Yellow Emperor* between rocks, but some scholars hold that the work was actually written by Li in the name of the Emperor. Anyhow, the work exerted great influence on Religious Taoism. In philosophy, Li maintained that heaven and earth are products of the yin and yang forces and all things between them are products of the five elements. He argued that the Way of Heaven and gods cannot decide any victory or failure of any group of people or control the life and death of man. In some way, he had materialistic trend.

李塨　Li Gong(1659—1733)　A thinker of the early Qing Dynasty. Styled Gangzhu and literarily named Shugu, Li was a native of Lixian County (in the present Hebei Province). At the age of about 20, Li became a disciple of Yan Yuan and was so impressed with Yan Yuan's emphasis on practicality that he gave up many of his old views, especially the eight-part essay, to follow his teacher, with the result that he became the best expositor of Yan's theories and that the School of Yan Yuan and Li Gong was established. Then he visited a number of other scholars to receive instructions in various fields and read extensively works on philosophy, history, military tactics, music, mathematics and economics. He devoted all his life to studying, teaching and writing. In philosophy, he maintained that principle and material force are inseparable, saying, "Principle, actually, is the order of things. It is immanent in things. But today some scholars say that principle is transcendent to things. They, in fact, set up principle as something separate in itself." In the same way, he thought that the nature of principle cannot be separated from the physical na-

ture itself. He held that investigation of things just means to practise a thing with one's own hand. So one should practise everything by himself. He even attributed the downfall of the Song and Ming dynasties to the empty talks of Neo-Confucianists. But he stressed that knowledge is prior to practice. His works include *An Analysis of the Great Learning*, *On Learning* and *Supplementary Collection of Works by Shugu*.

李觏 Li Gou (1009－1059) A thinker of the Northern Song Dynasty. Styled Taibo, Li, a native of Nancheng (in the present Jiangxi Province), was also called Master Xujiang because he founded the Xujiang Academy. After he failed in the imperial examinations Li devoted all his life to teaching and writing. In philosophy, he maintained that all things are produced through the interaction and union of the yin and yang forces, saying, "The union of the yin and yang forces successively results in emblems and forms, and then things come into being. He realized that contradictions exclusively exist in things. In epistemology, he held that what ears and eyes have caught impresses the mind; the impression gives rise to thinking; and through thinking everything will be realized. His main work is *Collected Writings of Master Xujiang*.

李颙 Li Yong (1627－1705) A philosopher of the early Qing Dynasty. Styled Zhongfu and literarily named Erqu, Li was a native of the present Zhouzhi of Shaanxi Province. Versed not only in Confucian classics and history but also in the doctrines of Buddhism and Taoism, Li, as one of the three famous scholars at that time, persistently refusing to accept any official rank, but enrolled a lot of students and taught them Confucian learning. He absorbed the theories of both Zhu Xi and Lu Jiuyuan though he laid greater emphasis on that of Lu's. His most outstanding feature was the idea that the classical learning should be taken for the sake of practical applications. He argued that the investigation of things and extension of knowledge should be extended to military affairs, laws, tax, farming, etc. His writings were included into *Collected Works of Erqu*.

李翱 Li Ao (772－841) A philosopher and literatus of the Tang Dynasty. Styled Xizhi, Li was a native of Chengji (in the present Gansu Province) or

Zhaojun Prefecture. After he got the title of Presented Scholar during the Reign of Zhenyuan, Li began his long official career. In philosophy, Li was much influenced by Buddhism and integrated many Buddhist ideas into Confucianism and began, together with Han Yu, the development of a metaphysical framework, especially his doctrines of human mind, nature, and feelings to justify Confucian ethical thinking, which paved the way for Neo-Confucianism of the Song and Ming period. According to Li, human nature is originally good and the same for all people; but human feelings or emotions are evil. So he said, "That whereby a man may become a sage is his nature; that whereby a man may betray his nature are the emotions.... When the emotions cause obscurement, the nature is thereby drowned.... When the emotions do not operate, the nature will gain its fulfillment." Hence, only by realizing the absence of thought in mind and realizing that the original condition of mind is that of the absence of thought, can one reach the state of sincerity in its utter perfection and recover his nature. Li's philosophical work is *An Essay on Returning to the Nature* which was included into *Collected Works of Li Wengong*. See 李文公集.

严几道 Yan Jidao See 严复.

严君平 Yan Junping See 严遵.

严复 Yan Fu (1853 – 1921) A modern thinker and translator. Styled Youling and Jidao, Yan, a native of Houguan (the present Minhou County, Fujian Province), was called Old Man of Yuye in his later years. Yan began his formal and classical education at the age of five. In 1866, he entered the Naval Academy in Fuzhou and went to study naval science in Britain in 1877. Two years later, he came back to China and began his teaching career of 20 years in Beiyang Naval Academy first as dean and then as chancellor. In England, he, besides studying his major, was much interested in the British social and political system and the theories behind it, so he devoted much time to studying them and tried to compare them with those of China. Disturbed by Japan's defeat of China in 1895, Yan published four important articles in Tianjin, i.e., *An Inquiry into Prosperity*, *A Refutation of Han Yu*, *A Crucial Dis-*

course on National Salvation and *On the Urgent Need of Social Reform*. In them, he severely attacked the conservative system and advocated social reforms and the learning of science and democracy from the Western countries. Then in the coming 10 years or so he translated Thomas Huxley's *Evolution and Ethics and Other Essays*, Adam Smith's *An Inquiry into the Nature* and *Causes of the Wealth of Nations*, Herbert Spencer's *Study of Sociology*, John Stuart Mill's *On Liberty* and *A System of Logic*, Edward Jenks' *A History of Politics*, Charles Louis Montesquien's *Esprit des Lois*, and William S. Jevons' *Primer of Logic*. These translations and his own writings as well were all done to awaken the Chinese people and help stimulate social reforms. They exerted surprising influence indeed on the reform movement and intellectual reformers at that time(see 原强，辟韩，救亡决论，论世变之亟). But Yan maintained that any social reform should be a gradual process. He insisted that Chinese people were still backward in both moral and intellectual outlook and revolution was a destructive force and would delay the evolution of Chinese society. So he held that the system of the constitutional monarchy was the only road for China to take and strongly opposed the revolution led by Sun Zhongshan. All this well explained why he was against the 1911 Revolution and was listed as one of the "six gentlemen" of the so-called Society to Plan for Stability in 1915. After 1916, Yan's conservative tendency became increasingly apparent as he advanced in age. He opposed the May 4th Movement and tried to seek the restoration of the culture and education of Chinese antiquity. At death, he even said, "Though the old traditions may be modified, they must never be overthrown."

严遵 Yan Zun(? —?) A scholar of the Western Han Dynasty. Styled Junping, Yan, a native of Chengdu (in the present Sichuan Province), was an earliest commentator of *The Book of Master Lao*, and was especially expert at *The Book of Changes*. Accepting Master Lao's idea that the Way produces all things, he maintained that the Way is a kind of force in the chaotic state as a whole and the force, through separation, transforms into concrete things. He believed that being comes from nonbeing and actuality comes from void, so

reaching the state of void and quietude is the only way to attain the Way.

两一 two and the one A pair of philosophical concepts first used by Zhang Zai of the Northern Song Dynasty to refer to the unity of opposites though philosophers long ago had vaguely had this idea. Zhang said in the chapter *The Supreme Harmony* of *A Correct Discipline for Beginners*, "If the two are not established, the one cannot become visible, and if the one cannot become visible, the functions of the two come to an end.... When there are not the two, there is not the one." Wang Fuzhi accepted and developed the theory and made it more clear that the one embraces the two, that is, the two opposites in the one are interdependent.

两仪 two forms Also translated into "two elementary forms," it is a term first used to refer to yin and yang, or to heaven and earth in *The Book of Changes* which reads, "In the system of changes, there is the Supreme Ultimate which produced the two forms. These two forms produced the four emblems, and these four emblems produced the eight trigrams.

两行 follow two courses A term used in the 2nd chapter of *The Book of Master Zhuang* which reads, "The sages harmonize the systems of right and wrong and rest in the evolution of heaven. This is called following two courses at once." Clearly, Zhuang maintained that no objective standards can be used to distinct between wrong and right, so people should transcend them and let things follow their own spontaneity.

两同书 Book on the Unity of Two Sides A book by Luo Yin of the Five Dynasties period. Luo realized in the book that there are two sides in many things and the two sides are usually in unity.

两端 two opposites Also translated into "two sides," it is a term used by Zhang Zai of the Northern Song Dynasty to refer to the two contradictory sides in a unity. Zhang said in the chapter *The Supreme Harmony* of *A Correct Discipline for Beginners*, "Material force moves and drifts in all directions. Its two opposites, yin and yang, unite to form concrete things, thus producing men and objects in infinite variety. In their ceaseless circulation, the two opposites of yin and yang constitute the great principle of the universe." Later philoso-

phers, such as Zhu Xi and Wang Fuzi accepted and developed the idea.

更法 Reform of the Law The title of the 1st chapter of *The Book of Lord Shang*. Its authorship is still held in doubt, but one point is certain: its content is quite identical with Shang Yang's thought. In style, the chapter is an account of a controversy over the problem of reform between Shang Yang as one side and Gan Long and Du Zhi as the other. Shang argued that a sage, if he is able to strengthen the state, does not model himself on the ancient, and if he is able to benefit the people, does not adhere to the established rites and institutions and that laws should be established in accordance with current conditions and rites and institutions should be regulated according to practical requirements.

否极泰来 When pi goes to the extreme, tai will come A term which can be also translated into "Out of extreme misfortune comes bliss." Tai and pi are the 11th and 12th hexagram of *The Book of Changes*, which denote respectively things having free course and things being shut up and restricted. So *The Book of Changes* reads in *Appendix VI*, "Tai denotes things having free course. They cannot have that forever, and hence it is followed by pi." This proves the dialectical concept that when a thing goes to its extreme, it will turn to its opposite.

运命论 On Opportunity and Destiny A work by Li Kang of the Three Kingdoms period. The writing, carrying forward Wang Chong's theory of contingency, maintains that the controlling of disorder, being poor or prosperous, and being noble or low, all depend on opportunity and destiny.

连山 Successive Mountains Legend has it that it is a book about changes appearing before *The Book of Changes*. It begins with the gen hexagram that denotes mountain, so it is thus entitled.

连环可解 Chain of connected rings can be separated One of the 8th paradoxes of Hui Shi(see 历物十事). Master Zhuang maintained that separation is the same as construction; construction is the same as destruction. So at the moment they are linked, they may suddenly separate.

求仁录 Records of Seeking Humanity A work of 10 volumes by Pan

Pingge of the turning period from the Ming to the Qing Dynasty. The author maintained in the work that seeking humanity is most important in the study of the classics, and stressed that one should reach to the "true mind" through daily practice. He, with his theory, also criticized those of the Cheng brothers, Zhu Xi, Lu Jiuyuan and Wang Shouren.

求法高僧传 Biographiesofthe Eminent Monks Who Studied Buddhist Scriptures A shortened form of 大唐西域求法高僧传. See 大唐西域求法高僧传.

时 Time A writing by Li Dazhao, which was published in December, 1923. It maintains that time is a natural thing without beginning or end and will progress forever. See 李大钊.

时中 *adhere to the mean at any time* One of the ethical ideas of Confucianism. See 中庸.

旷达 broad-mindedness and free-willedness A term used to describe the manners of the scholars of the Wei-Jin period.

别名 classifying name See 共名与别名.

别宥 distinguish prejudices Also translated by some scholars into "know prejudices/biases," it refers to a way to tell something right from something wrong advocated by some thinkers in ancient China. For instance, *The Book of Master Zhuang* recorded that Song Jian and Yin Wen had the view that "in contact with all things, to begin with distinguishing prejudices." That is to say, men must detach themselves from the biases produced by their situation, age, government, religion, customs, etc. before they can understand the realities of things.

别墨 heretical Moists Also known in English as Neo-Moists, it is a term used by Later Moist schools to call each other. The 33rd chapter of *The Book of Master Zhuang* says that all the schools of the Later Moists "read *Moist Canon*, but they disagreed, holding opposite views and calling each other 'heretical Moists.'"

坚白论 Discourse on Hardness and Whiteness One of the treatises from *The Book of Master Gongsun Long*. According to Master Gongsun, the qualities of whiteness and hardness in a stone are separate, for "seeing does not per-

ceive hardness but perceives that which is white. Touching does not perceive whiteness, but perceives hardness .... The seeing and the touching are separate from each other. Hence, the qualities of whiteness and hardness are also separate. This theory, which is the basic principle of the school headed by Gongsun Long, overstresses the differences between different properties, and denies their connections and identity.

坚白相异　Hardness and whiteness are two different qualities　See 坚白论.

坚白相盈　Hardness and whiteness pervade each other　Another way to say 盈坚白. See 盈坚白.

吴与弼　Wu Yubi(1391—1469)　A Neo-Confucianist of the Ming Dynasty. Styled Zifu and literarily named Kangzhai, Wu was a native of Chongren (in the present Jiangxi Province). When young, he decided to give up his preparations for the civil service examinations. So he kept away from social associations and lived alone in a small room upstairs, concentrated himself on meditation and the study of Confucian classics, for he firmly believed that through personal practice and cultivation one would surely become a sage. Years later, he became well-known for his learning and many young men came to study under him, the most outstanding ones being Hu Juren and Chen Xianzhang. It is said that Wu often farmed together with his students and lived a frugal and plain life. In his late life, he gained such a wide reputation as a teacher that he was respectedly recommended to the throne as worthy of an official appointment, but he declined, for he thought, "Unless the eunuchs and Buddhists are got rid of, it is too difficult to enforce good government." In philosophy, he, as a pioneer Neo-Confucianist of the Ming Dynasty, advocated the doctrines of preserving the Heavenly principle and eliminating human desires, of unity of Heaven and man, and so on. He laid special emphasis on the cultivation of mind, upon which the good nature depended. His works include *Daily Notes* and *Collected Writings of Kangzhai*.

吴子　Book of Master Wu　A work by Wu Qi of the early Warring States period on military theories, strategy and tactics. Said to have consisted of 48 chapters, it has only six extant now. Sometimes it is also called *The Book of*

Wu Qi, *The Art of War by Wu Qi* or *The Art of War by Master Wu*. See 吴起.

吴廷翰 Wu Tinghan(1489—1559) A scholar of the Ming Dynasty. Styled Songbo and literarily named Suyuan, Wu became a Presented Scholar during the Reign of Zhengde and began his official career. At the same time he carried on his philosophical study. He maintained that yin and yang make up material force which is the root of heaven and earth and all other things in the universe. He argued that principle is actually the law or order of the objective world, and that true knowledge must be obtained through seeing and hearing. But he held that knowledge is prior to practice and practice without the guide of knowledge is practice in the dark. His writings were all included into *The Complete Works of Suyuan*.

吴派 Wu School One of the schools of Confucian classics, which advocated the collection and study of commentaries on Confucian classics by scholars of the Han Dynasty. It was thus titled because its chief representative Hui Dong was a native of Wuxian, Jiangsu Province. The other chief members included Yu Xiaoke, Jiang Sheng, Qian Daxin, and Wang Mingsheng.

吴起 Wu Qi(? —381 BC) A Legalist and Military Strategist of the Warring States period. A native of Zuoshi (in the present Shandong Province) of the State of Wei, Wu took military posts successively in the states of Lu, Wei and Chu. He advocated political and social reforms and the centralization of powers into the hand of the ruler. He was good at military affairs and compiled *The Book of Master Wu*, but little is known about its content for it was lost long ago. See 吴子.

吴敬恒 Wu Jingheng See 吴稚晖.

吴虞 Wu Yu(1872—1949) A thinker, poet and one of the champions in the New Culture Movement in 1919. Styled Youling, Wu was a native of Chengdu, Sichuan Province. In his youth he also received a traditional education in Chinese classics, but stimulated by the new ideas that spread throughout China during the Hundred Days Reform of 1898, Wu had a great transition in thought. In 1905, he left Chengdu for Japan to study law and political

science and came back two years later and began his teaching career, first in middle schools in Chengdu and then in universities in Beijing and Sichuan since 1921. After his return to China, Wu devoted his spare time to a comparative study of the legal and political institutions of China and the West, and came to a conclusion that, in contrast to the liberty and freedom existing in the West, inequality and rule by force had been the principles governing the state and society of China for 2000 years. In his opinion, responsibility for the conditions rests entirely upon Master Kong and Confucianism. So he began his criticism and denunciation of Confucianism by writing a series of essays, such as *On Filial Piety*, *On the Family System: The Base of Autocracy*, and *Cannibalism and the Doctrine of Ritual Propriety*. In the articles, Wu maintained that the essence of Confucianism lies in the code of ritual propriety, which separates members of society and of the family into two classes: those who rule and those who obey, and that Confucianism is based on a system of inequality and lack of freedom, whereby the head of the state and the head of the family possess absolute authority over those under them. He argued that Confucianism had converted China into a large factory to manufacture docile people, and that beneath the cloak of Confucian decorum, the upper class had been living off the flesh of the common people. So his writings contributed a lot to the revolution in Chinese thought at the time of the May 4th Movement. His essays and poems were included into *Collected Writings of Wu Yu*.

吴虞文录 Collected Writings of Wu Yu A work by Wu Yu. In two volumes, the work, published in 1921, was a collection of his anti-Confucian writings. See 吴虞.

吴稚晖 Wu Zhihui(1865—1953) A scholar and educator of modern times. Wu was a native of Wujin, Jiangsu Province. His original name was Mingtiao, then was turned into Jingheng with Zhihui as his style. The young Wu received a traditional education in Confucian classics. The Hundred Days Reform in the 1890s brought him to a new and radical way of thinking. In 1901 he went to study in Japan and came back the following year. In 1903 he went to Britain, met Sun Zhongshan there and became a member of the United League

of China. In 1924, Wu was elected to Guomindang's Central Supervisory Committee at the 1st National Congress, and soon became increasingly opposed to the Communist participation in Guomindang. In philosophy, he, influenced by Nietzsche and Bergson, maintained that the universe is a life with ever-lasting evolutive spirit; and that it will flow forever towards the true, the good and the beautiful. *The Cosmology and Philosophy of Life Based Upon a New Belief* published in 1923 is his philosophical writing.

吴澄 Wu Cheng(1243—1313) A Neo-Confucianist of the turning period from the Southern Song to the Yuan Dynasty. Styled Youqing, Wu, a native of Chongren(in the present Jiangxi Province), was usually called Master of the Thatched Cottage for he named his house this way. In philosophy, Wu tried to compromise the theories of Zhu Xi and Lu Jiuyuan. He maintained that principle dominates material force, but principle exists within material force and they cannot separate from each other. He disagreed to the doctrine that human nature is originally good or evil. He followed Zhu's idea that nature is nothing but principle, and held nature in man is equivalent to humanity, righteousness, propriety and wisdom. His works include *A Commentary on the Classic of the Way and its Virtues*, *Edited Annotations on the Five Classics*, and so on.

困知记 Notes on Knowledge Painfully Acquired Also translated into *Convictions Reached After Hard Study*, it is a work by Luo Qinshun of the Ming Dynasty. Consisting of five volumes and 269 chapters, the work is the crystallization of the author's philosophical ideas after a thorough immersion in Confucianism for more than 20 years, especially the theory of inseparability of principle and material force. See 罗钦顺.

困学纪闻 Record of Observances from Arduous Studies A work by Wang Yinglin of the Southern Song Dynasty. Consisting of 20 volumes, it includes Wang's poems and writings on the studies of Confucian classics, of history and geography, and so on. On the classics, the author enumerates their essential points, the opinions of later philosophers, the summary of historical facts cited by historians in their books, the origin of the institutions and so on. See 王应麟.

困辨录　Distinctive Notes in Jail　A work by Nie Bao. It was thus titled because it was mainly written in jail(see 聂豹). In eight volumes, the work, Nie's philosophical representative, makes distinctions on eight subjects, such as, on the mean, on mind, on changes, and on humanity. He maintained that one must, in order to illustrate one's intuitive knowledge, return to contemplative solitude. In this way he can attain harmony with himself and a composure that enables him to respond perfectly to events and happenings of the external world.

里堂学算记　Litang's Records of the Study of Mathematics　A work by Jiao Xun of the Qing Dynasty. Consisting of five mathematical treatises, the work expounds in some way philosophy with mathematical principles. See 焦循.

足性　satisfied nature　Also translated by some scholars into "contented nature" or "sufficient nature," it is a term used by Guo Xiang who said in his comments *On the Equality of Things* of *The Book of Master Zhuang*, "If the nature is satisfied, the autumn hair will not consider its smallness small and Mount Tai will not consider its largeness large." According to Guo, if one is satisfied with the natural, one will calmly accept one's nature and destiny.

体无　identify with nonbeing　A term used by Wang Bi, a Neo-Taoist of the Wei-Jin period. According to *New Anecdotes of Social Talk*, Wang, when asked that since nonbeing is the basis of all things, how it is that the sage was never willing to speak about it, replied, "The sage, being identifed with nonbeing, realized that it could not be made the subject of instruction and so felt bound to deal with being." Clearly, Wang held that nonbeing is the highest realm that people can reach.

体用　substance and function　A couple of philosophical categories fully developed and used after the Han Dynasty.

体有　identify with being　A term used in opposition to "identify with nonbeing" (see 体无) by some scholars of the Wei-Jin period, especially Pei Wei. They held that being is the root of all things in the universe. See 崇有论 and 裴頠.

何心隐　He Xinyin(1517－1579)　A scholar of the Ming Dynasty. Styled

Fushan, He was a native of Yongfeng(in the present Jiangxi Province). In his youth, he first studied under Yan Shannong, from whom he heard about Wang Gen's doctrine. Then he gave up his efforts to achieve the title of Presented Scholar and officialdom, and began to devote himself to teaching. Years later, He and Lan Daoxing made a secret plan which successfully led to the downfall of Yan Song, prime minister of the Court. For fear of retaliation, he changed his original name Liang Ruyuan into He Xinyin, but he was finally arrested and died in prison. In philosophy, He, as one of the representatives of the Taizhou School, maintained that mind is humanity and the Supreme Ultimate, which is the origin of all things. For him, where there is principle, there is a thing, and things have their shapes and forms and give manifestation to principle. He recognized that all human desires rise from nature and they should not be regarded as evils, but he advocated moderation of human desires. *Collected Writings of He Xinyin* is his work.

何心隐集 Collected Writings of He Xinyin A work by He Xinyin of the Ming Dynasty. Consisting of four volumes and 61 writings, it contains most of He's philosophical essays. See 何心隐.

何休 He Xiu(129—182) One of the most important classicists of the Modern-Script School. Styled Shaogong, He was a native of Fan, Rencheng (the present Qufu, Shandong Province). He is remembered for his famous work *An Exegetical Interpretation of Gongyang's Commentary on the Spring and Autumn Annals*. In the work, he expounds the great principles and esoteric meanings of *The Spring and Autumn Annals*, especially his elaboration of the theory of the three ages which exerted great influence on later scholars. According to He, Master Kong tried to bring the entire world to peace and order by working out from his own state and by transforming the "age of decay and disorder" into "that of approaching peace," and finally into "that of universal peace."

何承天 He Chengtian(370—447) An atheist, thinker and astronomer of the Southern Dynasties. He was a native of Tan (in the present Shandong Province). Good at mathematics and calendar and versed in history and Confu-

cian classics, he is particularly remembered for his criticism of the Buddhist theory of indestructibility of the soul and samsara and retribution.

何晏 He Yan (190—249) One of the representative Neo-Taoists of the Wei-Jin period. Styled Pingshu, He was a native of Wan (the present Nanyang, Henan Province). As one of the founders of Neo-Taoism, He maintained that nonbeing is the origin from which being originates. He held that the sage lacks joy or anger, sorrow or pleasure and is not ensnared by external things. According to him, non-action is the most fundamental for one's cultivation of morals and the government of a state. This also shows that he valued the natural and threw light on morals and institutions. His chief works include *Collected Commentaries on the Analects*, *On the Nameless*, *On Non-action*, *On the Way* and *On the Virtue*.

何基 He Ji (1188—1268) A scholar of the late Southern Song Dynasty. Styled Zigong, He, a native of Jinhua (in the present Zhejiang Province), was often called Master Beishan, for he once lived in Beishan. In philosophy, he closely adhered to the theory of Zhu Xi, thinking that Zhu's commentary on *The Four Books* was completely perfect and no later scholar should make other interpretations.

何瑭 He Tang (1474—1543) A scholar of the Ming Dynasty. Styled Cuifu and literarily named Baizhai, He was a native of Wuzhi, Huaiqing Prefecture (in the present Henan Province). In history, he was better known as a thinker than as an official. In philosophy, he was close to Zhu Xi's theory in his emphasis on the doctrine calling for the investigation of things and extension of knowledge and applying oneself to practical problems. In cosmology, he maintained that the yin and yang forces are the root of the world. Respectively representing "form" and "spirit," they complement each other and are inseparable. When they interact, things will be produced; when they separate, things will extinguish. This theory exerted great influence at his time. His works include *My Limited Understanding of the Yin and Yang Forces* and *Collected Writings of Baizhai*.

作祭经 Scripture for Offering Sacrifice A scripture of the Yi Nationali-

ty sung for offering sacrifice to the dead, which advocates the indestructibility of the soul.

伯阳父 Bo Yangfu (? —?) A Grand Master of the late Zhou Dynasty, who explained the earthquake with the movement of the yin and yang forces. Some scholars held that Bo Yangfu was nobody but Historian Bo.

佛法 Buddhist truth Also translated into "Buddhist teachings" or "Buddhist principle" from the Sanskrit word Dharma, it is a Buddhist term used to refer to the doctrines expounded by Sakyamuni and later Buddhist patriarch.

佛法非宗教非哲学而为今时所必需 Buddhism is Neither Religion Nor Philosophy, but Very Much Necessary Today A writing by Ouyang Jingwu. Published in 1921, the essay, at first a lecture, holds that Buddhism is not a religion or philosophy, for it has not the characters and qualities required by religion or philosophy, but it is very much needed at present. The work advocates that mind is consciousness, things are also consciousness and everything is not a being without the consciousness of mind.

佛经 I. Buddhist sutras Also translated into "Buddhist scriptures" or "Buddhist literature," it is a general term referring to all the classics on Buddhism. **II. Buddha's Discourses** A term specifically referring to the canonical part of the Tripitaka.

佛祖统纪 Records of the Lineage of Buddhas and Patriarchs A work by Zhi Pan, a monk of the Southern Song Dynasty. Completed in 1296, the work, in 54 volumes, gives a detailed description of the Tiantai School of Buddhism, especially its source and development.

佛教 Buddhism One of the three great religions in the whole world. It was founded by an Indian prince, Siddhartha Gautama, also known as Sakyamuni, son of the ruler of a small state in what is now Nepal. Its essential tenets include the four truths, the five cumulations, the noble eightfold path, the twelve nidanas, and Nirvana. According to Buddhism, man's life is non-self, non-eternal, and suffering. Therefore, people should cultivate oneself according to the sila, the Samadhi and the prajna so as to stop their defilements, transcend the retribution and the transmigration of life and death and attain

Buddhahood. Buddhism developed in various stages. The 1st was the primary stage when Sakyamuni and his disciples propagated it in India from the 6th to the 4th century BC. Then from the middle 4th century BC it developed into the Mahasthavirah and the Mahasanghikah schools because of different understandings of the principles. In the 1st century, the Mahayana School came into being, and the previous Buddhism was called the Hinayana School. In the 7th century the Mahayana School absorbed some ideas from Brahmanism and developed into the Esoteric Buddhism. In the 13th century it began to decline and did not restore to some extent until the 19th century. In the middle of the 3rd century BC the great Indian monarch Asoka, after bringing most of India under his rule, began an extensive campaigning to spread Buddhism. He sent his son and his daughter to Ceylon to introduce and propagate the religion. From Ceylon and India, monks in later centuries carried the message of the Buddha to Burma, Thailand, and other southeast Asian countries. In the early Eastern Han Dynasty, Buddhism came to China and developed greatly during the Northern and Southern Dynasties. In the Sui and Tang dynasties, it became very prosperous and reached its full bloom, and many new schools appeared. Buddhism has exerted great influence on the Chinese people and society.

鸠摩罗什 **Kumarajiva** (344－413) A monk and translator of Buddhist scriptures, whose name was also transliterated into 鸠摩罗什婆 and 鸠摩罗耆婆 and translated according to its meaning into 童寿, or shortened to 罗什. A native of Kingdom Qiuzi (in the present Xinjiang Autonomous Region), he became a monk at seven together with his mother, learning the sutras of both the Great and the Small Vehicles, and *The Treatise on the Middle Doctrine*, *The Twelve Gates Treatise*, and *The One Hundred Verses Treatise* as well. So he became well-known years later. In 401, he came to Chang'an (the present Xi'an, Shaanxi Province) and translated a lot of sutras into Chinese, such as the above mentioned three, *The Amitabha Sutra*, *The Saddharma Pundarika Sutra*, *The Mahapraynaparamita Sutra*, and *The Diamond Sutra*. These translations exerted great influence on the development of Chinese Buddhism

and he himself was honored as the first founder of the Three-Treatise School.

狂狷 ambitious man and discreet man A term used by Master Kong in the 13th chapter of *The Analects* which reads, "Since I cannot get men who pursue the due medium, to whom I might give my instructions. I might find the ambitious and the discreet. The ambitious push themselves forward and aim high, whereas the discreet will be too cautious and hold fast to conventions." According to Kong, both of them do not accord with the doctrine of the mean.

牡帕密帕 Creation of the World An epic of the Lagu Nationality. In three chapters, the poem describes the origin of heaven, earth, things and man. It writes that God Esha makes four pillars and four fish to separate heaven and earth, then he makes the sun and the moon with his eyes and grows gourds that give birth to a man and a woman.

卵有毛 Egg has hair One of the 21 paradoxes of the Dialecticians during the Warring States period listed in *The Book of Master Zhuang*. This paradox, belonging to the school of relativity represented by Hui Shi, means that an egg may produce a creature with hair.

利 profit See 义利之辨.

私名 private name A term used by the Moist School to refer to the concept of an only particular. See 达名.

私德 individual morality A term used by Liang Qichao to refer to the morality that can cultivate one's own character. See 公德.

邱处机 Qiu Chuji(1148－1227) A Taoist priest and founder of the Longmen Sect of the Way of the Perfect Realization. Styled Tongmi and literarily named Master Changchun, Qiu was a native of Qixia (in the present Shandong Province). At the age of 19 he became a disciple of Wang Chongyang, founder of the Way of the Perfect Realization in the Kunyu Mountain, Ninghai. In 1222, invited by Tai Zu of the Yuan Dynasty, Qiu, with his 17 disciples, went to Xueshan of the West Region. There he urged the emperor to purify his mind and make fewer his desires, and to worship heaven and love the people. The emperor accepted his advice and titled him Great Master and ordered him to head Religious Taoism of the whole country. His writings were com-

piled into *Collected Writings of Panxi*, for he once cultivated himself in Panxi.

邹元标　Zou Yuanbiao (1551 — 1624)　A scholar of the Ming Dynasty. Styled Erzhan and literarily named Nangao, Zou was a native of Jishui (in the present Jiangxi Province). After he became a Presented Scholar during the Reign of Wanli, he began his tortuous official career. In philosophy, he was one of the followers of Wang Yangming and emphasized perception of the substance of mind. He, however, maintained that the Heavenly principle and human desires, in some way, are identical; that when one's mind is misled, the Heavenly principle will become human desires and when one's mind is enlightened, human desires will become the Heavenly principle.

邹守益　Zou Shouyi (1491 — 1562)　A scholar of the Ming Dynasty. Styled Qianzhi and literarily named Dongkuo, Zou was a native of Anfu (in the present Jiangxi Province). Obtaining the title of Presented Scholar during the Reign of Zhengde, Zou began his official career. In philosophy, he first followed Cheng Yi and Zhu Xi, then turned to Wang Shouren and became Wang's authentic heir. He maintained that investigating things and extending knowledge just mean vigilance in solitude. He emphasized reverence in self-cultivation saying, "Reverence refers to the innate knowledge being bright and clear without a speck of dust." He argued that principle and concrete things are not two things, neither are nature and the physical endowment. *Collected Writings of Dongkuo* is a collection of his works.

邹衍　Zou Yan　See 驺衍.

邹容　Zou Rong (1885 — 1905)　A democratic revolutionary of modern times. Styled Weidan, Zou, whose original name was Shaotao, was a native of Baxian County, Sichuan Province. As a child, Zou received a traditional education, but he was banished for his attacks on Confucian sages. Then he was sent to Shanghai in 1901 and a year later to Japan to study the "Western Learning." There he led Chinese students in their struggle against the Qing regime. After he came back to China in 1903, he wrote his famous pamphlet *The Revolutionary Army* and was arrested and died in prison. The pamphlet is one of the important documents in the revolt against the Qing Court. In it,

Zou advocated the overthrow of the Qing Dynasty and the monarchy, and the establishment of a republic.

告子 Master Gao ① A scholar of the Warring States period. Little is known about his life. In philosophy, according to the 11th and 12th chapters of *The Book of Master Meng*, he maintained that man's nature is like swift water; open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west; so man's nature is indifferent to good or evil, just as the water is indifferent to the east or west. He also said that that which is so at birth is what is called nature, such as the desire for food. ② The title of the 11th and 12th chapters of *The Book of Master Meng* in which Master Meng mainly had a discussion and debate on man's nature. He held that the tendency of man's nature to good is like the tendency of water to flow downwards.

每周评论 Weekly Review A magazine established by Chen Duxiu, Li Dazhao and others in December, 1918. Its first 25 issues were mainly edited by Chen and Li and published quite a few articles to propagate science, democracy, the New Culture Movement, socialism and the October Revolution of Russia, criticize feudal culture and denounce Japanese imperialism. The last 12 issues, under the editorship of Hu Shi, began to preach pragmatism and published some articles to oppose Marxism and started the debate of "problems and -isms."

我的马克思主义观 My Views on Marxism A treatise by Li Dazhao which was published in *New Youth* in 1919. The author maintained that the three parts of Marxism: historical materialism, political economics, and scientific socialism, are an inseparable system, which is linked by class struggles.

兵家 School of the Military Strategists A school active from the Spring and Autumn period to the early Western Han Dynasty. It was engaged mainly in military activities and the studies of military principles and theories. The representatives of the school include Sun Wu, Sima Rangju of the Spring and Autumn period, Sun Bin, Wu Qi, Wei Liao, and Bai Qi of the Warring States period, and Zhang Liang and Han Xin of the early Western Han Dynasty.

余祐 Yu You(1465—1528) A scholar of the Ming Dynasty. Styled Ziji and literarily named Renzhai, Yu was a native of Poyang(in the present Jiangxi Province). As a student of He Juren, Yu was scrupulously faithful to his master's teachings. He considered himself an exponent of the philosophy of Cheng Yi and Zhu Xi and gave great emphasis to reverence and sincerity in the quest for sagehood, maintaining that one's mind would be bright and honest and have no room for wickedness and trickery so long as one followed the principle of reverence and sincerity. *A Treatise on Nature* is his philosophical work.

余萧客 Yu Xiaoke(1732—1778) A Confucian classicist of the Qing Dynasty. Styled Zhonglin and Gunong, Yu was a native of Wuxian County of Jiangsu Province and one of the students of the great classicist Hui Dong. At the age of 15, Yu began to study Confucian classics and soon became quite dissatisfied with the traditional methods of the Song Neo-Confucianists who he thought devoted their time to empty and useless discussions of principle and mind. Among his works, the most important is *Collected Fragments of Ancient Commentaries on the Classics*. See 古经解钩沈.

余靖 Yu Jing(1000—1064) An atheist of the Northern Song Dynasty. Styled Andao, Yu was opposed to the popular belief in propitious and disastrous omens.

谷神 valley spirit A term used by Master Lao to refer to the Way. See 玄牝.

希迁 Xi Qian(700—790) A Buddhist monk of the Tang Dynasty. Xi, whose lay surname was Chen, was a native of Gaoyao(in the present Guangdong Province). He was ordained in 728 and learned Buddhism under Xing Si. In 742, he went to the Hengshan Mountain of Hunan Province and built a hut on a big rock and propagated the Chan Buddhism there, so he was known in history as the Monk on a Rock. He held that mind is Buddha, so Buddha and sentient beings, Buddhi and defilement, though varying in name, are actually the same in essence. He was posthumously titled Master Wuji. His main works are *Kinship of the Three* and *A Song of the Buddhist Convent*.

希运 **Xi Yun**(? —?) A Buddhist monk of the Tang Dynasty. A native of the present Fujian Province, Xi became a monk in his early years, and later became well-known as Xi Yun of Huangbo, for he propagated the Chan Buddhism in the Huangbo Mountain in Jiangxi Province. He inherited Ma Zu's theory and held that nature is mind, mind is Buddha, and Buddha is Dharma. He was posthumously titled Master Duanji.

坐忘 **sitting in forgetfulness** A term used by Master Zhuang referring to the same as that "fast of mind" does (see 心斋). According to Zhuang in the 3rd chapter of *The Book of Master Zhuang*, if one could abandon one's body, discard one's knowledge, forget the outer world, and become one with the infinite, one will reach the state of sitting in forgetfulness.

坐忘论 **Treatise on Sitting in Forgetfulness** A Taoist work by Sima Chengzhen of the Tang Dynasty. Consisting of seven chapters, the work expounds the process of cultivating and obtaining the Way.

系辞 **I. Appended Judgements** Also translated into *The Great Treatise*, they are two of the so-called *Ten Wings*, that is, the 10 commentary essays of *The Appendices to the Book of Changes*. Divided into two sections, the *Judgements* expounds the essential meanings, the principles, the functions and the sources of the hexagrams and the explanations attached to them in *The Text* of *The Book of Changes*. **II. Appended Explanations** A term used generally to refer to *The Judgement to the Hexagrams* and *The Text* pertaining to the individual lines making up the hexagrams.

龟山学派 **School of Guishan** A philosophical school headed by Yang Shi. It is thus titled because Yang lived in Guishan in his late years and was popularly called Master Guishan at that time. Its principal members include Li Yu, Song Zhicai and Yu Chu. See 杨时.

龟山集 **Collected Works of Master Guishan** A work by Yang Shi. In 42 volumes it includes all sorts of Yang's writings and works, such as letters, notes, memorials, prefaces, and commentaries on Confucian classics. See 杨时.

龟长于蛇 **Tortoises are longer than snakes** One of the 21 paradoxes of the

Dialecticians of the Warring States period listed in *The Book of Master Zhuang*. The argument, based on the principle of relativity, means that some thing is long only in a comparative way.

近五十年中国思想史 History of Chinese Thought in Recent Fifty Years A work by Guo Zhanbo. Published in 1936, it describes the political views, philosophical ideas, and contributions of principal thinkers of those 50 years.

近代唯心论简释 Brief Interpretation of Modern Idealism A work by He Lin. Published in 1942, the work gives with idealistic views a brief introduction to various philosophical schools of the West and China. He held in it that philosophy is nothing but the highest presentation of human nature. He argued that Chinese philosophy has only three schools — Confucianism, Taoism and Moism, the others being their branches. He maintained that the Western philosophical ideas should be infused into Chinese philosophy so as to restore and develop it.

近思录 Reflections on Things at Hand A collection of quotations from Zhou Dunyi, Cheng Hao and Zhang Zai of the Northern Song Dynasty. Edited by Zhu Xi and Lü Zuqian, the work, in 14 categories and 14 volumes, such as *The Substance of the Way*, *Essentials of Learnings*, *Investigation of Things*, is considered one of the most important books on Neo-Confucianism.

近溪子文集 Collected Writings of Master Jinxi A work of five volumes by Luo Rufang which reflects Luo's philosophical thought. It was thus titled because Luo's literary name was Jinxi. Se 罗汝芳.

识 consciousness Also translated into "ideation" from the Sanskrit word Vijnana, it is a Buddhist term referring to ① the general spiritual phenomena; ② the function of mind; ③ the cognitive one of the five cumulations; and ④ one of the twelve nidanas.

怀让 Huai Rang(677—744) A master of the Chan Buddhism of the Tang Dynasty. Huai, whose lay surname was Du, was a native of Ankang (in the present Shaanxi Province). At the age of 14, he became a monk and was ordained in the Yuquan Monastery of Jingzhou. At first he called on Hui An of the Songshan Mountain, then went to Caoxi for the instruction of Hui Neng.

He stayed and studied under Hui Neng for 15 years, and gradually penetrated into the profound and abstruse doctrines of Buddhism. Later he went to the Southern Mountain, spread the Chan Buddhism for 30 years and became the founder of the Southern Mountain branch of the Chan Buddhism. So he was known as Chan Master of the Southern Mountain and was posthumously titled Chan Master Dahui (meaning Great Wisdom). Ma Zu was one of his chief disciples.

怀海 Huai Hai(720—814) A master and one of the representatives of the Chan Buddhism of the Southern Mountain (see 怀让) of the Tang Dynasty. Huai, whose lay surname was Wang, was a native of Changle (in the present Fujian Province). He studied the Chan Buddhism under Ma Zu and later spread it in the area of the Baizhang Mountain of Xinwu (the present Fengxin County, Jiangxi Province), so he was known as Chan Master Baizhang. He established the Chan monastery and its disciplinary rules called *Monastic Rules of the Baizhang Monastery*. He held that Buddha is a man who seeks or prays for nothing and seeking nothing is the truth in Buddhist cultivation. Ling You and Xi Yun were his chief disciples.

汪中 Wang Zhong(1745—1794) A scholar of the Qing Dynasty. Styled Rongfu, Wang was a native of Jiangdu, Jiangsu Province. As Wang's family was poor, he probably obtained his early education at home with his mother, for his father died when he was only seven. During his teens, he was employed in a bookstore, which gave him a chance to read widely and compensate for his lack of formal education. In the Classical Learning, he stressed practical use and did not limit his study to the Han or Song Learning but absorbed what he thought was right from all the schools. He thought highly of Master Mo and Master Xun, maintaining that the former was helpful to the needy while the latter did a lot in developing and handing down *The Six Classics*. His most important work is *Accounts of Learning*.

沙门不敬王者论 Treatise on Buddhist Monks not Bowing Before Kings A work by Hui Yuan, a Buddhist master of the Eastern Jin period, which holds that monks are different from those who believe in Confucianism and are not

necessary to bow before rulers. It is intended to reconcile the contradiction between Buddhist belief and Confucian rites.

泛架构主义 panstructuralism A theory of cosmology put forward by Zhang Dongsun in 1928. See 张东荪 and 架构论宇宙观.

沈彤 Shen Tong(1688—1752) A Confucian classicist of the Qing Dynasty. Styled Guanyun and literarily named Guotang, Shen was a native of Wujiang, Jiangsu Province. In the classical learning, he was well versed in the three books on rites and ceremonies, which resulted in his compilation of some books, such as *A Study of Official Emolument Expounded in the Rites of Zhou* and *Brief Annotations on Ceremonies and Rituals*.

沈括 Shen Kuo(1031—1095) A scientist and thinker of the Northern Song Dynasty. Styled Cunzhong, Shen was a native of Qiantang (the present Hangzhou, Zhejiang Province). Besides an eminent official, Shen was also a scholar of exceptionally broad scope. His famous work *Notes Taken in the Mengxi Garden* shows that he did a lot in engineering and technical inventions and in the study of maths, physics, and geology. In philosophy, he maintained that material force is the source of all things in the universe and principle exists by depending on material force. See 梦溪笔谈.

沈善登 Shen Shandeng(1830—1902) A Confucian classicist of the Qing Dynasty. Styled Gucheng, Shen, a native of Tongxiang, Zhejiang Province, studied Confucian classics as a young man, covered the Western Learning and Buddhism in his middle age, and specialized in *The Book of Changes* in his late years. His philosophy is based on the concepts of light and material force. To him, light is the root of the world. Light produces material force and the condensation of material force leads to formation of all things.

社会主义论战 Debate on Socialism A debate taking place at the beginning of the 1920s in China. The central theme was whether a proletarian party should be founded in China and which way China should take, capitalism or socialism. It was started by Zhang Dongsun and Liang Qichao who held that the only way to save China was to make it prosperous by developing industry. They negated the necessity of founding a proletarian party. Some progressive

youths and scholars, such as Chen Duxiu, Li Dazhao, Li Da and Cai Hesen wrote articles and refuted Zhang and Liang's views. This debate laid an ideological foundation for the founding of the Communist Party of China.

社会学大纲 Outline of Sociology A work by Li Da. Published in 1937, it is the first textbook on Marxist philosophy in China. The work, consisting of two parts: dialectical materialism and historical materialism, discusses the history of dialectical materialism, its general features, basic laws and categories, the process of its cognition and the elementary principles of historical materialism. It exerted great influence in China at that time.

判教 judgement of Buddha's teaching A Buddhist term referring to judging or distinguishing the position and significance of various Buddhist scriptures. *In Chinese it is also termed 教相判释.*

兑 dui trigram/hexagram One of the eight trigrams and one of the 64 hexagrams as well with ☱ and ䷹ as their respective pictures, which symbolizes the waters of a marsh and indicates joy for success.

宋元学案 Anthology of the Philosophical Works of the Song and Yuan Dynasties Also translated into *Records of Song and Yuan Scholars*, *Writings of Song and Yuan Confucianists* or *Schools of Philosophers in the Song and Yuan Dynasties*, it is a work by Huang Zongxi, Huang Baijia and Quan Zuwang. Consisting of 100 volumes, the first 17 were written by Huang Zongxi and the others were compiled by Huang Baijia, Huang Zongxi's son. Quan, then, spent 10 years making supplements. The work systematically summarizes the various schools of philosophy of the Song and Yuan period, describes each of the philosophers' life, thought, writings and then selects passages from their representative works.

宋尹学派 Song-Yin School A philosophical school headed by Song Jian and Yin Wen in the Warring States period. They are collectively mentioned because they had similar philosophical views which were recorded in *The Book of Master Zhuang*, *The Book of Master Xun*, *The Book of Master Han Fei*, and *The History of the Han Dynasty*, and so on. *The Book of Master Zhuang* states that they were not entangled with popular fashions, did not make a pre-

tentious display of things, were not reckless toward other men nor antagonistic to the public; and that they desired the peace of the world in order to preserve the life of the people and sought no more than sufficient for nourishing oneself. Their philosophical views Master Feng Youlan, a great philosopher of China today, summarizes into six representative points: 1. In contact with all things to begin with distinguishing the prejudices; 2. The tolerance of mind is the action of mind; 3. Men's passions desire but little; 4. To endure insult without feeling it a disgrace so as to save people from fighting; 5. To check aggression and propose disarmament in order to save their generation from war; 6. To desire the peace of the world in order to preserve the life of the people, to seek no more than sufficient for nourishing oneself and others.

宋初三先生 Three Masters of the Early Song Dynasty A collective way to name Hu Yuan, Sun Fu and Shi Jie of the early Song Dynasty. As pioneers of Neo-Confucianism, they exerted some influence on Cheng Hao, Cheng Yi and Zhu Xi. See 胡瑗,孙复 and 石介.

宋应星 Song Yingxing(1587—?) A scientist and philosopher of the Ming Dynasty. Styled Changgeng, Song was a native of Fengxin, Jiangxi Province. Though being an official for many years, Song never slackened his efforts in scientific and technical research, and compiled *The Exploitation of the Works of Nature*, one of the most famous scientific works in Chinese history. In philosophy, he wrote *A Discussion of Heaven* and *On Material Force.* In the books, Song held that what fills the universe is nothing else but material force which form heaven and earth and all other things; that all things are produced from material force and would eventually return to it, except the sun and the moon. He also maintained that water and fire are things between material force and forms, and criticized the doctrine of the mandate of Heaven and fatalism.

宋明理学 Neo-Confucianism of the Song and Ming period See 理学.

宋学 Song Learning A term used to refer to Neo-Confucianism and its various schools of the Song Dynasty. It is characterized by explaining and commenting Confucian classics and Confucianism as a whole according to their own

understanding instead of making exegetical study word by word, sentence by sentence as the Han scholars did. Its main schools included Cheng-Zhu's School of Principle, Lu Jiuyuan's School of Mind, Ye Shi's Yongjia School, Chen Liang's Yongkang School, and Lü Zuqian's Jinhua School.

宋学渊源记 Source and Development of the Song Learning Also translated into *Biographies of the Scholars of the Song Learning*, it is a work by Jiang Fan of the Qing Dynasty. In three volumes the work, which was originally entitled *Source and Development of the Song Learning of the Present Dynasty*, was compiled in 1822. It writes about 30 Qing scholars since Sun Qifeng and their philosophical theories and the relationship of the scholars to each other. The group was labeled the Song Learning, because, according to the author, all of them inherited the tradition of the Neo-Confucian scholars of the Song Dynasty. See 江藩.

宋荣 Song Rong See 宋钘.

宋荣子 Master Song Rong The honorific name of Song Rong. See 宋钘.

宋轻 Song Keng See 宋钘.

宋钘 Song Jian(?382—300 BC) A scholar of the Warring States period. Also called Song Keng, Song Rong and Master Song Rong, Song, a native of the State of Song of the Warring States period, was one of the representatives of the Song-Yin School. See 宋尹学派.

宋高僧传 Song Compilation of Biographies of Eminent Buddhist Monks A work by Zan Ning of the early Song Dynasty, which records the lives of over 600 monks of various schools from the Tang Dynasty to the author's time.

宋翔凤 Song Xiangfeng(1779—1860) A Confucian classicist of the Qing Dynasty. Styled Yuting (虞廷) and Yuting(于庭), Song was a native of Changzhou(the present Wuxian County, Jiangsu Province). As a grandson of Zhuang Cunyu, founder of the Changzhou School, Song studied under his uncle Zhuang Shuzu and later became one of the champions of the Changzhou School that specialized in the Modern-Script classics. Song inherited and developed Dong Zhongshu's theory of interaction between Heaven and man, and even regarded Confucianism as theology. He maintained that *The Analects* is

actually a book made up of Master Kong's subtle and profound words on human nature and the Way of Heaven. His works include *An Interpretation of the Analects*, *A Brief Introduction to the Book of History*, and so on.

究元决疑论 On Seeking Truth and Resolving Doubts A writing by Liang Shuming published in 1916. The author claimed in it that it was a summery of his comparative research of about five years into Buddhism and the Western philosophies, and argued that the Buddhist theory of the consciousness-only and the Western theories of evolution and voluntarism can complement each other.

穷则变,变则通,通则久 When a series of changes have run to the extreme, another change ensues; when it obtains free course, it will continue long A dialectical view about the development of things in *Appended Judgements(I)* of *The Book of Changes.*

穷神知化 thoroughly comprehend the profound and subtle and know the process of transformation A term used in *Appended Judgements(I)* of *The Book of Changes* to refer to the understanding of the mysteries and changes of things.

穷理 exhaustive study of principle Also translated by some scholars into "investigation of principle" or "exhaustive discrimination of principle," it is a term probably first used in *A Treatise of Remarks on the Trigrams.* Scholars of the Song Dynasty used the term to refer to one of the steps in the self-cultivation of one's personality. They maintained that only exhaustive study of principle through the investigation of things and the application of earnestness or reverence, can one fully develop one's nature and mind and achieve the perfect personality.

言不尽意 Speech is not the full expression of ideas Also translated into "Words cannot completely express ideas," it is a saying from *The Book of Changes*(see 书不尽言). Wang Bi of the Three Kingdoms period accepted and developed the concept. To him, speech or words cannot completely express what the sage implies between lines or the original state of the universe. See 言尽意.

言尽意 Speech is the full expression of ideas Also translated into "Words can completely express ideas," it is a concept put forward by Ouyang Jian in *A Treatise on the Full Expression of Ideas by Speech* in opposition to the concept that speech is not the full expression of ideas stressed by Wang Bi. To Ouyang, principles are apprehended by mind, but without speech, they cannot be communicated; things hold their position in relation to other things, but without names they cannot be distinguished; names shift in accordance with things, and speech changes in accordance with principles. In neither case can they be dual; if this duality is avoided there will be no case in which speech does not completely express ideas. See 言不尽意.

言尽意论 Treatise on the Full Expression of Ideas by Speech A work by Ouyang Jian about the relationship among names, concepts, ideas, and things. See 言尽意.

言偃 Yan Yan See 子游.

应㧑谦 Ying Huiqian(1615—1683) A scholar of the early Qing Dynasty. Styled Siyin and literarily named Qianzhai, Ying was a native of Qiantang(in the present Zhejiang Province). He devoted himself to teaching and writing all the life. As a Neo-Confucianist, he favored the theory of the Cheng-Zhu School at first, but went, to some extent, away from it and established his own doctrine. According to him, the "mean or equilibrium force" is the Supreme Ultimate and source of all things in the universe; and principle and material force, as body and shadow, are inseparable. He even disagreed upon the idea that principle is prior to material force. His works include *A Treatise on Ancient Music*, *The Great Mean of Nature and Principle*, *Collected Writings of Master Ying Qianzhai*.

应潜斋 Ying Qianzhai See 应㧑谦.

应潜斋先生集 Collected Writings of Master Ying Qianzhai A work of 10 volumes by Ying Huiqian of the early Qing Dynasty. Edited by Zhang Boxing, the work consists of more than 300 writings, most of which are on Confucian classics and Confucianism and reflects Ying's philosophical theory. See 应㧑谦.

序卦 Treatise on the Orderly Sequence of the Hexagrams One of *The Appendices to the Book of Changes*, which explains the order of the 64 hexagrams and expounds the principles of their succession. It puts forward some naive materialistic ideas, such as "After heaven and earth came into being, all things were produced."

良心 goodness of mind Also translated into "conscience" and the "intuitive mind," it is a term first used by Master Meng to refer to the inborn mind of humanity and righteousness.

良价 Liang Jia(807－869) A Buddhist master and one of the founders of the Cao-Dong School. Liang Jia, son of a Yu family of Zhuji(in the present Zhejiang Province), became a monk when he was young. He studied the Chan Buddhism successively under Pu Yuan, Ling You, and Tan Sheng. After that he first spread the Chan Buddhism in the Xinfeng Mountain area and then settled down in the Puli Monastery of the Dongshan Mountain (in the present Yifeng County, Jiangxi Province). So he was usually known as Liang Jia of Dongshan. He advocated the doctrine of the five positions of prince and minister. His most famous disciple was Ben Ji, the other founder of the school. See 曹洞宗.

良知 intuitive knowledge Also translated into "innate knowledge," it is a term first used by Master Meng referring to man's inborn capacity to know the good. So Meng said in the 13th chapter of *The Book of Master Meng*, "The capacity possessed by men without learning is the intuitive capacity, and the knowledge possessed by men without the exercise of thought is the intuitive knowledge." This doctrine was greatly developed by Neo-Confucianists of the Song and Ming dynasties, especially by Wang Yangming who took the doctrine as his philosophical foundation. He said, "The illustrious virtue in its original state is what is known as the intuitive knowledge." To him, if one concentrates his thought upon extending the intuitive knowledge and sweeps away all the barriers and obstructions caused by selfish desires, his lost original state of mind will be restored and become a sage.

良能 intuitive capacity Also translated by some scholars into "innate

ability" or "inborn ability," it is a term used by Master Meng to refer to the capacity possessed by man at birth. See 良知.

间相胜 Each element is overcome by the next one in turn See 比相生间相胜.

闵子骞 Min Ziqian(536—487BC) A disciple of Master Kong. In fact, he was named Sun and styled Ziqian which was more popularly called. He enjoyed great fame for his filial piety.

闵损 Min Sun See 闵子骞.

陆九渊 Lu Jiuyuan(1139—1193) One of the most important Neo-Confucianists and founder of the School of Mind of the Southern Song Dynasty. Styled Zijing and literarily named Cunzhai, Lu was a native of Jinxi, Fuzhou Prefecture (in the present Jiangxi Province). Although he held a number of official posts, he devoted most of his life to teaching and writing. He once lived in Xiangshan and founded an academy there, so he was usually called Master Xiangshan. In philosophy, Lu accepted and developed the major emphases of Cheng Hao and regarded mind as the origin of the world. He said, "The universe is my mind and my mind is the universe." He identified mind with principle. To him, mind and principle are the same and never change the world over and at all times. What is more, mind is endowed with the intuitive knowledge, that is, humanity and righteousness are man's original mind; and man has also the intuitive capacity to do the good; and all this is the fundamental. Some people become unworthy just because they are blinded by material desires and thus lose their original mind. Hence one's principal task in life is to know what is fundamental and to concentrate on the investigation of one's mind so as to enlighten and illustrate one's original mind. After his death, Lu's writings were collected and published under the title of *The Complete Works of Master Xiangshan.*

陆九龄 Lu Jiuling(1132—1180) A scholar of the Southern Song Dynasty. Styled Zishou, Lu, the 5th elder brother of Lu Jiuyuan, was a native of Jinxi (in the present Jiangxi Province), and was usually called Master Fuzhai by his contemporary scholars. In philosophy, he regarded mind as the most funda-

mental of all things, and in self-cultivation, one should, above everything else, enlighten and illustrate one's mind, for everyone has the original mind of love and righteousness. He also held that one should understand and practise the Confucian ethics in daily life. *Collected Writings of Fuzhai* includes his main works.

陆九韶 Lu Jiushao (? —?) A scholar of the Southern Song Dynasty. Styled Zimei, Lu, the 4th elder brother of Lu Jiuyuan, was a native of Jinxi, Fuzhou Prefecture (in the present Jiangxi Province) and was often called Retired Scholar of Sueshan because he once taught in a place named Suoshan. He laid great emphasis on observing the three gardinal guides and the five constant virtues and the three guiding principles and the eight practising steps (see 三纲五常 and 三纲领八条目). He once debated with Zhu Xi about the concepts of the Supreme Ultimate and the Ultimate of Nonbeing.

陆子全书 Complete Works of Master Lu A collection of works by Lu Longqi of the early Qing Dynasty, which, in 103 volumes, contains his philosophical writings. See 陆陇其.

陆王心学 Lu-Wang School of Mind See 陆王学派.

陆王学派 Lu-Wang School A philosophical school founded by Lu Jiuyuan of the Southern Song Dynasty and developed by Wang Shouren of the Ming Dynasty. The school regards mind as the root of all things in the universe. So Lu said, "The universe is my mind and my mind is the universe," and Wang Shouren maintained that there cannot be anything or principle outside one's mind. About the cultivation of one's mind, Lu argued that one should first of all know what is fundamental, that is, to know everyone has the original mind of good and what one should do is to illustrate the mind; and Wang advocated that one should extend one's intuitive knowledge, so it is also called the Lu-Wang School of Mind. This school is the rival of the Cheng-Zhu School which maintains that principle is the fundamental of the universe and one should investigate things and exhaustively study principle. See 陆九渊 and 王守仁.

陆世仪 Lu Shiyi (1611—1672) A scholar of the early Qing period. Styled Daowei and literarily named Gangzhai and Futing, Lu was a native of Taicang

(in the present Jiangsu Province). In philosophy, he closely followed the Cheng-Zhu School and greatly stressed the theory of earnest and exhaustive study of principle in self-cultivation and that of investigating things and extending knowledge. To him, investigating things one by one and extending knowledge little by little, one, sooner or later, would become completely enlightened all in a sudden. Lu's philosophical work is *A Record of Thought and Discrimination.*

陆陇其 Lu Longqi(1630—1692) A scholar of the early Qing Dynasty. Styled Jiashu, Lu was a native of Pinghu(in the present Zhejiang Province). In philosophy, Lu always upheld the theory of Zhu Xi and denounced that of Wang Shouren. According to him, only the theory of Zhu is orthodox while that of Wang, not following the rites and ethics of Confucianism, brought great harm to the society, especially the Buddhist influence in Wang's doctrines. He also stressed the importance of practice in the study of Confucian classics. His works were collected and published under the titles of *The Complete Writings of Three Fish Hall* and *The Complete Works of Master Lu.*

陆复斋 Lu Fuzhai See 陆九龄.

陆修静 Lu Xiujing(406—477) A famous Taoist priest of Song of the Southern Dynasties period. Styled Yuande, Lu was a native of Wuxing(in the present Zhejiang Province). He received a traditional Confucianist education in childhood but converted to Religious Taoism when he grew up. In the area of the Lushan Mountain, he codified the Taoist liturgies according to the requirements of the rulers, and by fusing several Southern Taoist sects he established the Southern Way of the Celestial Masters. He also examined and distinguished 1228 volumes of Taoist scriptures, which he divided into Three Caves, and laid the basis for divisions of Taoist canons. He himself also wrote some works on Religious Taoism.

陆贾 Lu Jia(240—170BC) A statesman and thinker of the early Han Dynasty. It is said that he often expounded *The Book of History* and *The Book of Songs* to Liu Bang, Emperor Gao Zu of Han. According to him, humanity and righteousness must be practised in governing a country; and meanwhile

the Way of non-action should be paid enough attention to. He also held that the natural world is understandable and calamities have nothing to do with Heaven. *New Speeches* is his main work.

陆桴亭　Lu Futing　See 陆世仪.

陆象山　Lu Xiangshan　See 陆九渊.

陆绩　Lu Ji(187—219)　A scholar and astronomer of the Three Kingdoms period. He was versed in Confucian classics and erudite in many subjects, especially in astronomy. He opposed the Gaitian theory (theory of Heavenly Cover or Hemispherical Dome) and advocated the Huntian theory(theory of the celestial sphere). He held that "heaven" is round and moves endlessly.

陆德明　Lu Deming(?550—630)　A Confucian classicist of the Tang Dynasty. Deming was his style and his given name was actually Yuanlang. Lu, a native of Wu of Suzhou(the present Wuxian County of Suzhou) took for references commentaries and annotations on the classics by about 230 scholars of the Han, Wei and the Northern and Southern Dynasties and compiled his famous *Explications of Ancient Classics.*

阿儿合必里克说　doctrine of yin and yang　A philosophical concept of the Mongolian Nationality. "阿儿合"means yang and "必里克"means yin. According to the idea, the world was made up of the yin and yang forces and the five elements.

阿细的先基　Song of the Axi People　A mythological epic of the Yi Nationality popular among the Axi branch of Yunnan Province. In two parts, the poem describes the origin of heaven and earth and the production of all things. It holds that at first there were neither heaven nor earth, and they were formed by clouds; the lighter formed heaven while the heavier formed earth.

阿赖耶识　alaya consciousness　The 8th one of the eight consciousnesses of Buddhism, which was once transliterated into 阿梨耶识,阿刺耶识,and 赖耶识. According to the Yoga School and the Consciousness-Only School, the alaya consciousness is also called the maturing consciousness, the seed consciousness, or the storehouse consciousness, for this consciousness contains

"seeds" or effects of previous deeds and thoughts that affect future deeds and thoughts. So it is the basic consciousness and the spiritual origin of the world. See 八识.

陈天华 Chen Tianhua(1875—1905) A modern democratic revolutionary. Styled Xingtai and Guoting and literarily named Sihuang, Chen was a native of Xinhua, Hunan Province. He went to Japan in 1903 and studied literature. As a student, Chen was one of the champions in anti-Manchu activities, and joined the United League of China in 1905. In the same year, he drowned himself in a sea to protest against the Japanese government for its ban of Chinese students studying in Japan, leaving a note to his comrades, encouraging them to go on with the fight. Chen was famous for his two pamphlets: *About Face* and *Admonishing Bell*, in which he exposed the aggressive acts of imperialist powers and called on the people to fight against them.

陈龙川 Chen Longchuan See 陈亮.

陈北溪 Chen Beixi See 陈淳.

陈白沙 Chen Baisha See 陈献章.

陈立 Chen Li(1809—1869) A Confucian classicist and scholar of the Qing Dynasty. Styled Zhuoren and Mozhai, Chen was a native of Jurong, Jiangsu Province. As a Confucian classicist, he was well versed in *Gongyang's Commentary on the Spring and Autumn Annals* and Zheng Xuan's *A Commentary on the Book of Rites*, and compiled *Explications of Gongyang's Commentary on the Spring and Autumn Annals*. See 公羊义疏.

陈立夫 Chen Lifu(1900—) A statesman and scholar of modern China. A native of Wuxing, Zhejiang Province, Chen graduated from Beiyang University in 1923 and went to the United States of America for advanced study. He was admitted to Pittsburgh University where he received his master degree in mining engineering in 1925. When he returned to China in the winter of 1925, he was first offered a position in the Zhongxing Coal Mines in Shandong Province; then in 1926, through the recommendation of his brother Chen Guofu, he entered Jiang Jieshi's service as a confidential secretary. Since 1928, Chen began to take important posts in Guomindang and its government.

In philosophy, Chen wrote *The Philosophy of Life* which is based on the theory of vitalism. He maintained all things in the universe have life, so things of the same specimen should not fight against each other. This way he denies the difference between matter and consciousness and class struggles in society.

陈同甫 Chen Tongfu See 陈亮.

陈仲 Chen Zhong(?306—260 BC) A native of the State of Qi of the Warring States period, Chen was also named Tian Zhong. It is said that Chen Zhong, as a believer of the Taoist School, though his was a noble family and his elder brother received a large revenue every year, considered his brother's emolument unrighteous, and so would not eat it; he likewise considered his brother's house unrighteous, either, and so would not dwell in it. *The Strategies of the Warring States* reads that he was a man who did not serve his king above, nor support his family below, nor seek contact with the lords.

陈仲子 Master Chen Zhong See 陈仲.

陈仲甫 Chen Zhongfu See 陈独秀.

陈寿祺 Chen Shouqi(1771—1834) A Confucian classicist of the Qing Dynasty. Styled Gongfu and Weiren and literarily named Zuohai and Shanshi, Chen was a native of Minxian County, Fujian (the present Minhou County, Fujian Province). Taking his title of Presented Scholar during the Reign of Jiaqing, Chen entered the Hanlin Academy as a bachelor and later was made a compiler. At the age of about 40, he retired, owing to his father's death, and refused to resume his official career since then. For the rest of his life, he taught first in the Qingyuan Academy in Quanzhou and then in the Aofeng Academy in Fuzhou. At the same time he finished several works on Confucian classics, such as *An Annotated Study of Differences of the Five Classics*, *A Definitive Edition of a Great Commentary on the Book of History*. In his study of the classics, he first followed Neo-Confucianism of the Song and Ming period, then he turned to the Han Learning and became a master of the commentaries and annotations on the classics by the Han scholars, among whom, he thought highly of Fu Sheng, Xu Shen, and Zheng Xuan.

陈抟 Chen Tuan(? —989) A Taoist priest of the early Song Dynasty.

Styled Tu'nan and literarily named Master Fuyao, Chen was a native of Zhenyuan(the present Luyi, Henan Province). Failed in the examinations for Presented Scholars, Chen went to live as a recluse in the Wudang Mountain. He was well versed in *The Book of Changes*. However, according to records, he did not bother commenting it in words but make two diagrams called *Diagram of the Nonbeing Ultimate* and *Diagram of Anteceding Heaven*, which exerted direct influence on Zhou Dunyi and Shao Yong of the Song Dynasty. See 周敦颐 and 邵雍.

陈苑　Chen Yuan(? —?)　A scholar of the Yuan Dynasty. Usually called Master Jingming, Chen was a native of Shangrao (in the present Jiangxi Province). When he was young he read some works by Lu Jiuyuan, thought highly of and followed, since then, Lu's doctrines exclusively. Because of his advocating, Lu's theory became more popular than before.

陈政事疏　Memorial on State Affairs　See 治安策.

陈独秀　Chen Duxiu(1879—1942)　A thinker and founder of the Communist Party of China. Styled Zhongfu, Chen was a native of Huaining(the present Anqing, Anhui Province). Having developed an opposition tendency to the traditionally ethical, social and literary ideas in his youth, Chen became actively involved in the political struggle against Yuan Shikai in 1913 and fled to Japan after its failure. In 1915 he came back to China and established a monthly magazine titled *Youth* which was later renamed *New Youth*. In it, Chen and other progressive scholars published many articles launching an unrelenting attack on Confucian morality and on China's traditionally social system, publicizing and advocating democracy and science, to arouse the Chinese youth to an awareness and critical acceptance of new and useful ideas from the West. In 1918, Chen, together with Li Dazhao and others, established the radical *Weekly Review* in Beijing after he accepted Cai Yuanpei's invitation as dean of the College of Letters of Beijing University. Chen and others wrote to comment on and criticize the internal and foreign policies of the government and promote the campaign against imperialism and feudalism and the breakout of the New Culture Movement during the period of May 4th, 1919. After the

May 4th Movement, Chen accepted gradually Marxism and Leninism and finally became the 1st general secretary of the Communist Party of China when it was founded in 1921. Unfortunately, Chen made the mistake of capitulationism to Guomindang and was expelled from the Party in 1929. In philosophy, he believed in the theory of evolutionism. He held that everything in the universe is evolving every day. To him, the world is of matter including human beings. He denied the existence of soul, claiming that all religions are, actually, deceptive. He argued that only historical materialism is the fundamental ideology. But he was also influenced by the theory of some Western idealists, such as Kant and Bergson. *Collected Writings of Duxiu* includes his most important philosophical treatises and essays.

陈炽 Chen Chi(?1855－1899) A scholar of the Qing Dynasty. Styled Jueliang, Chen was a native of Ruijin, Jiangxi Province. Though an official of the Qing Court, Chen was influenced by the Western ideas and founded the Society for the Study of National Strengthening with Kang Youwei and other reformers. He advocated social reforms and considered that the political system of constitutional monarchy was the best way to strengthen and flourish China.

陈亮 Chen Liang(1143－1194) A thinker, literatus and founder of the Yongkang School of the Southern Song Dynasty. Styled Tongfu, Chen, a native of Yongkang(in the present Zhejiang Province), was often called Master Longchuan. When young, he was keen on military affairs and firm in his anti-Jin stand. For this he was thrown into prison three times and underwent severe persecution. As a versatile scholar, Chen made contributions in poetry, philosophy, history and political comment. With regards to philosophy, he was bitterly against the empty talks of the Neo-Confucianists on nature, mind, and principle and advocated the study of practical subjects. He took materialist views that the universe is filled with nothing but materialistic things, that things are objective existences from which no universal principles can be detached, and that man can know principles only by understanding objective things. Opposing the distinction between the Heavenly principle and human

desires made by the Cheng-Zhu School, he held that they can co-exist and human desires are natural and necessary, but should be limited and controlled with rites. Chen also had discussions on the Kingly Way and the Dictator's Way, a topic of hot issue among the Neo-Confucianists. In his view, both of them have their advantages and defects, and the two should be adopted in combination for government. He rebuked Zhu Xi's idea that the ancient dynasties were better than the Han and Tang dynasties because the ancient Sage-Kings ruled according to the Kingly Way whereas the rulers of the Han and Tang dynasties acted according to the Dictator's Way. He was convinced that the development of history consists of improvement and progress and that the later dynasties surpassed the earlier ones in both material and spiritual aspects. *Collected Writings of Master Longchuan* includes most of his important works.

陈骈　Chen Pian　Another name of Tian Pian. He could be thus called because the Tian family of Qi had been one branch of the Chen clan. See 田骈.

陈乾初　Chen Qianchu　See 陈确.

陈淳　Chen Chun (1153－1217)　A scholar and founder of the Beixi School of the Southern Song Dynasty. Styled Anqing, Chen, a native of Longxi (in the present Fujian Province), was usually called Master Beixi by his contemporary scholars. As a disciple of Zhu Xi, Chen's philosophical thought was also based on the "Supreme Ultimate," "principle" and "material force" (see 北溪学派). Most of his works were published under the title of *Collected Writings of Master Beixi* edited by his son Chen Ju.

陈焕章　Chen Huanzhang (1881－1933)　A modern scholar. Styled Zhongyuan, Chen was a native of Gaoyao, Guangdong Province. Taking his title of Presented Scholar in 1904, Chen went to the United States in 1907, studied in Columbia University and got his doctor degree in 1911. Then he soon returned to China and founded the Confucian Association in Shanghai which was enthusiastically supported by his teacher Kang Youwei. In 1913 he established *Confucian Association Journal* and personally served as its editor-in-chief. He tried hard to establish Confucianism as the national teaching, for he maintained that Confucianism is the soul of China and that only the develop-

ment and flourishing of Confucianism can lead to China's development and flourishing, or China would perish. So he opposed both the republic revolution and the May 4th Movement.

陈确 Chen Que(1604－1677) A thinker and atheist of the transitional period between the Ming and Qing dynasties. Styled Qianchu, Chen was a native of Haining, Zhejiang Province and studied under Liu Zongzhou together with Huang Zongxi. Chen became a hermit, devoting himself to writing after the Ming Dynasty perished. He disagreed upon the teachings of the Song Neo-Confucianists and criticized many of their doctrines. He maintained that the Heavenly principle and human desires are not in contradiction, and the so-called Heavenly principle is nothing but the proper expression of human desires. Without human desires there can be no Heavenly principle. He thought that heaven and earth are natural and cannot respond to human actions to mete out punishments or rewards accordingly. He combated Buddhism enthusiastically and held that the purpose of the Buddhists is to lead people to the road of perishing rather than to the world of salvation. He also argued that the idea of resting in the highest good is improper, for people's cognition will progress forever. His writings were published under the title of *Collected Works of Chen Que*.

陈确集 Collected Works of Chen Que A work of 47 volumes by Chen Que, which reflects his philosophical ideas. See 陈确.

陈景元 Chen Jingyuan(1025－1094) A Taoist priest of the Northern Song Dynasty. Styled Taichu and Taixu, and literarily named Master Bixu, Chen was a native of Nancheng(in the present Jiangxi Province). He studied Taoism under Han Zhizhi at first, then under Zhang Wumeng, disciple of Chen Tuan, and attained the profound gist of Taoism. In 1072, he presented his commentary on *The Classic of the Way and its Virtue* to Emperor Shen Zong and was highly praised and honorifically titled True Man. He held that the Way is the origin of all things, and everything begins from tranquility and returns to quietude. To attain the Way, one must be without love or desire and reach the realm of forgetting the existence of things and oneself.

陈傅良 Chen Fuliang(1137－1203) A scholar and one of the representatives of the Yongjia School headed by Chen Liang of the Southern Song Dynasty. Styled Junju and literarily named Zhizhai, Chen was a native of Rui'an, Wenzhou Prefecture (in the present Zhejiang Province). In philosophy, he maintained that the study of the classics should be for practical purposes and opposed empty talks about principle and nature advocated by Neo-Confucianists, so he highly praised Chen Liang's utilitarianism. His works were published under the title of *Collected Writings of Zhizhai*.

陈献章 Chen Xianzhang(1428－1500) A thinker and educator of the Ming Dynasty. Styled Gongfu and literarily named Shizhai, Chen was a native of Baisha Village in Xinhui, Guangdong Province. So he was often called Master Baisha. It is said that Chen, from youth on, surpassed others in intelligence, and was able to memorize books after a single reading. After he passed the provincial examination in Guangdong perhaps in 1447 and took the metropolitan examination the following year, he went to study under Wu Yubi who had been a faithful follower of the Cheng-Zhu School of the Song Dynasty and accepted their dual emphasis on self-cultivation and the pursuit of study and intellectual inquiry. But Chen, different from his teacher, preferred, probably influenced by Zhou Dunyi, Lu Jiuyuan and the Chan Buddhism, to seek the truth in himself through cultivation of mind alone. It is said that, on leaving his teacher, he returned to his hometown and practised quiet-sitting without leaving his study for several years, by which he discovered the presence of truth and moral principles. He said, "The principle is extremely important and widespread. For it, there is nothing internal or external, no beginning or end, no place to which it does not reach, and no moment when it does not operate. Having comprehended this, I find that Heaven and earth are established by me, all their transmutations issue forth from me, and the whole universe lies within me." So he laid special emphasis on quiet-sitting and interior cultivation. His writings were all compiled into *Collected Works of Master Baisha*.

陈静明 Chen Jingming See 陈苑.

陈澧 Chen Li(1810－1882) A scholar of the Qing Dynasty. Styled Lanfu

and literarily named Dongshu, Chen was a native of Panyu, Guangdong Province. Well versed in many subjects, such as astronomy, geography, music, mathematics, poetry and calligraphy, Chen, in the study of Confucian classics, strongly opposed the narrow partisanship of contemporary scholarship, either limiting oneself to the Song or Han Learning. He was particularly good at *The Book of Master Meng* and held that Master Xun and Yang Zhu did not understand at all Meng's doctrine that human nature is originally good.

陈撄宁 Chen Yingning(1880—1969) A Taoist scholar. A native of Huaining, Anhui Province, Chen studied the traditional Chinese medicine in his youth. At the age of 29, because of his fondness of Taoist techniques, he began to travel all over the country to visit famous Taoist priests and learned techniques of outer elixir and inner elixir. Later he settled down in Shanghai and studied both Taoism and Buddhism. After the founding of the People's Republic of China, he headed China Taoist Association. His main work is *An Interpretation of Huang Ting Scripture*.

鸡三足 Fowl has three legs One of the 21 paradoxes of the pre-Qin Dialecticians listed in *The Book of Master Zhuang*. This argument, based on the theory of the separateness of hard and white of Gongsun Long, means that the speaking of the leg is one, and the number of legs of a fowl is two; so it has three legs.

张九成 Zhang Jiucheng(1092—1159) A scholar and Neo-Confucianist of the Song Dynasty. Styled Zishao and literarily named Retired Scholar of Hengpu and Retired Scholar of Wugou, Zhang was a native of Qiantang(the present Hangzhou, Zhejiang Province). In philosophy, Zhang, a student of Yang Shi, was heavily influenced by Buddhism. He regarded the Heavenly principle as the natural law and ethical code. He held that mind is principle and principle is mind; and outside mind no Way or anything else exists. He also argued that humanity is equivalent to awakening and humanity comes from awakening and awakening comes from mind. His chief works include *A Commentary on the Book of Master Meng*, *Expositions of the Doctrine of the Mean*, *A Commentary on Mind by Hengpu* and *Collected Writings of Hengpu*.

张之洞　Zhang Zhidong(1837—1909)　A scholar of the late Qing Dynasty. Styled Xiaoda and literarily named Xiangtao and Baobing, Zhang was a native of Nanpi, Zhili(in the present Hebei Province). After he got the title of Presented Scholar during the Reign of Tongzhi he began his long official career of over 40 years. As an official, he paid much attention to the development of industry, education, trade, and military affairs by establishing factories, mines, academies, modern schools, schools for the training of military and naval officers, and arsenals for national defence. In philosophy, he followed the idea that Chinese culture for the basic conduct of life and the Western Learning for dealing with practical affairs. So he advocated both the revival of Confucianism and the adoption of Western mechanical methods and devices. In politics he favored a program of gradual modification based on education rather than the rapid changes which Kang Youwei and other reformers attempted. His most influential writing is *Exhortation to Study*.

张子正蒙注　Commentary on Master Zhang's a Correct Discipline for Beginners　A commentary by Wang Fuzhi which is considered one of the most important and famous commentaries on the work by Zhang Zai of the Northern Song Dynasty. In it, Wang inherited Zhang's naive materialism and dialectics by developing Zhang's doctrine of material force. See 王夫之.

张子全书　Collected Works of Master Zhang　A collection of writings by Zhang Zai of the Northern Song Dynasty. In 15 volumes, it includes most of Zhang's philosophical works, such as *A Correct Discipline for Beginners*, *Expositions of the Book of Changes*, *Assembled Principles of Classical Learning*, and *Western Inscription*.

张东荪　Zhang Dongsun(1886—1973)　A contemporary scholar. Styled Shengxin, Zhang was a native of Hangxian County(the present Yuhang, Zhejiang Province). In 1905, Zhang went to study in Japan and on his return to China, he became a professor of philosophy in several universities, such as China Institute, Guanghua University, and Beijing University. Meanwhile, he also worked as an editor of successive magazines: *China Times*, *Great China*, *Emancipation and Reconstruction* and so on. In 1934, he, with Zhang Junmai

and others, founded the National Socialist Party which was later renamed the Democratic Socialist Party. Zhang devoted almost all his life to the study and discussion of philosophy and other social sciences. During the May 4th Movement, he publicized the Western philosophies and new culture, and at the same time, he carried out debates on socialism against Marxist intellectuals. He attacked the Marxist analysis of the Chinese situation and refused to accept the concept of class struggle in Marxism. He argued that only capitalism could achieve China's most urgent need: the development of education and industry; and that socialism should be delayed. In philosophy, he put forward the ideas of epistemological pluralism and panstructuralism. He held that the basic elements of knowledge are four: order, category, postulate, and concept; and that in human experience these four are interdependent and by combination they produce phenomena, yet each of them has its own source and cannot be reduced to any one or combination of the others. Zhang's philosophical works include *Collected Papers on New Philosophies*, *Epistemology*, *On the Problem of Classes*, *Knowledge and Culture*.

张仪　Zhang Yi(? －310 BC)　A representative of the Political Strategist School of the Warring States period. A native of the State of Wei, Zhang, after hard study under Master Guigu with Su Qin, became Prime Minister of the State of Qin. In order to strengthen Qin, he united the so-called "horizontal states," that is, Wei, Chu, Han, Qi, Yan and so on from the west to the east and tried to break the united front formed by the "vertical states." See **纵横家** and 苏秦.

张华　Zhang Hua(232－300)　A scholar of the Western Jin period. Styled Maoxian, Zhang was a native of Fangcheng, Fanyang(in the present Gu'an, Hebei Province). Coming from a common family, Zhang, relying on his own talents and ability, squeezed his way to the ruling class. He was good at prose and poetry and well versed in the apocryphal writings of his time and compiled a work of 10 volumes, which was lost. His another famous work is *Records of Myriad Things*. See **博物志**.

张杨园　Zhang Yangyuan　See 张履祥.

张伯行 Zhang Boxing(1651—1725) A Neo-Confucianist of the early Qing Dynasty. Styled Xiaoxian and literarily named Jing'an and Shuzhai, Zhang was a native of Yifeng(in the present Lankao County, Henan Province). He got the title of Presented Scholar during the Reign of Kangxi and began thereafter his long official career. In philosophy, he exclusively advocated the theory of the Cheng-Zhu School. He held that the most important is to preserve the principle of Heaven and check one's desires, and that every idea would be proper if one never forgets to preserve the principle and check his desires, and everything would be well done if one manages to preserve the principle and check his desires in doing anything. His works include *Records from Arduous Studies* and *Collected Writings of the Zhengyi Hall.*

张伯端 Zhang Boduan(984—1082) A Taoist priest and the first of the five Taoist masters of the Southern School of the Northern Song Dynasty. Styled Pingshu, Zhang, a native of Tiantai(in the present Zhejiang Province), also had another name, Ziyang. So he was known as True Man Ziyang after he became a famous Taoist master. Zhang was actually a versatile scholar, well-versed in Taoism, Confucianism, Buddhism, astronomy, geography, laws, medicine, and even mathematics. It is said that he was exiled to Lingnan first and then to Chengdu because of his violation of the law, and that he met an unusual man there and was given the secret techniques of how to become immortal. He held that Taoism is the unifying one among Taoism, Buddhism and Confucianism. He argued that anyone can be immortal through cultivating and tempering one's inner elixir and that the tempering of outer elixir is useless. In the cultivation of one's nature and mind, he advocated the combination of Taoism, Buddhism and Confucianism. His thought exerted great influence on later Taoist priests. His main work is *On Understanding Perfection.*

张角 Zhang Jue(? —184) Founder of the Way of the Great Peace of the late Eastern Han Dynasty. A native of Julu(in the present Hebei Province). Zhang led the great Yellow Turban Rebellion in the year of 184. He declared that "the blue heaven" was to be replaced by "a yellow heaven," so all of the rebels wore yellow turbans in token of this expectation. He and his disciples

worshiped the Way of the Yellow Emperor and Master Lao, followed *The Scripture of the Great Peace* and gained a vast number of adherents throughout East China.

张君劢 Zhang Junmai (1887 – 1968) A contemporary scholar. Styled Shilin and literarily named Lizhai, Zhang was a native of Baoshan, Jiangsu Province (the present Baoshan County, Shanghai). Though receiving a traditional education in childhood, Zhang, as a young man, studied successively in Japan, Germany and France. After his return to China in the 1920s, he worked as an editor of some magazines such as *New Road* and *China Times* and served as professor in Yanjing, Zhongshan and other universities for many years. In the 1930s, he, with Zhang Dongxun and others, founded the National Socialist Party, which was later renamed the Democratic Socialist Party. In philosophy, he was heavily influenced by Bergson's philosophy of life. He held, as one of the champions in the Debate on the Philosophy of Life, that people's view on life is subjective, instinctive and free-willed, so the social history is actually created by the free will of human beings and the problem could not be explained and solved by science. His chief philosophical writings include *On the Philosophy of Life*, *Chinese Culture in the Future*, *A Refutation of Dialectical Materialism* and *A History of New Confucianism.*

张君房 Zhang Junfang (? – ?) A scholar of the Northern Song Dynasty. A native of Anlu (in the present Hubei Province), Zhang, a Presented Scholar of the Reign of Jingde, was ordered to head the revision and supplement of *Taoist Canon*. In 1019, *The Celestial Precious Treasury of the Great Song Empire* in 4565 volumes and *The Bookcase with Seven Labels* in 122 volumes were completed. They are important reference materials for studying *Taoist Canon.*

张岱年 Zhang Dainian (1909 –) A contemporary scholar, philosopher and thinker. His alternative name is Jitong and pen name Yutong, Zhang, a native of Xianxian County, Hebei Province, graduated in 1933 from Beiping Teachers' University. Influenced by his elder brother Zhang Songnian, Zhang Dainian began to read books of dialectical and historical materialism in his youth and study dialectics in traditional Chinese philosophy. So since he began

to work as a professor of philosophy in the 1930s, he wrote lots of treatises on Marxist and Chinese philosophy, such as *On the Epistemology of Dialectical Materialism*, *On the Philosophy of Life of Dialectical Materialism*, *An Outlined Chinese Philosophy*, *Philosophy of Zhang Hengqu*, *Some Characteristics of Classical Chinese Philosophy*, and *A Profound Interpretation of Chinese Philosophy*.

张诩 Zhang Xu (1455 – 1514) A scholar of the Ming Dynasty. Styled Tingshi and literarily named Dongsuo, Zhang was a native of Nanhai (in the present Hainan Province). As a disciple of Chen Xianzhang, Zhang, in philosophy, also stressed "quiet-sitting" and "desirelessness." He maintained that principle is the root of the world and principle is nothing but mind. So, by quiet-sitting and cultivating one's mind, one will be able to understand everything in the world. Clearly, he was heavily influenced by the Chan Buddhism. His works were published under the title of *Collected Writings of Dongsuo*.

张居正 Zhang Juzheng (1525—1582) A statesman and scholar of the Ming Dynasty. Styled Shuda and literarily named Taiyue, Zhang was a native of Jiangling (in the present Hubei Province). After he got the title of Presented Scholar during the Reign of Jiajing, Zhang began his official career and took very important posts in the Ming Court for years. In philosophy, he followed Wang Shouren's theory about mind and maintained that human mind is originally pure and clear, without any dust. And at the same time he stressed practical uses of the classical learning. *Collected Writings of Zhang Taiyue* is a collection of his chief works.

张南轩 Zhang Nanxuan See 张栻.

张禹 Zhang Yu (? —5 BC) A Confucian classicist of the Western Han Dynasty. Styled Ziwen, Zhang, a native of Zhi, Henei (in the present Jiyuan, Henan Province), was well versed in Confucian classics, especially *The Analects*. He re-edited the work on the versions of Qi and Lu and entitled it *The Analects Re-edited by Marquis Zhang*, for he was honorifically titled Marquis of Anchang. This version exerted great influence at that time.

张侯论 Analects Re-edited by Marquis Zhang See 张禹.

张栻 Zhang Shi (1133 — 1180) A scholar and Neo-Confucianist of the Southern Song Dynasty. Styled Jingfu and Lezhai and literarily named Nanxuan, Zhang was a native of Mianzhu (in the present Sichuan Province). As a scholar, Zhang was as famous as Zhu Xi and Lü Zuqian and they were collectively called "Three Worthies of Southeast China" at that time. In philosophy, Zhang advocated the doctrine of the Supreme Ultimate, especially Zhou Dunyi's *Explanation of the Diagram of the Supreme Ultimate*. He maintained that the movement of the Supreme Ultimate brings about the formation of the two sorts of material force which, in turn, produce all things. As for epistemology, he held that knowledge is prior to practice; and that practice guided with knowledge is like a sunny day while practice without knowledge is like probing in the dark. In the study of the classics, he stressed the exhaustive extension of principle in earnesty and reverence. His chief works were compiled into *Collected Writings of Nanxuan*.

张载 Zhang Zai (1020 — 1077) A Neo-Confucianist philosopher of the Northern Song Dynasty. Styled Zihou, Zhang, a native of a town called Hengqu of Meixian County, Fengxiang Prefecture (in the present Meixian County, Shaanxi Province), was often called Master Hengqu. As he taught in Guanzhong, an area in Shaanxi Province, his school was usually called the School of Guanzhong. In philosophy, Zhang's personal searches described a circle from Confucianism through Buddhism, Taoism and back to Confucianism. On cosmology, Zhang proposed his materialistic doctrine of material force. According to him, material force is the essence of all things in the universe and all things can be reduced to material force. Material force as substance is the Supreme Ultimate with its two phases of condensation and dispersion, which may be spoken of as yang and yin, and it is through these two phases that all things are formed and dissolved, and material force in its state of dispersion can be called the Great Void, but the Great Void is not the same as the void of Buddhism or the nonbeing of Taoism, for material force in this state is at the same time in its readiness for the next phase of condensation and creation. He also maintained that material force as function, in its alternating

phases of movement and quiescence, constitutes the Supreme Harmony. Regarding epistemology, Zhang argued that knowledge is derived from the contact of the sense organs with the objective things; and thought, which seems to have nothing to do with seeing and hearing, is actually based on past perceptual experience. But Zhang also classified knowledge into the visual and auditory knowledge and the knowledge of the virtuous nature. The former is knowledge obtained through practice, but it is only petty knowledge; and the latter is knowledge which comes from sincerity and enlightenment and can be gained only through moral cultivation. On human nature, Zhang also had original thinking. He divided human nature into the physical nature and the nature of Heaven and Earth. The physical nature is derived from man's physical form, and having been corrupted by the environment of material force it contains evil elements. The latter, on the contrary, is one in the transcendent, uncorrupted state and thus is purely good. Self-cultivation of virtues consists in a return to man's nature of Heaven and Earth, and then can bring oneself into one with the universe. In such a state, his establishment will be an all-inclusive establishment, his knowledge will be an all-embracing knowledge, and his love a universal love. This theory on human nature greatly influenced the Cheng brothers and Zhu Xi. Zhang's chief works include *A Correct Discipline for Beginners*, *Expositions of the Book of Changes*, and *Assembled Principles of Classical Learning*, which are contained in *Collected Works of Master Zhang*.

张陵 Zhang Ling(34—156) Founder of the Way of Five Pecks of Rice. Also called Zhang Daoling, Zhang was a native of Feng(the present Fengxian County, Jiangsu Province). He gave up his official post when he was a magistrate of Jiangzhou(the present Chongqing) and learned the technique of becoming immortal as a recluse in the Beimang Mountain. In 141, he was said to have received a revelation from Lord Lao, the Most High, and founded the Way of Five Pecks of Rice(see 五斗米道) or the Way of the Celestial Masters. Master Lao was honored by him the founder of the religion and *The Classic of the Way and its Virtue* as its scripture. He argued that if the ruler governs a state according to the Way, the state will be in great peace; if people follow

the Way, they will live long. It is said that *Xianger's Commentary on the Book of Master Lao* was his work. He was later honored as a Celestial Master.

张盛 Zhang Sheng(? —?) A Celestial Master of the 4th generation of the Way of the Celestial Masters and son of Zhang Lu. It is said that it was he who began to honor Zhang Ling as Celestial Master Zhengyi, and the title was inherited one generation after another by the Way.

张敬庵 Zhang Jing'an See 张伯行.

张惠言 Zhang Huiyan(1761—1802) A Confucian classicist and poet of the Qing Dynasty. Styled Gaowen, Zhang was a native of Wujin, Jiangsu Province. As a classicist, his contribution lay chiefly in the study of *The Book of Changes* and *Ceremonies and Rituals*. Regarding *The Book* he produced quite a few works on the interpretations and commentaries of the Han scholars, for he maintained that one would be biased in one's commentary if he did not thoroughly understand the classics word by word and sentence by sentence. He laid special emphasis on Yu Fan, a Han scholar whose views on *The Book of Changes* he adopted and developed greatly in his writing *An Interpretation of Yu's Commentary on the Book of Changes*. In his study of *Ceremonies and Rituals*, he relied to some extent on the interpretations of Zheng Xuan and compiled *Diagrams on Ceremonies and Rituals* and *Notes in Reading Ceremonies and Rituals*.

张鲁 Zhang Lu(? —?) A Celestial Master of the 3rd generation of the Way of the Celestial Masters of the Eastern Han Dynasty. Grandson of Zhang Ling, Zhang, styled Gongqi, was a native of Feng (the present Fengxian County, Jiangsu Province). In 191, he established a unified government of politics with Religious Taoism in the region of Hanzhong (in the present Sichuan Province). In 215, he surrendered to Cao Cao.

张道陵 Zhang Daoling See 张陵.

张湛 Zhang Zhan A scholar and Neo-Taoist of the Eastern Jin period. Styled Chudu, Zhang was a native of Gaoping(in the present Jinxiang, Shandong Province). In philosophy, he accepted Wang Bi's doctrine that nonbeing is the origin of the world and at the same time he absorbed some ideas of Guo

Xiang's theory on being. He held that nonbeing is the origin of all beings; and that the production and changes of the world are, actually, endless circulation of material force and forms. *A Commentary on the Book of Master Lie* is his chief writing.

张横渠 Zhang Hengqu See 张载.

张履祥 Zhang Lüxiang(1611—1674) A scholar of the turning period from the Ming to the Qing Dynasty. Styled Kaofu and literarily named Nianzhi and Yangyuan, Zhang was a native of Tongxiang (in the present Zhejiang Province). As a student of Liu Zongzhou, Zhang, a bitter opponent of the prevailing philosophy of the Lu-Wang School, followed the teachings of the Cheng-Zhu School. He maintained that that Lu and Wang gave up the investigation of things and extension of principle meant to give up what Masters Kong and Meng had regulated to make their own. According to him, one should make an exhaustive study of principle by reading and thinking. Only by reading and thinking could one's cultivation be well fulfilled. His writings were published under the title *The Complete Works of Master Yangyuan.*

张衡 Zhang Heng(78—139) A scientist and philosopher of the Eastern Han Dynasty. Styled Pingzi, Zhang was a native of Xi'e, Nanyang(in the present Nanzhao County, Henan Province). Zhang was well-versed in astronomy and invented the first armillary sphere and seismograph in history. He established the cosmology of celestial sphere and correctly expounded the shining of the moon and the lunar eclipse. In philosophy, he maintained that the evolution of the universe is just the evolution of the Way. According to him, before the Great Simplicity was the state of nonbeing, nonbeing produced being, that is, the chaotic primordial force; the primordial force produced heaven and earth, and heaven and earth produced other things. *The Law of the Universe* is his most important philosophical work.

张融 Zhang Rong(?—?) A scholar of the Southern Dynasties. Styled Siguang, Zhang, a native of Wuxian(the present Suzhou, Jiangsu Province), maintained that Confucianism, Buddhism and Taoism, in fact, are identical in many aspects. So they should be combined into one. *Ocean of Jade* is his chief

work.

驳康有为论革命书 Letter in Refutation of Kang Youwei's Views on Revolution A writing by Zhang Binglin, which was published as an open letter in 1903. In it, Zhang denounced Kang's arguments for a constitutional monarchy and advocated violent revolution to overthrow the corrupt and decayed Qing government.

纬书 apocrypha Also translated into "apocryphal writings" or "apocryphal treatises," it refers to writings popular during the Han Dynasty, which were written for the purpose of interpreting the seven Confucian classics in terms of theology and superstition. See 谶纬 and 七纬.

纵横家 Political Strategists Also translated by some scholars into "School of Diplomatists," it is one of the ten schools during the pre-Qin period, which mainly engaged in political and diplomatic businesses. The most outstanding ones were Su Qin who tried hard to unite the "vertical states", that is, Yan, Zhao, Han, Wei, Qi and Chu, from the north to the south, to resist against the powerful State of Qin, and Zhang Yi who tried to break the united front by uniting the "horizontal states," that is, Wei, Chu, Han, Qi, Zhao, and Yan from the west to the east.

即色宗 Sect of Matter As Such Also translated into "School of Matter As Such," it is one of the seven sects of the Prajna Buddhism. See 支遁.

即身成佛 This body is to become Buddha A doctrine of cultivation of the Esoteric School of Buddhism. It implies that the body given by one's parents of this world can become Buddha through cultivation.

邵伯温 Shao Bowen(1057—1134) A scholar of the Northern Song Dynasty. Styled Ziwen, Shao was a native of Gongcheng(the present Huixian County, Henan Province). As a son of Shao Yong, he inherited his father's Study of Emblems and Numbers and put forward the view that the one or oneness is the root of the universe, and the one is not anything else but the Supreme Ultimate.

邵晋涵 Shao Jinhan(1743—1796) A Confucian classicist of the Qing Dynasty. Styled Yutong and Eryun, and literarily named Nanjiang, Shao was a

native of Yuyao, Zhejiang Province. Versed in Confucian classics, he wrote quite a few works on them, such as *A Rectified Interpretation of Literary Expositor* and *A Rectified Interpretation of Guliang's Commentary on the Spring and Autumn Annals*.

邵康节 Shao Kangjie See 邵雍.

邵雍 Shao Yong(1011－1077) A philosopher of the Northern Song Dynasty. Styled Raofu and posthumously titled Kangjie, Shao was a native of Fanyang(in the present Hebei Province), and then moved in his childhood to Gongcheng(the present Huixian County, Henan Province) with his father. As he lived as a hermit in Baiyuan of the Sumen Mountain, he was also called Master Baiyuan. A well-known scholar of his time, Shao refused all offers of government office all his life and devoted his time to reading and writing, and became the founder of the Study of Emblems and Numbers based on *The Book of Changes* and doctrines of Taoism. With this study, and *The Diagram of the Sequence of the Eight Trigrams Anteceding Heaven*, Shao described the changes and movements of nature, society and history. He maintained that the Supreme Ultimate is the root of all things in the universe. He said, "The Supreme Ultimate is a unity which does not move and which produces a duality; and this duality is spirit. Spirit produces numbers, and the numbers produce emblems, and the emblems produce concrete things." He explained the process of production as follows: The Supreme Ultimate having divided, the two forms came into being. Through the intercourse of the yang force with the yin force below and the intercourse of the yin force with the yang force above, the four emblems of heaven and those of earth are produced and the eight trigrams assume finished forms. Then the intermingling of the eight trigrams with one another results in the production of all things. He also held that the Way or mind constitutes the Supreme Ultimate, which naturally leads to his idealistic conclusion that all transformations of all things come from the mind. In cognition, he put forward the idea of observation in the reversed manner, that is, to observe things in terms of other creatures and of principle. Only this way, according to Shao, can one become a sage and observe all others' minds

with his single mind and other things with a single thing. He put forward the doctrine of cycles, epochs, revolutions and generations (see 元会运世说) to show the movement, growth, and decay of the world. Matching the doctrine, he divided human history into four periods: the period of Sage-Kings, that of Emperors, that of Kings and that of Dictators, and considered the development of history to be a process of degeneration. Shao's representative work is *Supreme Principles Governing the World*.

邵懿辰 Shao Yichen(1810—1861) A Confucian classicist and bibliographer of the Qing Dynasty. Styled Weixi, Shao was a native of Renhe (the present Hangzhou, Zhejiang Province). Shao was well versed in Confucian classics and favored the Song Learning though he also had a good command of the commentaries and annotations by the Han scholars. His main works include *A General Survey of the Classics on Rites*, *A General Discourse on the Book of History*, *A General Discourse of the Classic of Filial Piety*.

灵气 intelligent force of life Also translated into "subtle breath of life," it is a Taoist term used in *The Book of Master Guan* which reads in the 49th chapter, "In the heart the intelligent force of life flashes in or out. It is so small that nothing can exist within it, and it is so large that nothing can exist outside it." According to Taoism, if one, through cultivation, can reach the state of quietism, the force will stay in his mind.

灵台 spirit terrace Also translated into "divine terrace," it is a term used to refer to mind in the 19th chapter of *The Book of Master Zhuang*.

灵枢 Miraculous Pivot One part of *The Yellow Emperor's Canon of Internal Medicine*. See 黄帝内经.

灵宝天尊 Celestial Worthy of the Sacred Treasure One of the Three Pure Worthies in Religious Taoism. According to Taoism, the Way unmanifest gives birth to material force in a state of primordial chaos, which, in turn, engenders the phenomenal world. But the force is of different levels and that of the highest level produces the world of immortals. The Three Pure Worthies are the highest Taoist immortals who govern the Three Pure Heavens and other minor immortals. See 三清.

灵府 spirit residence A term used to refer to mind in the 5th chapter of *The Book of Master Zhuang*.

灵祐 Ling You(771—853) A Buddhist monk and one of the founders of the Wei-Yang Sect of the Chan Buddhism of the Tang Dynasty. Ling, whose lay surname was Zhao, was a native of Changxi(in the present Xiapu of Fujian Province). At the age of 15, Ling became a monk, was ordained three years later and studied the sutras of both the Hinayana and the Mahayana. At 23, he journeyed to Jiangxi where he called on Master Huai Hai of the Baizhang Mountain for instruction and was greatly enlightened. Years later Huai sent him to the Weishan Mountain of Tanzhou and spread the Chan Buddhism. He built a temple called the Tongqing Monastery and was well known as Ling You of the Weishan Mountain in that area. In Buddhist cultivation, he advocated sudden enlightenment. He held that the mind of one who has entered the Way is straightforward and free from falsehood; it has neither front nor rear and is neither deceitful nor erroneous.... In case of straight entry into the real by means of a single chopper, all feelings about the saintly and the profane are wiped out to expose the essence of true eternity in which the absolute and relative are not a dualism and which is just the Bhutatathata Buddha. His instructions were gathered into *Collected Conversations of Chan Master Ling You of the Weishan Mountain of Tanzhou.*

灵宪 Law of the Universe A work by Zhang Heng of the Eastern Han Dynasty. As one of the most important astronomical works in ancient China, the work, also called 灵宪算周论 in Chinese, gives correct descriptions of the universe in many ways, such as lunar eclipses, why the moon shines, the relationships among the moon, the sun, the earth and stars, the infiniteness of the universe and that the world is materialistic. See 张衡.

灵宪算周论 Law of the Universe See 灵宪.

君末民本 Monarch is the incidental while the people is the fundamental An idea advocated by Kang Youwei and Tan Sitong and other reformers in the late Qing period.

八 画 Eight Strokes

画策 On the Making of Policies The title of the 18th chapter of *The Book of Lord Shang*. Shang held in it that the society is developing, so policies of a state should be also changing; that an intelligent ruler should value law instead of righteousness, and the basis of governing a state well is the law.

坤 kun trigram/hexagram One of the eight trigrams and also one of the 64 hexagrams with ☷ and ䷁ as their respective pictures which symbolize "earth" and "yin" and represent supremacy and success.

抱朴 embrace simplicity See 见素抱朴.

抱朴子 Book of the Embracing-Simplicity Master Also translated into *The Book of the Embracing-Genuineness Master* or *The Book of Master Baopu*, it is a Taoist work by Ge Hong of the Eastern Jin Dynasty. It was thus entitled because Ge called himself Embracing-Simplicity Master. Consisting of 70 volumes, the work, on one hand, describes the theory and concepts of Taoism, and, on the other, gives accounts of skills to make pills of immortality.

抱法处势 uphold the law and make use of the power A concept of Master Han Fei, a Legalist of the Warring States period, who maintained that the ruler should govern a country by enforcing laws and making use of his power.

环中 centre of the circle A term used by Master Zhuang to refer to the essence of the Way. According to the 2nd chapter, *On the Equality of Things* of *The Book of Master Zhuang*, there is no distinction between things and between right and wrong. Only when the essence of the Way, which is like an axis, or the center of the circle is mastered, can all changes be responded to. This shows that Zhuang maintained that right or wrong in things are actually equal.

环渊 Huan Yuan (? —?) A Taoist philosopher of the Warring States period. Also called Yuan Yuan and Bian Yuan, Huan was a native of the State of Chu. According to records, he was one of the disciples of Master Lao and wrote a book called *The Book of Master Yuan*, but was lost long ago. Some

scholars held that Huan was nobody else but Guan Yin.

现量 concept of manifestation Also translated into "reasoning from the manifest," "immediate reasoning," or "intuition," it is a Buddhist term used to refer to the perceptual knowledge attained through the five senses.

轮回 transmigration See 六道.

欧阳生 Ouyang Sheng(? —?) Founder of the Ouyang School in the study of *The Modern-Script Book of History* of the Western Han Dynasty. Also called Ouyang Hebo, Ouyang was a native of Qiansheng(in the present Gaoqing, Shandong Province). It is said that he studied *The Book of History* under Fu Sheng and handed down his learning to his son Ouyang Kuan and then his grandson Ouyang Gao and formed one of the schools in the study of *The Book* in the Western Han period.

欧阳和伯 Ouyang Hebo See 欧阳生.

欧阳建 Ouyang Jian(?269—300) A Neo-Taoist and philosopher of the Western Jin period. Styled Jianshi, Ouyang was a native of Nanpi(in the present Hebei Province), and was killed by the Simas, the ruling clan of the Jin Dynasty. Ouyang was famous for his writing *A Treatise on the Full Expression of Ideas by Speech*. In it, he describes the relationships between speech and idea, name and actuality, and so on. He maintained that principles are apprehended by mind, but without words or speech, they cannot be communicated. Things hold their position in relation to other things, but without names they cannot be distinguished. Names shift in accordance with things, and speech changes in accordance with principles. In neither case can they be dual. If this duality be avoided, there will be no case in which speech does not completely express the meaning. Obviously, he affirmed the function of speech and concepts in cognition. His theory exerted great influence at his time.

欧阳修 Ouyang Xiu(1007—1072) A writer and historian of the Northern Song Dynasty. Styled Yongshu and literarily named Old Drunkard and Retired Scholar Liuyi, Ouyang was a native of Jishui (in the present Jiangxi Province). After he got the title of Presented Scholar he began his official career. In his youth, he favored Fan Zhongyan's political reform, but, as he

grew old, he became conservative and was against Wang Anshi's reform. In philosophy, he wrote two works: *Questions of a Youngster on the Book of Changes* and *On Fundamentals*. He held that *The Appendices to the Book of Changes* was not written by Master Kong, which had been a traditional idea, for the theories in them were quite different from those expressed in *The Analects*. As for human nature, he negated all the theories that man's nature was originally good, or originally evil, or a mixture of good and evil. He maintained that scholars needn't talk much about the problem. He also criticized Buddhism in his writings.

欧阳渐 Ouyang Jian(1871—1944) A retired scholar and Buddhist layman. Styled Jingwu and Jianwu, Ouyang was a native of Yihuang, Jiangxi Province. In his early years he studied Confucianism and Neo-Confucianism. In 1904, he failed in the metropolitan examination at Beijing and on his way back to Jiangxi he visited at Nanjing Yang Wenhui, director of Jinling Buddhist Press. Ouyang was so impressed by Yang that he began his study of Buddhism. At Yang's suggestion Ouyang went to Japan in 1907 to study Japanese Tantric Buddhism and came back to China in 1908. In 1910, he went to Nanjing to study both the Consciousness-Only Buddhism and classical Yoga under Yang Wenhui. In 1911, after Yang died, he assumed the editorship of the Buddhist press. In 1922 he established China Institute of Inner Learning and taught the students his own work *A Decisive Analysis of Consciousness-Only*. After the War of Resistance Against Japan began in 1937, Ouyang moved his press and institute to Jiangjin, Sichuan Province, and continued his job until his death. As one of the foremost Buddhist layman of his day, he achieved fame for his leadership of the movement to revive the Consciousness-Only School of Buddhism. He was also well-known for his statement that Buddhism is neither religion nor philosophy but a unique system which includes all branches of human discipline. All his life, he organized the publication of about 2000 volumes of Buddhist scriptures, which was really a great contribution to Chinese Buddhism. His chief work is *Inner and Outer Learnings by Jingwu*.

欧阳竟无 Ouyang Jingwu See 欧阳渐.

欧阳德 Ouyang De(1496—1554) A scholar of the Ming Dynasty. Styled Chongyi and literarily named Nanye, Ouyang was a native of Taihe (in the present Jiangxi Province). As a faithful disciple of Wang Shouren, Ouyang, though taking a series of official posts, thought highly of the teaching of Wang, especially the doctrine of extending the intuitive knowledge. According to records, almost half of the students in the country were his disciples. He maintained that the intuitive knowledge can only manifest itself through seeing, hearing, reflections and deliberations, while the latter four activities can only become manifest through the interactions with Heaven and Earth, humans and things. These represent an unlimited realm for knowledge; seeing, hearing, reflections and deliberations may also assume unlimited forms, and the same may be said of the intuitive knowledge. There would be no intuitive knowledge in isolation from Heaven, Earth, and all the things in the universe. That is to say, he also attached importance to the investigation of things and developed his teacher's idea. His most important work is *Selected Writings of Master Ouyang Nanye*.

取实予名 Names should be given according to actualities An idea advanced by Master Mo on the relationship between names and actualities. See 名辩.

卦 divinatory symbols Also transliterated by some scholars into "gua," it refers to the signs in *The Book of Changes* to symbolize natural phenomena and interpret profound meanings of daily life. They are included into two series. One is made up of eight trigrams and the other is made up of 64 hexagrams. Trigrams and hexagrams, both consist of only two sorts of line : a solid line "—" and a broken line "--." The former represents yang, the male cosmic principle while the latter represents yin, the female cosmic principle. See 八卦 and 六十四卦.

卦辞 explanations on the lines of the hexagrams Also translated into "judgements to the hexagrams," it refers to the expository words to comment or tell the symbolic meaning of the hexagrams in *The Book of Changes*.

郁离子 Book of Master Yuli A work by Liu Ji of the early Ming Dynasty. The work consists of 18 sections, each with a separate title. Each section con-

tains a number of essays on the section topic. Each essay, in the form of parable, treats a single event and espouses one principle or idea. Liu's social and philosophical views all find expression in it. See 刘基.

苗族古歌 Ancient Songs of the Miao Nationality A collection of historical songs of the Miao Nationality, which, consisting of four parts and 13 songs, describes the formation of the universe, the production of all things, and the birth of mankind. According to it cloud and fog are the origin of the universe, all things and man.

苗族史诗 Epic of the Miao Nationality A collection of historical songs of the Miao Nationality. Consisting of five parts and 19 poems, it describes the production of the universe and things. According to the epic, an old man and an old woman produced heaven and earth by tempering some thing in a great pan.

范文澜 Fan Wenlan(1893－1969) A historian and Confucian classicist. Styled Zhongyun, Fan was a native of Shaoxing, Zhejiang Province. Graduated from Beijing University, Fan taught Chinese history, ancient Chinese classics and literature in quite a few universities. In 1939, he joined the Communist Party of China and went to Yan'an in 1940. He was one of the scholars who studied Chinese history with Marxist points of view. In the study of ancient Chinese classics, he divided it into three periods and schools, i. e. , the Han Learning from Master Kong to the Tang Dynasty, the Song Learning from the Song to the Qing Dynasty, and the Neo-Han Learning from the May 4th Movement in 1919 on. He held that all *The Six Classics* are actually books of history. His chief works include *A General Survey of Chinese Classics*, *The Development of the Classical Study in China and its Summery*, *A Short History of China*.

范仲淹 Fan Zhongyan(989－1052) A politician, writer and Neo-Confucianist of the Northern Song Dynasty. Styled Xiwen, Fan was a native of Wuxian County of Suzhou(in the present Jiangsu Province). His father died when he was very young. He studied very hard in a Buddhist temple in abject poverty and at last passed the examinations for Presented Scholars, after which

he began his official career with a high aspiration — first to worry about the country's problems and last to enjoy the country's pleasures. As a Neo-Confucianist, he was versed in all *The Six Classics*, and especially expert at *The Book of Changes*. He laid great emphasis on the doctrine of showing filial piety to one's parents and love and respect for one's elder bothers, for he held that regulating one's family well was the base in governing well a country. He realized that things are changing in a gradual way and have a limit. His main work is *Collected Writings of Master Fan Wenzheng*, for he was posthumously titled Wenzheng, meaning Literary Uprightness.

范缜　Fang Zhen (?450—?510)　A great atheist and philosopher of the Southern Dynasties. Styled Zizhen, Fan was a native of Wuyin(in the northwestern area of the present Biyang County, Henan Province). Fan is said to have been widely versed in Confucian classics and history, and especially expert on the three books of rites. As a materialist philosopher, Fan had objections to Buddhism in general. He thought that the Buddhist Heaven and hells bordered too much on superstitions and meant to frighten the people and raise false hopes of Heaven, the net result being that daily duties would be neglected and responsibilities to society would not be taken seriously. In his famous work *On the Destructibility of the Soul*, Fan made penetrating discussions on the relationship between body and soul, a hotly debated issue of his time. According to him, the body is the substance of the soul, and the soul is the function of the body. The relationship of the soul to its substance is like that of keenness to a knife, while the relationship of the body to its function is like that of a knife to keenness. What is called keenness is not the same as the knife, and what is called knife is not the same as keenness. Nevertheless, there can be no knife if keenness is discarded, nor keenness if the knife is discarded. People have never heard of a knife disappearing and keenness being preserved. Then how can it be admitted that the soul can remain if the body is annihilated? Man's substance is substance inherently possessed of consciousness, whereas that of a tree is substance inherently devoid of consciousness. This explains why man possesses consciousness and a tree does not. A dead person has a sub-

stance which is like that of a tree, but does not have consciousness which differentiates him from a tree. Fan asserted further that the body is the soul, and the soul is the same as the body. These are convincing proofs against the Buddhist doctrine of the immortality of the soul which argues that the soul is something independent of the body, and that after the annihilation of the body, the soul will still remain and have its transmigration. Fan's theories came as a great shock to the Buddhist believers. Prince Xiao Ziliang of the Southern Qi, who was an ardent believer in Buddhism, summoned many learned Buddhist monks to refute Fan, but they were unable to destroy his arguments. In 507 Emperor Wu of the Liang Dynasty organized 64 dignitaries and learned monks for another debate, and again they failed to bring Fan to his knees. As an indomitable atheist, Fan had a profound and lasting influence in the history of Chinese thought.

范蠡　Fan Li　A politician and thinker of the late Spring and Autumn period. Styled Shaobo, Fan was a native of Wan(the present Nanyang, Henan Province). As Grand Master of the State of Yue, Fan was taken hostage and had to stay in the State of Wu for two years. Later, after King Gou Jian of Yue conquered Wu with his help, he gave up his position and began his commercial career. In philosophy, Fan negated the idea of the mandate of Heaven. He maintained that nature has its own law in its movement and development, which must be followed by man, or things harmful to man would come upon. In governing a state, the ruler should also take advantages of the changing conditions and circumstances.

茅山派　Maoshan Sect　A school of Religious Taoism founded by Tao Hongjing of the Southern Dynasties period. It was named after the Maoshan Mountain where Tao built his monastery and spread Taoism. The sect accepted the doctrines of the Southern Way of the Celestial Masters represented by Lu Xiujing and followed *The Huang Ting Scripture*, *The Superior Purity Scripture* and *The Perfect Scripture of the Great Cave*.

势治　government by power　A concept of the Legalist School advocated by Shen Dao and accepted by Han Fei of the Warring States period. According to

Shen, the ruler, in order to govern his state well and subdue his people and subjects, must have absolute power in his hand, or his subjects may not be meek and his orders not carried out.

青春 Youth A writing by Li Dazhao which was published in *New Youth* in September 1916. As a new democratic, Li outlined in the article a theory about cosmic change through gradually ascending processes of birth, maturity, decay, and rebirth.

青铜时代 Bronze Age A collection of 12 treatises written by Guo Moruo from 1934 to 1945 on the society and other academic subjects of the pre-Qin period. Published in Chongqing in 1945, the book provided lots of original ideas on quite a few problems and theories. For instance, the book maintains that *The Art of Heart*, *Inner Cultivation* and some other chapters of *The Book of Master Guan* were written not by Guan, but by Song Jian and Yin Wen.

表诠 positive annotation A Buddhist term referring to the affirmative description of phenomenon and principle, which is often used in opposition to negative annotation.

奉天法古 pursue the mandate of Heaven and follow the ancient kings A concept of Dong Zhongshu of the Western Han Dynasty. According to Dong, the mandate of Heaven and the rules and regulations established by the ancient kings must be strictly observed and followed and no changes, even a little, should be made.

述学 Accounts of Learning A prose collection by Wang Zhong. The work was highly regarded by scholars not only for its high quality, but also for its contributions to many lines of scholarship, such as the classics, ancient philosophy, and etymology. See 汪中.

事本禁末 attend to the fundamental and check the incidental A policy and theory in ancient China. The fundamental refers to agriculture while the incidental refers to industry and trade. Moists and Legalists especially favored the theory which is also termed 崇本禁末 in Chinese.

枚赜 Mei Ze see 梅赜.

杭世骏 Hang Shijun(1696—1773) A Confucian classicist of the Qing Dy-

nasty. Styled Dazong and Jinfu, Hang was a native of Renhe (near the present Hangzhou of Zhejiang Province). After he passed the special examination for Erudite Literati in 1736, he was appointed compiler of the Hanlin Academy. As he was well versed in Confucian classics and history, he accepted a series of tasks in the two fields, such as collating *The Thirteen Classics* and *The Twenty-four Histories*. He also wrote commentaries on the three books of rites, the stone classics, and so on.

呻吟语 Moaned Words A work of six volumes by Lü Kun of the Ming Dynasty. He maintained in the writing that heaven, earth and all other things in the universe are nothing but the condensation and dispersion of material force, and that the transformation of material force into things never stops. According to him, the Way and concrete things, principle and material force can never be divorced from each other, for they are actually not separate things at all. As for human nature, he held both good nature and evil nature are two sorts of born natures. See 吕坤.

明分使群 make social distinctions clear and form a social organization A social and political doctrine of Master Xun of the Warring States period. Xun said in the 10th chapter of *The Book of Master Xun*, "If people all live alone and do not serve one another, there will be poverty. If they live together, but have no social distinctions, there will be strife. Poverty is a misfortune and strife is a calamity. To rescue people from misfortune and eliminate calamity, the best way is to make social distinctions clear and form a social organization." According to Xun, only in this way could people live together harmoniously.

明心见性 enlighten one's mind and realize one's nature Also translated into "illuminate one's mind and know one's essence," it is one of the basic concepts of the Chan Buddhism of China, according to which, if people use their original wisdom or Prajna for introspection they will be enlightened within and without and be able to realize their own original nature; and to realize their nature is to obtain fundamental liberation.

明夷 mingyi hexagram The 36th hexagram of *The Book of Changes*. With

䷣ as its image, the hexagram indicates firmness and perseverance in times of difficulty.

明夷待访录 Plan for the Prince Also translated into *Notes on Reform of Political System*, it is a political work by Huang Zongxi of the turning period from the Ming to the Qing Dynasty. In the book Huang condemned feudal monarchs and said that the emperor was the one who did the greatest harm to the country and the people. He criticized feudal laws as "laws of a single family" rather than universal laws because they were intended to satisfy the selfish desires of monarchs at the expense of the people's interests. He contended that what the emperor affirmed should not be necessarily affirmed, and what the emperor denied should not be necessarily denied. He maintained that politics should be an instrument for the public good and political administration should be in the hand of a powerful, virtuous premier instead of in the hand of the emperor. In a way, this work amounts to a declaration of human rights at a time of feudal decline.

明佛论 On the Illustration of Buddhism A work by Zong Bing of the Southern Dynasties. Also titled *On the Indestructibility of the Soul*, it preaches the ideas of the immortality of soul and transmigration of life.

明良论 On Wise Sovereign and Good Officials A work by Gong Zizhen of the Qing Dynasty. Consisting of four treatises, the work mainly dwells on the relationship between sovereign and officials, and at the same time, exposes and condemns the corruption of the sovereign and officials of his time.

明诚 enlightenment and sincerity Also translated by some scholars into "intelligence and sincerity," "enlightenment and perfection," it is a Confucian ethical concept from *The Doctrine of the Mean* which reads, "Sincerity is the Way of Heaven. The attainment of sincerity is the Way of man.... Enlightenment, which results from sincerity, is to be ascribed to nature; sincerity, which results from enlightenment, is to be ascribed to instruction. Given the sincerity, there is the enlightenment; given the enlightenment, there is the sincerity." See 诚 and 诚明.

明诚合一 unity of understanding and sincerity A term used by Wang

Fuzhi to refer to the perfect, unified state of knowledge and conduct in one's cultivation.

明法审令 open promulgation and strict enforcement of laws and regulations One of the important doctrines advocated by the Legalists of the Warring States period, which can also be written as 明法察令 in Chinese.

明法察令 open promulgation and strict enforcement of laws and regulations See 明法审令.

明胆论 On Intelligence and Courage A work by Ji Kang of the Three Kingdoms period, which chiefly discusses the relationship between intelligence and courage. The author held that people have different intelligence and courage, because the material force they are endowed with are different.

明鬼 Proof of the Existence of Spirits One of the treatises of *The Book of Master Mo* which is also titled *Advocating Spirits*. According to Master Mo, Heaven, spirits and gods all have their will and have the power to reward the good and punish the evil and can help to bring the world into peace and order. So he said in the treatise, "With the passing of the Sage-kings of the Three Dynasties, the world lost its righteousness and the feudal lords took might as right... the world began to fall into confusion. What is the reason for this? It is just because of doubt as to the existence of ghosts and spirits, and failure to understand that they can reward the virtuous and punish the evil." See 右鬼.

明高僧传 Ming Compilation of the Biographies of Eminent Monks A work of Buddhist history by Ru Xing of the Ming Dynasty. Consisting of eight volumes, the work writes about 209 Buddhist monks from the Southern Song to the 45th year of the Wanli Reign(1617) of the Ming Dynasty.

明道学派 Mingdao School A philosophical school headed by Cheng Hao of the Northern Song Dynasty. Cheng was literarily named Mingdao, hence, the name of the school. The theory of the school comes from that of Master Meng, and at the same time absorbs some ideas from Master Zhuang and the Chan Buddhism. According to the school, principle is the origin of the universe, and humanity or love one has in mind is the demonstration of principle; and one should comprehend and cultivate one's humanity with sincerity and

earnestness. Other important members of the school include Yang Shi, Xie Liangzuo, Hou Zhongliang, and Liu Anli.

明道编　Book of Illustrating the Way　A work by Huang Wan of the Ming Dynasty. Edited by his son Huang Chengde, the work is said to have consisted of 12 volumes at first, but now only six volumes are extant. The book shows how Huang, a follower of Wang Yangming for many years, veered away in his late years from Wang's thought and began to criticize it. He maintained that Wang's teachings had given rise to a tendency of emptiness and impracticalness.

明儒学案　Anthology of the Philosophical Works of the Ming Dynasty　Also translated into *Records of Ming Scholars*, *Writings of Ming Confucianists* or *Schools of Philosophers in the Ming Dynasty*, it is a work by Huang Zongxi of the turning period from the Ming to the Qing Dynasty. Consisting of 62 volumes, the work was completed in 1676. It systematically summarizes the various schools of philosophy of the Ming Dynasty, describes each of the 202 philosophers', chiefly the Confucianists' life, thought, writings, and then selects passages from their representative works. It is also important for the study of Huang's own philosophical thought.

明德　illustrious virtue　Also translated into "highest virtue," or "bright virtue," it is repeatedly used in Confucian classics, such as in *The Book of History*, in *Zuo's Commentary on the Spring and Autumn Annals*, and in *The Great Learning*. See 大学三纲领.

盱江文集　Collected Writings of Master Xujiang　A work by Li Gou, which contains Li's philosophical essays, such as *On the Book of Changes*. See 李觏.

叔兴　Shu Xing(？—？)　A royal secretary of the Zhou Dynasty, so he was also called Xing, the royal secretary. According to *The Record of the Grand Historian* and *Zuo's Commentary*, in the year of 645 BC, a meteorite shower took place in the State of Song. Duke Xiang thought that it was a kind of omen. But Shu didn't think so and asserted that fortune or misfortune just depended upon man.

昌言　Remarks That Ought to be Said　A work by Zhongchang Tong of the

late Eastern Han Dynasty. Consisting of 34 essays, the work criticizes the evils of the society of the Han Dynasty and advocates the theory that the Way of man is fundamental while the Way of Heaven is incidental. See 仲长统.

昌黎先生集 Collected Writings of Master Changli A work by Han Yu of the Tang Dynasty. Edited by Li Han, one of Han's disciples, the work, consisting of 30 volumes of prose and 10 volumes of poems, includes Han's philosophical writings, such as *An Inquiry on the Way*, *An Inquiry on Human Nature*, and *An Inquiry on Man*. See 韩愈.

贤 virtuous person Translated sometimes into "worthy" or "the virtuous and able," it is a concept of Confucianism. According to Master Kong and Master Xun, a ruler should be a virtuous person himself and he should appoint virtuous officials at all levels. The Neo-Confucianists, such as Zhu Xi, accepted the concept and maintained that only those who are endowed with the pure material force can become virtuous men.

贤首宗 Xianshou School See 华严宗.

非十二子 Criticism of 12 Philosophers The title of the 6th chapter of *The Book of Master Xun*. In the chapter, Xun, in order to lay the theoretical foundation for centralized state power, analyzed and criticized the theories of 12 thinkers of the pre-Qin period, namely, Ta Ao, Wei Mou, Chen Zhong, Shi Qiu, Master Mo, Song Jian, Shen Dao, Tian Pian, Hui Shi, Deng Xi, Zisi and Master Meng.

非乐 Condemnation of Music Also translated into *Attack on Music*, it is the title of the 32nd, 33rd and 34th chapters of *The Book of Master Mo*. Now only Chapter 32 is still extant. Some scholars maintain that they were written by Later Moists to criticize Confucianism. According to them, music and musical festivals that held an important place in the Confucian rituals and ceremonies are wasteful and extravagant and unbeneficial to common people at all. To them, all expenditure should aim at alleviating the distress among people, and music could not obtain this good and moreover, it interferes with people's work and duties. Therefore, all such things should be abolished.

非攻 Condemnation of Offensive Wars Also translated into *Condemnation*

of Aggression, it is the title of the 17th, 18th and 19th chapters of *The Book of Master Mo*, which show the Moist political theory on the relationships among the states. Moists condemned aggressive warfares, which they looked upon as great exhaustion of resources, tremendous losses of lives and increase of hatred. But they supported and engaged actively in defensive wars which they took to be just and righteous.

非身 non-self See 无我.

非国语 Criticism of Discourses on the States A work by Liu Zongyuan of the Tang Dynasty. Consisting of 67 essays, the book criticizes the superstitious ideas advocated by *Discourses on the States* and maintains that the yin and yang's interaction promotes and causes changes and evolutions of the universe.

非命 Condemnation of Fatalism Also translated into *Attack on Fatalism* or *Anti-Fatalism*, it is the title of the 35th, 36th and 37th chapters of *The Book of Master Mo*, in which Master Mo condemned the prevalent fatalism of his time. Mo criticized Confucianism for the teaching that life and death are a matter of destiny and wealth and honor depend on Heaven. Mo held that the blind belief in destiny stultifies man's thinking and produces indolence and allows men to partake in practices which are obviously evil and condemnable. He suggested individual activity and striving. To him society is not helplessly given up to ruin and disaster by fate; on the contrary, the conditions may be improved if people put forth cooperative effort and strive for it according to the will of Heaven. Some scholars maintain that this chapter was written by Later Moists to criticize Master Kong and Confucianism.

非儒 Condemnation of Confucianism Also translated into *Anti-Confucianism* or *Criticism of Confucianism*, it is the title of the 38th and 39th chapters of *The Book of Master Mo*. Some scholars hold that they were written by Later Moists. They held that Confucianists advocate a discrimination among the close and the distant relations and among the noble and the humble, and gloss over the elaborate ceremonies and rituals and music to make men extravagant, extend mourning and pretend grief to cheat his parents, introduce fatalism and cause poverty. Now only the 39th chapter is extant.

尚书 Book of History Also known in English as *The Book of Documents*, *Documents of Antiquity*, or *An Official History*, it is one of the most important Confucian classics. Also titled *The Classic of History*, the work is a priceless collection of ancient records and papers traditionally said to have been selected and compiled by Master Kong from various materials available to him, but some chapters have been proved by scholars to be added during the Warring States period. As the earliest writing of history in Chinese, the book covers a period of over 1300 years from about 2000 to 630 BC and are made up of four parts, namely, *The Book of Yu*, *The Book of Xia*, *The Book of Shang* and *The Book of Zhou*. Arranged in chronological order, it contains chiefly ancient official papers that can be classified as canons, counsels, instructions, announcements, oaths, and charges, the earliest made by Yao and Shun while the latest by King Mu of Qin. The book in the present form consists of 58 chapters. Among them, 33 chapters are of the Modern-Script version(see 今文尚书) and 25 chapters are of the Ancient-Script version(see 古文尚书) which are believed to be forgeries by Mei Ze, a scholar of the 4th century. The book is important and valuable for the study of the ancient politics, law, ethics, religion, philosophy and so on. Since the Han Dynasty on, many scholars made countless commentaries and annotations on it.

尚书大传 Great Commentary on the Book of History An influential commentary said to have been made by Fu Sheng of the Western Han Dynasty and compiled according to the notes taken by Fu's students, which belongs to the Modern-Script School.

尚书引义 Extended Interpretation of the Book of History A work by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. Consisting of six volumes and 50 chapters, the book expresses the author's political and philosophical ideas by extending the meanings of *The Book of History*. In philosophy, it criticizes the idealism shown in the theories of Master Lao, Master Zhuang, the Cheng brothers, Zhu Xi, Lu Jiuyuan, Wang Shouren and Buddhism, expounds the relationship between subject and object, stresses the importance of practice and its unity with knowledge.

尚书孔氏传 Book of History with Kong's Commentary See 孔安国尚书传.

尚书正义 Rectified Interpretation of the Book of History One of *Rectified Interpretations of the Five Classics* officially authorized by the Tang Court. Consisting of 20 volumes and 58 chapters, the book absorbed ideas from both *The Modern-Script and the Ancient-Script Book of History*. See 五经正义.

尚书古文疏证 Inquiry into the Authenticity of the Ancient-Script Book of History A work by Yan Ruoqu of the Qing Dynasty. In eight volumes, the book, in the way of textual study and historical facts examination, comes to the conclusion that both *The Ancient-Script Book of History* and *The Book of History with a Commentary by Kong Anguo* presented to the Court by Mei Ze of the Eastern Jin Dynasty had been forged by someone, which was popularly accepted by later scholars. In Chinese it is also titled 古文尚书疏证. See 阎若璩.

尚书集注音疏 Collected Commentaries on the Book of History with Pronunciation A work by Jiang Sheng of the Qing Dynasty. In 14 volumes the work is an exegetical study of the entire texts of the classics with pronunciation of the characters and with commentaries on the basis of the studies by Yan Ruoqu, Hui Dong and scholars of the Han Dynasty.

尚同 I. identification with the superior Also translated into "agreement with the superior," it is a political thought of Master Mo which requires all the people to be in agreement with their superior and finally with the highest ruler—the king or emperor. Mo believed that if the rulers are truly virtuous men the people should render their unswerving loyalty. Each one in the society should look to his immediate superior for example and inspiration until the king is reached. But even the king is not a law to himself. His law is the will of Heaven. Since Heaven acts on the principle of love every department of administration must conform to the same, and the ultimate object of the government is to bring all the people within the empire into line with the will of Heaven. **II. Identification with the Superior** Also translated into *Agreement with the Superior*, it is the title of the 11th, 12th, and 13th chapters of *The*

Book of Master Mo.

尚贤 I. exaltation of the virtuous Political theory of Master Mo. Mo held that the quality of the rulers and officials are of vital importance in governing a country, so all candidates for public posts should be men of virtue and ability and all such people could be elevated to the office,no matter whether they are from the noble class or the low class. This idea exerted great influence in Chinese culture. **II. Exaltation of the Virtuous** The title of the 8th, 9th and 10th chapters of *The Book of Master Mo.*

忠信 loyalty and faithfulness Two important virtues Confucianism requires of men. According to Master Kong loyalty and faithfulness are the basis of propriety and people should always be loyal and faithful at heart. Neo-Confucianists of the Song and Ming dynasties inherited and discussed them frequently.

忠恕 loyalty and consideration Also translated into "conscientiousness and altruism" or "faithfulness and forbearance," they are two important virtues that make up part of the essential theory of humanity and propriety of Confucianism. According to Master Kong, if one is loyal to others and does not do to others what one does not like oneself, he would be a man of humanity.

易 I. Book of Changes A shortened form of 周易. **II. changes** A term used in *The Book of Changes* to refer to the source or the fundamental principle of all things. See 周易.

易心莹 Yi Xinying(1896—1976) A Taoist priest in the Qingcheng Mountains. A native of Suining of Sichuan Province, Yi became a Taoist priest at the age of seven and was well versed both in Confucian classics and in Taoist Tripitaka. In lectures on Taoism, Yi regarded the Constant Way as the key, taking some Confucian ideas for reference. Yi's main works include *The Three-Character Classic on Taoism* and *Understanding on Reading the Book of Master Lao.*

易白沙 Yi Baisha(1886 — 1921) An atheist and democrat. Yi's original name was Kun, which was changed to Baisha because of his admiration for Chen Xianzhang who was usually called Master Baisha(see 陈献章). A native

of Changsha, Hunan Province, Yi was well versed in Confucian classics and *The Comprehensive Mirror for Aid in Government* and began to head a normal school at the age of 16. Since 1918, he taught in Nankai University and Fudan University. In 1921, he committed suicide by drowning himself in the sea. In his early youth, Yi read a lot of works by Zheng Sixian, Huang Zongxi, Wang Fuzhi, Gu Yangwu and so on, and started his anti-Manchu activity. During the New Culture Movement he published quite a few articles against feudalism. In philosophy, Yi was close to materialism. He maintained that the Way is spiritual while the concrete thing is material; and the Way cannot separate from concrete things. He wrote a book entitled *Atheist Ideas of Philosophers in History* to refute superstition. As for the view of history, he bore evolutionism.

易汉学 Han Learning on the Book of Changes Also translated into *The Han School of the Book of Changes*, it is a work by Hui Dong of the Qing Dynasty. In eight volumes, the work collects and studies the comments on *The Book of Changes* by Meng Xi, Jing Fang, Zheng Xuan, Xun Shuang, Yu Fan and other scholars from the Han to the Three Kingdoms period. In the last volume the author expounded the argumentation and principles in the commentaries of the Han scholars and discussed the mistakes or defects of the views of the Song scholars on some concepts such as the Supreme Ultimate and *The Diagram Anteceding Heaven*. The work is one of the important reference books for the study of ancient learning on *The Book of Changes*.

易传 I. Appendices to the Book of Changes Part of *The Book of Changes*, which is also translated into *Commentaries on the Book of Changes* or *Explanations of the Book of Changes*. See 十翼. **II. commentaries on The Book of Changes** A term used generally to refer to any writing on *The Book of Changes*.

易图明辨 Clarification of the Diagrams in the Book of Changes A work of 10 volumes by Hu Wei of the Qing Dynasty. Hu investigates in it the origin and development of the various diagrams which had been so long attached to the text of *The Book of Changes*, especially *The River Chart* and *The Luo*

Writing(see 河图洛书) and comes to the conclusion that the diagrams that the Song scholars adopted were actually drawn by the Taoist priest Chen Tuan of the late Five Dynasties period, and the Song Neo-Confucianists who used them to interpret the concepts of principle, desire, mind, and nature placed the study of *The Book of Changes* on a false historical basis.

易学 study on The Book of Changes As *The Book of Changes* is one of the most important Confucian classics, schools in the study of *The Book*, since ancient times, are quite numerous. In the pre-Qin period, there were some records or discussions on *The Book* in many works such as *Zuo's Commentary on the Spring and Autumn Annals* and *Discourses on the States*, and the most complete and profound commentaries are said to have been made by Master Kong, for tradition has it that two of the ten appendices to *The Book* were written by Kong. In the Western Han Dynasty, the research of *The Book* became very much in vogue. Numerous schools appeared with Jing Fang, Meng Xi, Zheng Xuan, Xun Shuang, Yu Fan as their representative masters. Some based their commentaries on the emblems or images of the eight trigrams, and some based on the numbers. So people usually hold that the Han study on *The Book* belongs to the Emblems and Numbers School. During the Wei-Jin period Wang Bi wrote a book entitled *A Commentary on the Book of Changes*. Wang advocated a new style contrary to that of the Han scholars, stressing the importance of grasping the essential meaning and principle of the text as well as elucidating its philosophical connotations, which was strongly imbued with the thought of Master Lao. So Wang became the leading figure of the Neo-Taoist School. As the Tang Dynasty adopted mainly the commentary of Wang Bi's when *Rectified Interpretations of the Five Classics* were officially compiled, the school was dominant for quite a long period, even Zhang Zai and Cheng Yi of the Song Dynasty inherited and developed the theory of the school to a great extent. In the Song period, however, there was another school in the study of *The Book*. That is the school headed by Chen Tuan, Liu Mu, Zhou Dunyi, Shao Yong and Zhu Xi. They worked out and attached some diagrams to *The Book of Changes*, especially *The River Chart* and *The Luo Writing*. Zhu Xi

made use of the diagrams, amplified its theory philosophically and compiled *The Original Meaning of the Book of Changes*. In the Yuan and Ming dynasties, most scholars followed the commentaries of Cheng and Zhu. Not until the Qing Dynasty did a turning point come. Some scholars, such as Hui Dong, Hu Wei and Huang Zongxi criticized the Han and Song scholars for the insufficiency of the textual criticism of the original work and laying too much emphasis on the doctrine of emblems and numbers in their works such as *The Han Learning on the Book of Changes*, *A Clarification of the Diagrams in the Book of Changes*, and *On the Emblems and Numbers School of the Book of Changes*. Since the 1911 Revolution, especially recent 20 years or more, many scholars stress the application of modern scientific theory and orient their study on *The Book of Changes* from new angles.

易学象数论 On the Emblems and Numbers School of the Book of Changes A work by Huang Zongxi of the turning period from the Ming to the Qing Dynasty. Huang discusses in the book of six volumes the origin and development of the school in the study of *The Book of Changes* and the genuineness of the diagrams and numbers attached to *The Book*. He maintained that from the Han to the Song Dynasty the study of *The Book* was step by step led astray to Taoism, and later scholars since the Song Dynasty laid too much emphasis on the doctrine of emblems and numbers.

易经 I. Classic of Changes Another way to call 周易 in Chinese. **II. Text of the Book of Changes** The central part of *The Book of Changes*, which is also translated into *Canon of the Book of Changes*. See 周易.

易通 General Principles of the Book of Changes See 通书.

易童子问 Questions of a Youngster on the Book of Changes A philosophical work by Ouyang Xiu of the Northern Song Dynasty. In three volumes, the work uses the format of starting with questions asked by a hypothetical youngster, hence the title. In it, Ouyang held that the appended parts of *The Book of Changes* were not written by Master Kong.

易简工夫 easy and simple work A term used by Lu Jiuyuan of the Southern Song Dynasty to refer to enlightening one's original mind by sitting in

quietude.

罗从彦 Luo Congyan(1072—1135) A Neo-Confucianist philosopher of the Song Dynasty. Styled Zhongsu, Luo was a native of Nanjian (in the present Fujian Province) and was often called Master Yuzhang. Though he was not a very famous philosopher, he played quite an important part in the formation of Neo-Confucianism, for, as a disciple of Yang Shi, he was the teacher of Zhu Xi's teacher, Li Tong. He maintained that desirelessness and sitting in quietude are the two most important ways in cultivating one's mind. *Collected Writings of Yuzhang* contains most of his philosophical works.

罗什 Kumarajiva See 鸠摩罗什.

罗汝芳 Luo Rufang(1072—1135) A scholar of the Ming Dynasty. Styled Weide and literarily named Jinxi, Luo, a native of Nancheng (in the present Jiangxi Province), was one of the representative philosophers of the Taizhou School. Though taking a few official posts, he devoted much of his time to the study of and lecture on philosophy. Huang Zongxi said, "Luo's teaching takes as its goal the recovery of the mind of the infant, which requires neither learning nor exercise of thought, and he regards as essential becoming one with Heaven, Earth and all things and forgetting distinctions between things and the self." He held that the mind of the infant is purest and bears in it humanity which could develop into righteousness, propriety, wisdom and faithfulness. He also maintained that knowledge can be divided into two sorts: the human knowledge and the Heavenly knowledge. The former is obtained by the exercise of thought and is only for daily life, while the latter is a kind of born knowledge that can awaken the former. Some scholars thought that Luo's thought was heavily influenced by Buddhism and Taoism. Most of his works are contained in *Collected Writings of Master Jinxi*.

罗含 Luo Han A scholar of the Eastern Jin period. Styled Junzhang, Luo was a native of Leiyang (in the present Hunan Province). He held that one's soul could be independent of one's body and believed in the Buddhist theory of transmigration and retribution. His chief work is *On Reincarnation*.

罗钦顺 Luo Qinshun(1465—1547) A philosopher of the Ming Dynasty.

Styled Yunsheng and literarily named Zheng'an, Luo was a native of Taihe(in the present Jiangxi Province). Luo became a Presented Scholar during the Reign of Hongzhi and began his official career. He was once minister of personnel in Nanjing, but soon retired, devoting the rest of his life to teaching and writing. During his youth he was for a time an enthusiastic follower of Buddhism, but later he found Buddhist ideas invalid and returned to Confucianism. Luo was quite famous for the theory about principle and material force. According to him, material force is the root of all things in the universe. "What penetrates heaven and earth and connects past and present is nothing else but material force." "Principle is not a separate entity. It depends upon material force in order to exist, and attaches to material force in order to operate." Clearly Luo opposed Zhu Xi's doctrine that principle and material force are two things and Wang Yangming's idea that all things come from one's mind. But he believed in the Cheng-Zhu's theory that principle is one, but its manifestations are many. Contrary to the Neo-Confucian doctrine that principle of Heaven is purely good while human desires are evil, he maintained that human desires are natural and necessary. He criticized the Buddhist method of sudden enlightenment and taught people to study extensively, inquire carefully, and practise earnestly. His principal works are *Notes on Knowledge Painfully Acquired* and *Surviving Manuscripts of Zheng'an.* See 困知记.

罗洪先 Luo Hongxian (1504 – 1564) A scholar of the Ming Dynasty. Styled Dafu and literarily named Nian'an, Luo was a native of Jishui(in the present Jiangxi Province). In philosophy, he followed Wang Shouren and laid great emphasis on the theory of extending the intuitive knowledge. At his time many or most disciples of Wang Shouren were saying that the intuitive knowledge referred to the knowledge of good and evil, so that the extension of the intuitive knowledge referred to following one's discernment between good and evil, but Luo held that the intuitive knowledge is the name for the supreme good. According to him the intuitive knowledge would not function spontaneously ; one must cultivate it through sitting in quietude and desirelessness.

So it is said that he once carved out for himself a rock cave and practised quiet-sitting in it for three years. His chief work is *Collected Writings of Nian'an*.

罗隐 Luo Yin(833—909) A writer and philosopher of the Tang Dynasty. Styled Zhaojian, Luo was a native of Xincheng(the present Fuyang of Zhejiang Province) or Yuhang(also in the present Zhejiang Province). He maintained that many things have two sides which bear the character of unity. So he wrote *A Book on the Unity of Two Sides*. His other works include *Collected Writings of Luo Zhaojian* and *Defamatory Writings*.

罗整庵 Luo Zheng'an See 罗钦顺.

国故论衡 Discussions of the National Heritage Also translated into *Discussions of Chinese Classics*, it is a collection of academic papers by Zhang Binglin which was published in three volumes in Japan in 1910. The 1st volume chiefly studies philology; the 2nd volume is about literature; and the 3rd volume dwells on philosophers in Chinese history. Some papers, of course, examine philology's connection with literature and philosophy. It is one of Zhang's best known works.

国故学 Studies of the National Heritage Also translated into "Studies of Chinese Classics," it is a term first used by Hu Shi in the 1920s to refer to the study of China's cultural history and traditional classics.

国语 Discourses on the States Also translated into *Conversations on the States*, *Sayings of the States*, and *Discussions of the States*, it is traditionally supposed to have been written by Zuo Qiuming. The book, consisting of 21 volumes and arranged according to the states to which they pertain, namely the central Court of Zhou and its states of Lu, Qi, Jin, Zheng, Chu, Wu and Yue, is chiefly a collection of disconnected anecdotes given in the form of dialogue or direct speech by the noblemen of those states from 900 BC(the 12th year of the reign of King Mu) to 453 BC(the 16th year of the reign of King Zhending of Zhou). Though mainly a work of history, it also contains some philosophical passages.

国家主义派 Nationalist School A political and philosophical school formed in the 1920s. Headed by Zeng Qi, Li Huang, Zuo Shunsheng, and Yu Jiaju,

the school, also called the Awakened Lion School because its chief members established a weekly named *Awakened Lion* in 1924, advocated in politics nationalism in opposition to Communism and Sun Zhongshan's policies of collaboration with the Chinese Communist Party and alliance with the Soviet Union, and in philosophy, it preached pragmatism.

国朝汉学师承记 Scholars and Tradition-Transmission of the Han Learning of the Present Dynasty See 汉学师承记.

国朝宋学渊源记 *Source and Development of the Song Learning of the Present Dynasty* See 宋学渊源记.

国朝学案小识 Brief Records of Scholars of the Present Dynasty A work by Tang Jian of the Qing Dynasty. Also called *Brief Records of Qing Scholars*, this work of 15 volumes, following the style of *An Anthology of the Philosophical Works of the Song and Yuan Dynasties* and *An Anthology of the Philosophical Works of the Ming Dynasty* by Huang Zongxi, writes about over 200 scholars of the Qing Dynasty. The author takes the theory of Zhu Xi as the orthodox and praises those who inherited and developed Zhu's doctrine and devalued those who diverted from Zhu's doctrine.

国策 Strategies of the Warring States Period A shortened form of 战国策. See 战国策.

国粹学报 Journal of Classical Studies A monthly magazine of the Preservation Society of the National Learning established and edited mainly by Deng Shi, Huang Jie and others in 1905. Many famous scholars such as Liu Shipei, Zhang Binglin, Ma Xulun, contributed to it influential treatises on traditional Chinese culture and articles of opposing the Qing Court.

图谶 diagrammed prognostication texts Another way to call the prognostication texts of the Han Dynasty. See 谶书.

佳气 material force of the Way A term used by the Naxi Nationality to refer to the early state of matter before the universe came into being. See 佳音.

佳音 sound of the Way A term used by the Naxi Nationality to refer to the early state of matter before the universe came into being. It is described that the world was in chaos long, long ago; then the sound of the Way appeared

high up and the material force of the Way down below, and their combination led to the production of heaven, earth and other things step by step.

依自不依他 rely on oneself instead of others A term used by Zhang Binglin to refer to what the Chinese people needed in restoring and flourishing China was to rely on their own subjective spirit instead of other forces such as Buddhism and Christianity.

侔 method of parallel One of the seven methods of dialectic described in the chapter *Minor Illustrations* of *The Book of Master Mo.*

征知 verification and understanding A term used by Master Xun of the Warring States period to refer to the capacity of mind to analyze, distinguish and verify.

徂徕文集 Collected Writings of Master Culai A work by Shi Jie of the Northern Song Dynasty. It was thus titled because Shi lived in a place named Culai and was usually called Master Culai by his contemporaries. In two volumes, the work mainly consists of letters and various sorts of essays, some of which demonstrate Shi's philosophical ideas. See 石介.

狗非犬 Puppy is not a dog One of the 21 paradoxes of the Dialecticians listed in *The Book of Master Zhuang*. It is an analogy to the saying "a white horse is not a horse." See 白马非马.

物化 transformation of things A term used in the 2nd chapter of *The Book of Master Zhuang* which reads: Once Zhuang Zhou dreamt he was a butterfly, a butterfly flitting and fluttering around, enjoying himself. He didn't know he was Zhuang. Suddenly he woke up and there he was. But he didn't know if he was Zhuang Zhou who had dreamt he was a butterfly, or a butterfly dreaming he was Zhuang Zhou. Between Zhuang Zhou and a butterfly there must be some distinction! This is called the transformation of things. The story, in fact, shows that Zhuang was after the realm in which he became one with heaven, earth, and all other things.

物心综合论 synthesized theory of materialism and idealism A sort of philosophical theory preached by Ye Qing in the 1930s. He claimed that his theory absorbed the strong points of idealism and gave up the weak points of

materialism. In fact he distorted Marxist materialism.

物生有两 Things are produced in twos A concept of Historian Mo to refer to the fact that there are two opposite and interdependent sides in things. See 史墨.

物极必反 Things will turn to their opposites when they reach the extreme A dialectical proposition in ancient China, the descriptions of which can be seen in *The Book of Changes*, *The Book of Master Lao* and other classics.

物质变动与道德变动 Changes of Matter and Ethics An essay by Li Dazhao. Published in the magazine *New Tide* in December, 1919, the writing describes the material foundation of ethics and holds that ethics is the production of the material world, and it changes with the development of economy and society.

物指 things and universals A concept used by Gongsun Long, which is also translated into "things and attributes." See 指物论.

物竞天择 struggle for existence and natural selection A term used by Yan Fu to translate the above English phrase when he translated *Evolution and Ethics* by Thomas Huxley of England.

物理小识 Concise Encyclopaedia of the Principles of Things A classified dictionary of 12 volumes by Fang Yizhi. Fang's main ideas about philosophy are contained in the work. See 方以智.

物理论 On the Principle of Things A work by Yang Quan of the Three Kingdoms period. Said to consist of 16 volumes, the work was lost most probably in the Song Dynasty or later. In the book, Yang, inheriting and developing the theory about material force of Wang Chong and Zhang Heng, put forward the view that what supports heaven and earth is water and what forms heaven and earth is material force. According to him, everything in the universe is molded and transformed by the yin and yang forces. Yang also maintained in it that no soul or spirit exists after one dies. He severely criticized the Neo-Taoists for the so-called pure conversation, which he thought was just empty and useless sound like that made by frogs and cicadas. On the whole the work has a clear aterialistic trend.

所知 object of knowing See 能知所知.

知 knowledge An important term in Chinese philosophy referring to both knowledge in its usual sense and cognitive ability. Master Kong and Master Meng both maintained that there are innate knowledge and acquired knowledge. Master Xun said, "That in man by which he knows is called the faculty of knowing. That in the faculty of knowing which corresponds to external things is called knowledge." Later Moists held that knowledge is man's reflection of realities. It is a meeting of the external things and the sense organs. Opposing the doctrine of innate knowledge, Wang Chong said that knowledge is acquired through learning and practice. Most of the Neo-Confucianists of the Song Dynasty, such as Zhang Zai, Cheng Yi and Zhu Xi, claimed that men have innate knowledge in their soul, but they also emphasized learning to exercise it. Wang Fuzhi maintained that knowledge is not innate, but is obtained through seeing and hearing. Generally speaking, Confucianists admired knowledge and regarded it as the basis for both personal moral improvement and social life.

知为力 Knowledge is power An idea of Wang Chong of the Han Dynasty, who repeatedly expounded the view in his work *Balanced Inquiries*.

知以不知为宗 Source of knowledge is non-knowledge A concept of Guo Xiang. According to Guo, knowledge comes from non-knowledge, so non-knowledge is the source. This idea conforms to his theory of non-action.

知北游 Knowledge Wandered North Also translated into *Knowledge Rambled in the North*, it is the title of the 22nd chapter of *The Book of Master Zhuang* which gives detailed description of the Way. It holds that the Way is the source of all things in the universe. See 道.

知行 knowledge and practice Also translated into "knowledge and conduct," "knowledge and action," they are two important categories in Chinese philosophy. At first they were discussed as a problem of personal moral cultivation and the governing of a state, and then as a problem of epistemology. Master Kong held there are innate knowledge and acquired knowledge. Master Meng inherited and developed the former's idea, put forward concepts of in-

nate capacity and innate knowledge, for he maintained that moral concepts such as humanity, righteousness, propriety and wisdom are all inborn. But Master Xun, another Confucianist of the Warring States period, stressed the function of practice. Taoists, on the whole, advocated non-action and the banishment of wisdom and the discarding of knowledge. Moists were quite different. According to them, knowledge comes from seeing and hearing. In the Song Dynasty the relationship between knowledge and practice was widely and in a way deeply expounded. Both Cheng Yi and Zhu Xi held that knowledge precedes practice and knowledge is the origin. Wang Shouren put forward the doctrine of the unity of knowledge and practice, saying that knowledge is the guide of practice, and practice is the work carried out by knowledge; knowledge is the beginning of practice and practice is the completion of knowledge. Absorbing Wang's idea, Wang Fuzhi put forward the concept that practice precedes knowledge. Sun Zhongshan explained the relationship systematically. He emphasized the function of practice and upheld the doctrine that knowledge is hard whereas practice is easy. Sun, thinking that knowledge follows practice, classified the human cognitive process into three stages: the stage during which people act or practise without knowledge, the stage during which people acquire knowledge after practice, and the stage during which people act according to knowledge.

知行分工 labour division of knowledge from practice See 分知分行.

知行分任 task division of knowledge from practice See 分知分行.

知行合一 unity of knowledge and practice Also translated into "unity of knowledge and action," "unity of knowledge and conduct" or "unity of knowing and doing," it is a doctrine on epistemology put forward by Wang Shouren of the Ming Dynasty in opposition to the concept that knowledge precedes practice. Wang maintained that knowledge is the guide of practice, and practice is the work carried out by knowledge; knowledge is the beginning of practice and practice is the completion of knowledge. Wang's idea exerted some influence on some later scholars, such as Wang Fuzhi, who put forward the view that practice precedes knowledge. See 知行.

知行进化三时期 three periods in the evolution of knowledge and practice A theory of Sun Zhongshan's epistemology. According to Sun, knowledge follows practice, and knowledge is hard whereas practice is easy. So he divided the human cognitive process into three periods: the period during which people act or practise without knowledge, the period during which people acquired knowledge after practice, and the period during which people act according to knowledge.

知识与文化 Knowledge and Culture A work by Zhang Dongsun. Published in 1946, the book, from the viewpoint of sociology, discusses the knowledge of philosophy, logic, politics, ethics and so on. But it distorts Marxist philosophy in some chapters.

知识论 On Knowledge A work by Jin Yuelin which tries to prove the independent existence of objective things and the objectivity of knowledge. It is an important work on epistemology.

知言 distinguish others' words Also translated into "distinguish the right from the wrong in others' words," it is a term used by Master Kong and Master Meng. Kong said in the last chapter of *The Analects*, "Without the ability to distinguish others' words, it is impossible to know men."

知易行难 Knowledge is easy whereas practice is hard A doctrine on the relationship between knowledge and practice put forward by *Zuo's Commentary* and *The Book of History*.

知难行易 Knowledge is hard whereas practice is easy A view of Sun Zhongshan's epistemology, which was put forward in the treatise *The Doctrine of Sun Wen*. See 知行进化三时期.

和 harmony An important term in Chinese philosophy, which originally meant two things responding harmoniously to each other, that is, they attained due measure and degree. Attaining due measure and degree is simply achieving the principle of what should be without any excess or deficiency. By extension, the word also means peace. Ancient Chinese philosophers, such as the authors of *Discourses on the States*, *Zuo's Commentary*, *The Book of Master Huainan*, and *The Book of Rites*, generally considered harmony the basis

of the production and development of all things. In their opinion, it is only in harmony that things gain their existence. There are different kinds of harmony: Harmony in Heaven which refers to the supreme harmony preceding the production of yin and yang; harmony in mind which refers to the state in which the emotions of pleasure, anger, sorrow and joy are aroused in their right way at their right time; harmony in time which requires a person to consider the circumstances when making a decision or taking an action; harmony that transcends relativity, which means to transcend temporal relativity, such as life and death, failure and success, and poverty and wealth. Harmony was also regarded as one of the important virtues. For example, Dong Zhongshu said, "None of the virtues can be higher than harmony." Harmony can be best embodied in music. Therefore, music was especially emphasized by Confucianists, and taken as one of the two ways for moral cultivation.

和而不同 seek the harmonious unity, but not echo others blindly See 同而不和.

和而不流 cultivate a friendly harmony without following blindly the fashion A term used in *The Doctrine of the Mean* to refer to the code of conduct that one should be friendly in getting along with others, but not blindly follow them.

和同 harmony and identity Categories discussed in ancient Chinese philosophy. Harmony means the mixture and unity of different things while identity refers to the adding of things of the same kind. Most ancient philosophers agreed that in social life people should seek for harmony instead of identity. Master Kong said in the 13th chapter of *The Analects*, "Superior men seek for harmony and ignore identity whereas inferior men seek for identity instead of harmony."

和靖学派 Hejing School A philosophical school headed by Yin Tun of the Northern Song Dynasty. It was thus titled because Yin was often called Master Hejing by his contemporaries. The school carried forward Cheng Yi's doctrine that earnestness is concentrating on one thing without departing from it; and laid emphasis on the point that under activity and quiescence lies the same

principle. Its other chief members include Wang Dexiu, Han Yuanji, and Lu Jingduan.

制天命而用之 grasp the mandate of Heaven and make use of it Also translated into "adapt the law of nature and make use of it," it is a term used by Master Xun of the Warring States period. According to Xun the mandate of Heaven is nothing else but the law of nature and man can control or tame it and make use of it.

制名指实 make names in order to denote actualities A term used by Master Xun in the treatise *Rectification of Names* in *The Book of Master Xun.* By the rectification of names, Xun meant the relations between names and actualities both in ethics and politics as Master Kong did and in the logical sense. So he said, "Names are made in order to denote actualities, on the one hand, so as to make evident the noble and the low, and on the other, to distinguish similarities and differences. Only this being done will a man's mind not suffer from the misfortune of being misunderstood, and things and affairs not suffer from the calamity of being hindered or wasted." That is to say if names properly correspond to actualities, people will be able to communicate correct ideas and deal with affairs as they expect.

刹那 instant of thought A Buddhist term transliterated from the Sanskrit word Ksana which refers to the shortest measure of time.

季梁 Ji Liang(? —?) A virtuous minister of the State of Sui of the Spring and Autumn period. He put forward the doctrine that people are what the spirits regard as masters and that the sage-kings first secured the welfare of the people, and then tried their best to serve spirits. This idea was influential at that time.

季路 Jilu One of the styles of Zhong You. See 子路.

竺法护 Dharmaraksa Zhu(? —?) A Buddhist monk of the Western Jin Dynasty. As he became a monk at the age of eight and began to study Buddhism under Zhu Gaozuo, he was also surnamed Zhu, Dharmaraksa being his Sanskrit name which was translated into 法护 in Chinese. His family moved to Dunhuang most probably from a state of Indo-Scythians generations before. It

is said that he had a mastery of 36 languages and from 266 to 313, he faithfully translated 154 Buddhist scriptures.

竺道生 Zhu Dao Sheng See 道生.

兒说 Ni Shuo(? —?) A logician of the Warring States period. Ni, a contemporary of Hui Shi and a little earlier than Gongsun Long, put forward the argument that a white horse is not a horse and is said to have convinced many scholars in Jixia of the State of Qi.

质 I. basic stuff A concept used in opposition to literary embellishment(see 文质). **II. substance** A term opposite to function. For instance, Fan Zhen said that the body is the substance of the soul and the soul is the function of the body. **III. essence** A term opposite to form or appearance.

质测 natural sciences A term used by Fang Yizhi of the turning period from the Ming to the Qing Dynasty in opposition to philosophy(see 通几). According to Fang, philosophy is dependent on and included in natural sciences.

命 I. mandate A shortened form of the mandate of Heaven(see 天命). **II. fate** An important term in Chinese philosophy, which is also translated into "destiny." Master Kong held that one should understand fate, saying, "Without understanding fate, one is unable to be a superior man." Master Mo was against any idea of fate. He said that those who believe in fate are no men of humanity. Master Meng admitted the existence of fate. He said, "That which happens without man's causing of its happening is from fate." But he also taught that human effort should be exercised to the greatest degree. According to Master Zhuang, if we take all things that we cannot control as fate, they will not disturb us; then our minds will be tranquil. Master Xun maintained that what one meets with by chance is called fate. The Eastern Han Dynasty philosopher Wang Chong had particular studies on fate. He divided fate into three kinds and tried to explain different fate according to men's different endowments of material force. Cheng Hao of the Song Dynasty held that we should only think about human effort without considering fate; only when human effort has been exhausted can we take it as fate. Wang Fuzhi, a philoso-

pher of the early Qing Dynasty, advocated the domination of fate through understanding the necessities of things.

金刚智 Vajrabodhi(669—741) A Buddhist master, translator and one of the founders of the Esoteric School. A native of India, Vajrabodhi came to China with his disciple Amoghavajra in 719 to spread the Esoteric School of Buddhism. In China he translated into Chinese *Vajraselcharayogacarasutra* and *Saptakotibuddhamatrcundisutra* and was regarded as one of Three Bodhisattvas of the Kaiyuan Reign. See 密宗.

金华学派 Jinhua School A philosophical school of the Southern Song Dynasty. Headed by Lü Zuqian, the school is also called the Wuzhou School, for Jinhua belonged to Wuzhou Prefecture. This school, in philosophy, tried to reconcile the theories of Zhu Xi and Lu Jiuyuan(see 吕祖谦). The other chief members include Lü Zujian, and Lü Zutai.

金岳霖 Jin Yuelin(1895—1984) A modern philosopher and logician. Styled Longsun, Jin was a native of Changsha, Hunan Province. After his graduation from Qinghua University in 1914, he went to the United States and received his PH.D degree at Columbia University in 1920. He was professor of philosophy at Qinghua University from 1925 to 1952, and became dean of the Department of Philosophy of Beijing University in 1952. After 1955, he worked in the Philosophy Institute of the Social Sciences Academy of China. His philosophical theory was formed in the 1930s and 1940s. In his book *On Knowledge*, Jin criticizes Russell's subjective idealism and tries to prove the independent existence of objective things and the objectivity of knowledge. In 1937, he published another work *Logic*, which introduces deductive and mathematical logic of the West and discusses some essential problems of logic. But his another work *On the Way* published in the 1940s is quite metaphysical. After 1949 he converted to dialectical materialism and historical materialism and wrote a lot on them. *On Chinese Philosophy* is his another important work.

金碧经 Golden and Green Scripture See 古文龙虎经.

忽必烈 Kublai(1215—1294) Emperor, politician and thinker of the Yuan

Dynasty. Posthumously titled Shi Zu, Kublai, in politics and philosophy, advocated reforms, responding to Heaven and perfect sincerity. He maintained that only with perfect sincerity can man respond to the mandate of Heaven and only with material benefit can the people be rescued. He followed the theory of the Cheng-Zhu School of the Song Dynasty, thinking that Heaven has both the Heavenly Way and Heavenly Movement.

周子全书 Complete Works of Master Zhou A collection of works by Zhou Dunyi, one of the founders of Neo-Confucianism of the Song Dynasty. Also titled *Collected Works of Zhou Lianxi*, the collection was edited by scholars of the Ming Dynasty and includes all the works of Zhou as well as records and comments on Zhou by later scholars. Zhou's philosophical works included are *An Explanation of the Diagram of the Supreme Ultimate* and *General Principles of the Book of Changes*. See 太极图说,通书 and 周敦颐.

周公 Duke of Zhou (? – 1095BC) One of the greatest politicians and thinkers of the pre-Qin period. Named Ji Dan, the Duke was a brother of King Wu, founder of the Zhou Dynasty. Upon King Wu's death, Zhou served as counselor to King Wu's young son King Cheng. No sooner had the Duke assumed the role of regent, however, than a large rebellion broke out headed by two of his brothers and the heir of the defeated Shang Dynasty. The Duke put down the rebellion and established a new administrative system in the whole country and strengthened the power of the dynasty. He reformed the theory that Heaven controls and rules everything and put forward "respecting the virtuous and protecting the people," and "praising good virtues and be prudent in punishing," which laid a good foundation for the theory of government by virtue advocated by Confucianists.

周书 Book of Zhou One of the three parts of *The Book of History*, the other two being *The Book of Xia* and *The Book of Shang*. Chiefly records on the Zhou Dynasty, the part consists of 32 chapters, 13 of them belonging to *The Book of History in the Ancient Script*.

周礼 Rites of Zhou Also translated into *Record of the Rites of Zhou* or *Rituals of Zhou*, it is one of the three ancient ritual texts listed among *The Nine*

Classics. Though tradition ascribes it to the Duke of Zhou, the work is considered by modern scholars to have been anonymously written during the Warring States period. Consisting of six parts, the book is also called *The Official System of Zhou*, for it chiefly discusses the political institutions and systems of various fields of the Zhou Dynasty.

周礼正义 Rectified Interpretation of the Rites of Zhou A work by Sun Yirang of the Qing Dynasty. Sun, in the book of 86 volumes, collected commentaries on *The Rites of Zhou* made since the Han Dynasty, took for reference many other books on *The Book of Rites* and *Ceremonies and Rituals*, and re-explained and rectified preceding commentaries.

周易 Book of Changes One of the oldest and most important Confucian classics. Also called 易 and 易经 in Chinese, the work consists of two parts: *The Text of the Book of Changes* and *The Appendices to the Book of Changes*. It is usually believed that the book was formed during the Zhou Dynasty, hence the title Zhou Yi in Chinese pronunciation. *The Text of the Book of Changes* is made up of 64 hexagrams and two explanatory texts under each hexagram: one explains the whole image, and the other explains each line of the hexagram. The text arose in relation to the practice of divination. However the profound impact it has had on people's mind is the result of its fascinating cosmology, which involves man and nature in a single system of two elementary cosmic forces called yin and yang. Yin is represented by a broken line "- -" while yang is represented by a solid line "—." Eight trigrams were first created line by line, from the bottom upward, by casting successive lots in one of several possible ways. Then the 64 symbolic hexagrams came into being from all possible combinations of the eight basic trigrams joined in pairs, one above the other. When completed, the top three lines of the hexagram may constitute, for example, the trigram signifying water while then bottom three lines may represent fire. A hexagram with water above fire denotes success or conquest. In addition, each line of the hexagram has a meaning in and by itself, but its true significance depends on its position and its relationship to the unit as a whole. The texts that explain each hexagram line by line and inter-

pret the symbol as a unit are usually couched in cryptic and thought-provoking language that allows the individual great leeway to determine the meaning in concrete terms. The legendary emperor Fu Xi of the 24th century BC is said to have discovered the trigrams on the back of a tortoise, and King Wen of Zhou in the 12th century BC is generally credited with having formed the hexagrams. Tradition has it that King Wen or his son, the Duke of Zhou, was the author of the two explanatory texts, but modern scholars believe the work evolved at a much later time, prabably between the 6th and the 3rd century BC. *The Appendices to the Book of Changes* are the earliest commentaries on *The Text*. There are ten of them in all. Therefore they are called *Ten Wings*. Traditionally the work is attributed to Master Kong, but it was probably formed from the Warring States period to the early Han Dynasty. The main ideas elaborated in the part may be briefly summarized as following: In the beginning of all things exists the Supreme Ultimate which gives rise to the yin and yang forces. The yin and yang forces in turn give rise to the four emblems, the four emblems produce the eight trigrams, and the eight trigrams produce all things. So the process of change is one of ever-lasting production and reproduction. See 十翼.

周易内传 Inner Commentary on the Book of Changes A work by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. Consisting of six volumes, the work is actually a summary of the author's study of *The Book of Changes*. The author put forward the idea in it that the production of a thing does not mean a creation while the death of a thing does not mean extinction.

周易外传 Outer Commentary on the Book of Changes A work by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. The book, made up of seven volumes and 145 chapters, puts forward the important doctrine that the universe consists only of concrete things and that holding on to the concrete things the Way will be preserved; separating from the concrete things the Way will be destroyed.

周易述 Comments on the Book of Changes A work by Hui Dong of the

Qing Dynasty. It was unfinished at the 23rd volume and Jiang Fan, a disciple of the 2nd generation, wrote its *Supplement* (see 江藩). The author, mainly on the basis of the commentaries and interpretations of Xun Shuang and Yu Fan and also taking for reference those of Zheng Xun and other Han scholars, wrote down his own comments and explanations. See 惠栋.

周易注　Commentary on the Book of Changes　A work by Wang Bi of the Three Kingdoms period. In six volumes, the work, instead of interpreting *The Book* from the point of emblems and numbers prevalent in the Han Dynasty, stresses the importance of grasping the essential meaning and principle of the text as well as elucidating its philosophical connotations. But the author, heavily influenced by Taoism, expounded *The Book* with lots of Taoist ideas, such as nonbeing is the origin of the universe, which contributed to the establishment of Neo-Taoism.

周易参同契　Kinship of the Three and the Book of Changes　Also translated into *Akinness of the Trio in the Book of Changes*, it is one of the earliest Taoist classics attributed to Wei Boyang of the Eastern Han Dynasty, which is mainly on alchemy.

周易略例　Brief Exposition of the Book of Changes　Also translated by some scholars into *Brief Exemplification of the Principles of the Book of Changes* or *Outline of the System Used in the Book of Changes*, it is a work by Wang Bi of the Three Kingdoms period. The author, expounding *The Book of Changes* with Neo-Taoist ideas, put forward some famous metaphysical theories, such as "The many cannot be governed by the many. It is the supremely solitary one who governs the many. Activity cannot be controlled by activity. It is the one who is stable and single that controls the world's activities." Wang also discussed in it the relationship between words and ideas. To him, words serve to explain symbols and symbols serve to express ideas. Once the symbols have been grasped, the words may be forgotten; once the ideas have been grasped, the symbols may be forgotten.

周易程氏传　Cheng's Commentary on the Book of Changes　Also titled 程氏易传 and 伊川易传, it is a work by Cheng Yi of the Northern Song Dy-

nasty. In his comments, Cheng expounded his philosophy of nature, of politics, and of life. The work exerted great influence on the Neo-Confucian development. See 程颐.

周易集解 Collected Commentaries on the Book of Changes ① A work by Zhang Fanzeng of the Eastern Jin period. In the book of 12 volumes, Zhang collected 28 scholars' commentaries on *The Book*. Unfortunately the work was lost long ago. ② A work by Li Dingzuo of the Tang Dynasty. In 17 volumes the work collects and expounds commentaries by over 30 scholars, such as Zixia, Meng Xi, Jing Fang and Kong Yingda.

周官 Official System of Zhou See 周礼.

周官新义 New Interpretation of the Official System of Zhou A work by Wang Anshi of the Northern Song Dynasty, which expounds the author's reform ideas by means of commenting on *The Official System of Zhou*, namely *The Rites of Zhou*.

周树人 Zhou Shuren See 鲁迅.

周敦颐 Zhou Dunyi(1017—1073) A philosopher of the Northern Song Dynasty. Styled Maoshu and usually called Master Lianxi, Zhou was a native of Yingdao, Daozhou Prefecture(the present Daoxian County, Hunan Province). Though he had a long official career, Zhou is chiefly remembered as a great philosopher. He absorbed some ideas from Taoism and Buddhism, transformed *The Diagram of the Ultimate of Nonbeing* into *The Diagram of the Supreme Ultimate* and finally established, based on the theories from *The Book of Changes*, *The Doctrine of the Mean* and Han Yu's *An Inquiry on the Way*, his philosophical theory and greatly contributed to the formation of Neo-Confucianism. Zhou maintained that the Ultimate of Nonbeing is also the Supreme Ultimate. Originating from the Supreme Ultimate are yin and yang. The interactions between yin and yang, or quiescence and movement, give rise to the five elements, and the integration and union of the preceding entities cause the production and evolution of all things without end. According to Zhou, sages and superior men react to external phenomena according to the principles of humanity, righteousness, propriety, wisdom, faithfulness, and quiescence.

He laid special emphasis on sincerity, for he regarded sincerity as the foundation of man's moral nature, the source of his ability to distinguish good from evil, and thus also of one's ability to perfect oneself. Zhou's principal writings are *An Explanation of the Diagram of the Supreme Ultimate* and *General Principles of the Book of Changes*. All his works were collected into *The Complete Works of Master Zhou*. See 太极图说,通书 and 周子全书.

周濂溪 Zhou Lianxi See 周敦颐.

周濂溪集 Collected Works of Zhou Lianxi See 周子全书.

周髀算经 Mathematical Classic on the Gnomon Also translated into *Arithmetical Classic of the Gnomon and the Circular Paths of Heaven* or *Mathematical Manuals of the Gnomon and the Circular Paths of Heaven*, it is one of *The Ten Arithmetical Classics*. Neither the exact date when it was written nor its author has been known yet, but most scholars agree that at the latest it was written in the Western Han Dynasty. Besides mathematical problems, the book is also concerned with astronomy and calendar computations and cosmological theory.

净土宗 Pure Land School One of the main Buddhist schools of China which was actually founded by Shan Dao of the Tang Dynasty. It is also called the White Lotus School or the Lotus School, for, according to records, Hui Yuan and others of the Eastern Jin period once established a so-called White Lotus Society or Lotus Society. It held that there is in the west a world called Sukhavati(meaning the happiest land or pure land) and therein a Buddha by the name of Amitabha, and every believer should try to become reborn in the pure land. Shan Dao expounded and developed related doctrines and spread them greatly, thus the Pure Land School came to full completion. So the basic doctrines of the school differ widely from the doctrines of the early Buddhism. The school believes that the world has reached a degenerate period, in which the Buddhist doctrines have been no longer clear and men have no longer possessed the purity of heart or the determination to attain salvation by self-endeavor or the accumulation of merits. Therefore, they should practice the constant invocation of the name Amitabha and hope to be saved by the

grace of Amitabha. The school mainly follows *The Sukhavativyuha Sutra* and *The Amita Yurdhyana Sutra*.

净化 purification A term used by Xiong Shili in his New Consciousness-Only Theory to refer to a means by which one cultivates one's original nature and overcomes one's desires.

净明忠孝道 Pure and Luminous Way of Loyalty and Filial Piety A school of Religious Taoism founded by He Zhengong of the Southern Song Dynasty, who claimed to have received a revelation from Xu Xun, a respected and loved magistrate and Taoist priest of Jingyang(in the present Hubei Province). So the school regards Xu as its lord. This school absorbs some doctrines from Buddhism and Confucianism and especially preaches the Confucian cardinal virtues of loyalty and filiality. It is often shortened to 净明道.

净明道 Pure and Luminous Way See 净明忠孝道.

诗 Book of Songs A shortened form of 诗经. See 诗经.

诗广传 Extensive Commentary on the Book of Songs A work by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. Consisting of five volumes, the work affirms that the society is always progressing, denounces corrupted officials, criticizes Taoism for its complete renouncement of any civilization in social life, and expounds the concepts of human nature, mind and destiny. The book also holds that poems can express one's aspiration and emotions alone, but not desires.

诗古微 Profound Study of the Book of Songs A work by Wei Yuan of the Qing Dynasty. As one of the master works of the Modern-Script School, the book criticizes *Mao's Commentary on the Book of Songs* and advocates the three commentaries from the states of Qi, Lu and Han.

诗经 Book of Songs Also known in English as *Book of Poems*, *Book of Odes*, *Classic of Songs*; and *Classic of Poetry*, it is one of *The Five Classics* and the first anthology of 305 poems in China. The poems may be dated from the 11th to the 6th century BC and were popular in the present Shaanxi, Shanxi, Henan, Shandong, Hubei and other areas. The book has been considered a model of literary expression, for, despite such themes as love and com-

plaints against oppression, the subject matter is always expressive of enjoyment without being licentious and of grief without being hurtfully excessive. The anthology is divided into three sections, namely *Songs*, *Odes* and *Hymns*, each being subdivided. The 160 poems in the first section are mainly folk songs from 15 vassal states. The second section contains 105 poems, one part of which is called *Greater Odes* and the other *Lesser Odes*. The last section is divided into *Zhou Hymns*, *Lu Hymns* and *Shang Hymns*, most of which are formal ritual hymns used in sacrifices to praise Heaven or the ancestors envisioned in the rites. Some of the poems show that people began to have doubts about the mandate of Heaven. After the First Emperor of Qin ordered the burning of the books, four versions of the book were compiled with textual variations. Only that with an introduction by Mao Chang, a 2nd century BC commentator, gained official favour and survived. See 诗古微.

诗集传 Collected Commentaries on the Book of Songs A work of 20 volumes by Zhu Xi of the Southern Song Dynasty. The author adopted comments and explications from *Mao's Commentary*, *Zheng's Commentary* and the three commentaries from the states of Qi, Lu, and Han, and tried to explain the original meaning of *The Book* according to his own interpretation and need.

诘鲍篇 Refutation of Bao Jingyan One of the essays in *The Book of the Embracing-Simplicity Master* by Ge Hong of the Jin Dynasty. In it Ge maintained that Bao, who was fond of the books by Master Lao and Master Zhuang, thought there was no distinction between sovereign and subject in ancient times, so it was better than the present time. The essay preserves Bao's views for later readers. See 鲍敬言.

诚 sincerity An important term in Chinese philosophy which implies truth, honesty, faith and trust. Master Meng first advocated sincerity, saying in the 7th chapter of *The Book of Master Meng* that sincerity is the Way of Heaven and to attain sincerity is the Way of man. *The Doctrine of the Mean* greatly stresses "sincerity." First it is given cosmic qualities, about which it says "Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself. Sincerity is the end and beginning of things; without

sincerity there would be nothing. " So here sincerity is regarded as the source of the universe. It also reads, "It is only those with perfect sincerity that can adjust the great invariable relations of man in governing a state, establish the fundamental and know the transforming and changing of heaven and earth. " Of course it is also given ethical qualities(see 诚明). Neo-Confucianists of the Song Dynasty inherited and developed the doctrine. They made sincerity the source of all virtues and regarded sincerity as truth and freedom from error.

诚明 sincerity and enlightenment Also translated into "sincerity and intelligence" or "sincerity and understanding," they are two Confucian concepts repeatedly discussed by Chinese philosophers. *The Doctrine of the Mean* reads, "Enlightenment that results from sincerity is to be ascribed to nature. Sincerity that comes from enlightenment is to be ascribed to instruction. Given sincerity, there will be enlightenment; given enlightenment there will be sincerity. " The Neo-Confucianists of the Song Dynasty developed the theory. Zhang Zai thought that sincerity and enlightenment are a condition in which there is no perceptible distinction between the small and the great, that is, between one's own nature and the Way of Heaven. Zhu Xi held that with sincerity nothing cannot be enlightened and at the same time enlightenment can lead to sincerity. Wang Fuzhi talked about the concepts from the point of cognition and maintained that sincerity and enlightenment are in unity, just as the unity of knowledge and practice.

诚斋易传 Master Chengzhai's Commentary on the Book of Changes A work by Yang Wanli which contains Yang's philosophical ideas. See 杨万里.

性 nature An important and repeatedly discussed term in Chinese philosophy, which implies human nature, nature of Heaven and original nature. Master Kong talked little about human nature. He only said, "By nature, people are all alike. But through practice they become far apart. " Master Meng advocated the theory of original goodness of human nature while Master Xun, the theory of original evil. For Master Zhuang, nature is the essence of life, which was emphasized by later Taoists and became an aspect in learning of how to become immortal in Religious Taoism. Nature is a central term in the Chan Bud-

dhism with the meanings of true mind, true self, original face, or Buddha-nature. Neo-Confucianists of the Song and Ming dynasties developed a theory of nature based on "What Heaven imparts is called nature." Cheng Yi and Zhu Xi regarded nature as the source and principle of moral and ontological goodness in man and in things and as that which is full of principle. In other words, nature is principle and principle is nature; or, it is called nature in mind and principle in things. In the case of human nature, the distinction is made by them between Heaven-endowed nature and physical nature. Lu Jiuyuan and Wang Yangming held that nature and mind refer to one and the same reality. So Lu said that it is called nature when it pertains to Heaven and it is called mind when it pertains to man. Wang said more clearly, "Mind is nature and nature is principle." Many later scholars, such as Wang Tingxiang and Wang Fuzhi, maintained that nature is formed in social activities after one's birth. See 性命,性理,性善论,性恶论 and 性三品说.

性三品说 theory of the three categories/grades of human nature A theory on human nature initiated by Dong Zhongshu of the Western Han Dynasty. Dong divided human nature into nature of the upper category, nature of the lower category and nature of ordinary men. According to Dong, nature of the upper category which is perfect cannot be called nature; nature of the lower category is the nature of good-for-nothings and is not high enough to be called nature either; that which can be called nature is the nature of ordinary men, which has good qualities but these qualities have not been awakened, for these men await instruction and training; through training and instruction they can become good. Wang Chong and Han Yu also held such ideas.

性无善恶论 ***theory of neither good nor evil of human nature*** Also translated into "theory that human nature is neither good nor evil," it is a theory on human nature put forward by Master Gao of the Warring States period. Gao held that human nature is simply the natural constitution which man has been born with, just as eating and sex; so it cannot be said to be good or evil; its later good or evil is only the result of education and practice. Some later philosophers, such as Wang Anshi, Gong Zizhen, and Kang Youwei also

shared the idea.

性日生日成 Nature grows daily and achieves completion daily A theory on human nature put forward by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. According to Wang, human nature does not come into being at one's birth, but develops gradually after one's birth through instruction and social activities.

性有善恶论 theory of either good or evil of human nature Also translated into "theory that human nature is either good or evil," it is a theory on human nature initiated by Shi Shuo of the Warring States period. But Shi stressed that, no matter whether it is good or bad, human nature is formed by instruction after one's birth. Wang Chong of the Eastern Han Dynasty inherited and developed the theory. See 王充.

性命 I. nature and mandate Two philosophical and ethical categories first put forward by Master Meng, who said in the 13th chapter of *The Book of Master Meng*, "He who has exercised his mind to the utmost knows his nature. Knowing his nature, he knows Heaven. To preserve one's mind and cultivate one's nature is the way to serve Heaven. To be without double-mindedness whether one is to have untimely death or long life, and having cultivated one's personal characters to wait with this for whatever there may be: this is to establish himself in accord with the mandate of Heaven." According to Meng, they are the two sides of one thing. "Mandate" is what Heaven appoints or confers and when it finds expression in man it is nature. **II. nature and fate** A term used by Wang Chong of the Eastern Han Dynasty. The former refers to human nature while the latter refers to one's destiny.

性空 empty in the original nature Also translated into "nonbeing of original nature," it is a Buddhist term referring to the immateriality of all things in their original nature. That is to say, all things are empty or void in their original nature.

性宗 nature schools See 法性宗.

性相 nature and phenomenon Also translated into "nature and characteristics of a thing," it is a Buddhist term referring to the essence and phenomenal

expression or appearance of a thing.

性恶 Man's Nature is Evil The title of the 23rd chapter of *The Book of Master Xun*. See 性恶论.

性恶论 theory of the evil of human nature Also translated into "theory that human nature is evil," it is a theory about human nature put forward by Master Xun of the Warring States period in the 23rd chapter of *The Book of Master Xun*. According to Xun, human nature is originally evil and his goodness is only acquired by training, for human desires inevitably lead to greed and strife if left unrestrained. So Xun stressed here the value and function of education and environment. He believed that it is environment, education and authority that can transform man's evil nature into good nature, and it is obedience of the precepts of the sage-kings that produces the goodness that is in man. From this point of view, Xun came to the conclusion that every man on the street can become a Yu, a Sage-king.

性理 nature and principle Two important categories discussed by Neo-Confucianists of the Song and Ming period. The Cheng brothers first put forward the theory that nature is principle. According to them, nature is the embodiment of the Heavenly principle in man or things. Zhu Xi followed and developed the theory. He held that nature of man can be divided into two kinds: the nature of Heaven and Earth and the nature of physical endowment. See 天地之性 and 气质之性.

性理大中 Great Mean of Nature and Principle A work by Ying Huiqian of the early Qing Dynasty. The work maintains that good nature results from the mean force while evil nature is caused by the biased force.

性理学 School of Nature and Principle Another term used to refer to the Cheng-Zhu School in Chinese philosophy, for Cheng Yi and Zhu Xi of the Song Dynasty maintained that nature is principle, which is different from Lu Jiuyuan and Wang Shouren's theory that mind is principle.

性情 nature and emotions A couple of important categories in Chinese philosophy. As for their relationships, scholars had three basic views. Liu Xiang of the Western Han Dynasty held that nature and emotions are corresponding

in their wickedness or goodness, neither is completely good or evil. Han Yu of the Tang Dynasty and Zhu Xi of the Song Dynasty had, more or less, the same idea. Han held that there are three grades of human nature and emotions: the superior, the medium, and the inferior. Zhu maintained that nature is the mind's principle and emotions are the mind's movements. The second kind of view is represented by Dong Zhongshu of the Western Han Dynasty and Li Ao of the Tang Dynasty. Dong held that human nature might be good or evil, but emotions are completely evil. The 3rd kind of view was put forward by Wang Anshi of the Song Dynasty. Wang thought that nature is neither good nor bad, but emotions might be good or evil.

性情三品说 theory of the three categories/grades of human nature and emotions A theory on human nature and emotions put forward by Han Yu of the Tang Dynasty. According to Han, both human nature and emotions can be divided into three categories: the superior, the medium and the inferior. The superior nature is wholly good, the medium may be led to be either superior or inferior, and the inferior is completely evil; the emotions of the superior category hold to the mean, those of the medium attempt to hold to the mean but it either goes too far or is sometimes deficient, and those of the inferior are without exception either deficient or too extreme in their operation.

性善论 theory of goodness of human nature Also translated into "theory that human nature is originally good," it is a theory on human nature put forward by Master Meng of the Warring States period. Meng said in the 11th chapter of *The Book of Master Meng*, "The tendency that human nature is good is just like the tendency that water flows downwards. Just as all water flows downwards, all people's nature is good." So according to Meng, all people have the unbearing mind to see others suffering, that is, all people have the mind of compassion, the mind of shame, the mind of modesty and yielding and the mind of right and wrong, which can develop into humanity, righteousness, propriety, and wisdom(see 四端). This doctrine exerted great influence on later Confucianists.

性善恶混论 theory of a mixture of good and evil of human nature Also

translated into "theory that human nature is a mixture of good and evil," it is a theory on human nature initiated by Yang Xiong of the Western Han Dynasty. According to Yang, man's nature is a mixture of good and evil. If the good is cultivated and developed, man will become good; if the evil is stimulated, man will become bad. Hence man must study and practise hard all the time to fulfill the Way.

法 I. law A concept advocated by the Legalists of the pre-Qin period in governing a country. The Legalists held that a wise ruler rules the state by law; once laws have been formulated, he makes them known to everyone so that the people of the state will all obey them, including the ruler himself. **II. Dharma** A Buddhist term used to refer to almost anything Buddhist, small or great, visible or invisible, real or unreal.

法术势 law, statecraft and power Three important principles of the Legalist School advocated respectively by Shang Yang, Shen Buhai, and Shen Dao. "Law" here implies strict and uniform enforcement of established laws through heavy punishment and generous rewards. "Statecraft" means the skill or technique and wisdom of the ruler in managing public affairs. "Power" refers to the highest position and authority of the ruler to issue orders and to make others obey. Han Fei, the great synthesizer, combined the three and formed the system of Legalism. See 韩非, 术 and 势.

法华宗 Lotus School See 天台宗.

法先王 model after the former-day kings Also translated into "follow the examples of the early kings," it is a historical idea popularly discussed during the pre-Qin period. According to this doctrine, rulers, to govern a state well, should imitate and follow the ancient sage-kings, such as Yao, Shun, and Yu. Most of Confucianists, for example, Master Kong and Master Meng, supported this idea whereas the Legalists were generally against it.

法后王 model after the latter-day kings Also translated into "follow the examples of the later kings," it is a historical idea popularly discussed during the pre-Qin period. Some philosophers regarded history as a process of evolution and advised the rulers to follow the sage-kings of the present time. Master

Xun was an exponent of this idea, and to him, the latter-day kings meant those of the early Zhou Dynasty, such as King Wen, King Wu and the Duke of Zhou. Han Fei developed this doctrine and maintained that new sage-kings of the present day should be followed and the officials should be made teachers of the people.

法言 **Model Sayings** Also translated into *Model Discourses*, *Venerable Saying*; *Model Speeches* by some translators, it is a philosophical work in 13 volumes by Yang Xiong of the Western Han Dynasty. The book, modeled on *The Analects* in style, centred on Confucianism though there were some traces of Taoism, just as Yang himself said in its 2nd volume, "Since all things in the world are mixed and confused, let us depend on Heaven. Since the statements of the present day are incoherently various, let us take the Sage as the standard." He even asserted that words and books that did not follow Confucian classics were all useless. As for Master Lao, he said in the 4th volume, "I have taken something from what Master Lao says about the Way and its virtue. But I refused to accept his attacks on humanity and righteousness, and his abolition of rites and learning."

法苑珠林 **Gems of Buddhist Literature** Also translated into *Grove of Pearl in the Dharma Garden*, it is a work by Dao Shi of the Tang Dynasty, the content of which is quoted from Buddhist scriptures and other works on Buddhism and classified according to various subjects.

法性宗 **Dharma-nature Buddhism** Also translated into "Dharma-nature schools," it is a term used to refer to those Buddhist schools which stress the Bhutatathata or the absolute truth or reality as the origin of the universe, and the immateriality of the nature of all things. Generally speaking, they include the School of Meditation on the Mean and the Three-Treatise School, though sometimes the Flowery Splendor School and the Tiantai School are also considered to be their members. It is often shortened to nature schools or schools of universal mind.

法治 **government by law** Also translated into "rule by law," it is a political theory of the Legalist School opposite to the Confucian doctrine of government

by humanity and government by virtue. The Legalists maintained that man's nature is essentially selfish and that harsh laws and strict rules must be enforced to avoid social conflicts and disorder. So they advocated the theory that states be governed by absolute rulers with a comprehensive system of laws. To them, everyone, either of the nobility or of the common people should obey the established laws and everything should be decided by reference to the law. The most outstanding exponents of this theory were Shang Yang and Han Fei. See 商鞅 and 韩非.

法相宗 School of the Dharma Appearance See 唯识宗.

法界 realm of reality Also translated from the Sanskrit word Dharmadhatu into "realm of physical phenomena," "Dharma-realm" or "spheres of the Law," it is a Buddhist term of various references, which is mainly used for ① "things" in general, noumenal or phenomenal; ② the unifying, underlying spiritual reality regarded as the origin or cause of all things, or the absolute from which all things proceed.

法界缘起 *causation of the realms of reality* Also translated into "arisal through causation by Dharmadhatu," it is an essential concept of the Huayan Buddhism which implies two aspects: One is the realm of reality as the environmental cause of all phenomena, or the unlimited influence of everything on all things and all things on everything, so it is also called unlimited causation; and the other means the dharma realm of the one reality.

法显 Fa Xian(?337—?422) A famous Buddhist monk and translator of Buddhist sutras. Fa Xian, whose lay surname was Gong, was a native of Wuyang(the present Xiangyuan, Shanxi Province). He became a Sramanera at the age of three and was ordained at the age of 20. When he found quite a number of the sutras incomplete at that time, he decided in 399 to go to India and get complete versions. Then from India and Simhala, he traveled to Java. Upon his return to China in 412, he began his translation in Jiankang(the present Nanjing). His main translations are *The Great Nirvana Sutra* and *Mahasamghika Sutra*. His own main writing is *Records of a Buddhist Country*.

法顺 Fa Shun(557—640) A Buddhist master and the 1st patriarch of the

Flowery Splendor School of Chinese Buddhism. As his lay surname was Du, he was also called Monk Du Shun. A native of Wannian (the present Xi'an, Shaanxi Province), Fa Shun was ordained at the age of 18 and studied the Chan Buddhism under Seng Zhen of the Yinsheng Monastery. Years later, he went to Qingzhou (the present Qingyang, Gansu Province) and spread Buddhism. Emperor Tai Zong of Tang once invited him to the palace and honored him the title Di Xin (meaning the Venerable Imperial Heart). He thought more highly of *The Flowery Splendor Sutra* than any one else and held that things and principle are not mutually obstructive. On the contrary they can be in complete harmony. So all things reflect the same principle. This concept was accepted and developed by the Flowery Splendor School, so he is regarded as the 1st patriarch of the school. His famous disciple was Zhi Yan.

法家 **I. Legalist School** Also translated into "Legalism," it is one of the most important schools of the late Warring States period. This school advocated the absolute power by the monarch, and government by law. In history the school was divided into three groups in its early period, one of which, represented by Shen Dao, laid stress on power or authority; the second, headed by Shen Buhai, laid emphasis on the concept of law; the third, with Shang Yang as its leader, emphasized statecraft. Then, Han Fei combined the three tendencies and developed the school into full fledge. The school stressed the present, not the past, for the Legalists maintained that people of the present day should not cling to outmoded ways of the past but should follow the time since things and society were changing. In economics, the Legalists advocated adopting a laissez-faire policy, leaving people alone to carry on free competition which would lead to the increase of production and social prosperity. The representative works of the school are *The Book of Lord Shang* and *The Book of Master Han Fei*. See 法术势, 慎到, 申不害, 商鞅, and 韩非. **II. Legalist** A statesman or scholar who followed Legalism or belonged to the Legalist School in ancient China.

法家三派 **three groups of the Legalist School** Also translated into "three schools of Legalism," the term refers to the three groups represented by Shen

Dao, Shen Buhai and Shang Yang. See 法家 and 法术势.

法藏 Fa Zang(643—712) A Buddhist master and founder of the Flowery Splendor School of Chinese Buddhism. Fa Zang, whose lay surname was Kang, was a native of the Western Region. His grandfather migrated to the Central Plain. Fa Zang himself was born in Chang'an (the present Xi'an, Shaanxi Province). At the age of 17, he became a monk and studied Buddhism under Zhi Yan. It is said that he once assisted Xuan Zang in the translation of Buddhist scriptures, but differences in viewpoint caused him to leave Xuan's translation hall. Thereafter he independently laboured to study and develop the theories of Du Shun and Zhi Yan and thus the establishment of the Flowery Splendor School was completed. He was honorifically titled State Master Xianshou. He held that the realm of the permanent one reality is the origin of the universe, and used such concepts as the four realms of reality, harmonious combination of the six characteristics and the ten profound theories to interpret his central doctrine: the causation of the realms of reality. His main works include *An Essay on the Gold Lion*, *Cultivation of the Contemplation of the Mysterious Meanings of the Flowery Splendor for Extinguishing False Thought and Returning to the Origin*, *Hundred Theories in the Sea of Ideas of the Flowery Splendor Sutra*, and *Profound Studies of the Flowery Splendor Sutra*. See 华严宗.

河东先生集 Collected Writings of Master Hedong A collection of works by Liu Zongyuan and edited by Liu Yuxi of the Tang Dynasty. Also titled *Collected Writings of Master Liu* and *Collected Writings of Liu Hedong*, the collection includes most of Liu's philosophical works, such as *Exposition of Heaven* and *Answers to the Questions About Heaven*. See 柳宗元.

河东学派 Hedong School A philosophical school headed by Xue Xuan of the Ming Dynasty. It was thus named because Xue was a native of Hedong area which belongs to the present Shanxi Province. The school took restoring nature as its purpose and the practice of the theories and teachings of Zhou Dunyi and the Cheng brothers as its goal. Scholars of the school maintained that, on the contrary to Zhu Xi's doctrine that principle is prior to material

force, principle and material force are neither prior nor posterior to each other since there is no principle without material force and no material force without principle. They also argued that material force can disperse and condense whereas principle does not. The chief members of the school include Yan Yu-xi, Zhang Ding, and Zhang Jie.

河图洛书 River Chart and the Luo Writing Two diagrams that were taken as auspicious signs by ancients. *The River Chart* is a diagram supposed to have been borne out of the Yellow River on the back of a "dragon horse" during the reign of the legendary Fu Xi. Some accounts since the Han Dynasty say it contains the delineation of the eight trigrams of *The Book of Changes*, whereas, according to others, it merely contains the data from which Fu Xi was able to construct them. *The Luo Writing* is also a similarly mystic diagram supposed to have been borne out of the Luo River on the back of a tortoise at the time of the legendary Yu, who composed *Grand Norms* in *The Book of History* according to *The Writing*. Some modern scholars believe that the two diagrams might be geographical materials of ancient times.

治安策 Record of Public Security Also translated into *Strategies for Public Security*, it is a writing by Jia Yi of the Western Han Dynasty. Often called *A Memorial on State Affairs*, the work advocates the weakening of the power of dukes and princes and its centralization into the hand of emperor. It also suggests that rites and laws should be both practised in governing the country.

郑玄 Zheng Xuan(127—200) One of the greatest Confucian classicists in Chinese history. Styled Kangcheng, Zheng was a native of Gaomi(in the present Shandong Province) and was often called Latter Zheng so as to be distinguished from Zheng Xing and Zheng Zhong of the same dynasty, the Eastern Han. Zheng was well versed both in the Modern-Script and Ancient-Script Confucian classics, but he followed chiefly the Ancient-Script School in his famous commentaries on almost all of the classics, though occasionally he also used the Modern-Script texts to comment on the Ancient-Script ones. Most probably because of his synthesis of the two controversial schools, Zheng's study of the classics is often called the School of Zheng Xuan in history.

郑众 Zheng Zhong(? —83) A Confucian classicist of the Eastern Han Dynasty. Styled Zhongshi, Zheng was a native of Chenliu (in the present Henan Province). Zheng Zhong and his father Zheng Xing were often called Former Zhengs so as to be distinguished from Zheng Xuan. Zheng was remembered mainly for the continuation of his father's study on *Zuo's Commentary* though he was also versed in *The Book of Changes* and *The Book of Songs*. His works were lost long ago.

郑兴 Zheng Xing(? —?) A Confucian classicist of the Eastern Han Dynasty. Styled Shaogan, Zheng was a native of Chenliu (in the present Henan Province). Zheng and his son Zheng Zhong were usually called Former Zhengs so as to be distinguished from Zheng Xuan. A disciple of Liu Xin, Zheng studied *Gongyang's Commentary* at first, then he studied *Zuo's Commentary* and *The Rites of Zhou*, but his works were lost long ago.

郑观应 Zheng Guanying(1842—1922) One of the outstanding figures in the reform movement in the late Qing Dynasty. Styled Zhengxiang and literarily named Taozhai, Zheng was a native of Xiangshan (the present Zhongshan, Guangdong Province). As a merchant-official, he was deeply worried about China's future and firmly advocated political and social reform and learning science and technology from the West, which finds full expression in his famous writing *Warnings to a Prosperous Age*. In the treatise, he elaborated systematically his theories of reform. He criticized the feudal policy of "promoting agriculture and restricting commerce" and calls for "a trade war rather than a military war against the Western powers." He held that to check Western powers and strengthen the country, no measures are more effective than the stimulation and promotion of commerce. He also maintained that China should learn not only Western science and technology, but also their political, social and educational systems which are the more important factors for their power and prosperity. In philosophy, Zheng argued that the Way is the fundamental and material force is the incidental, and the latter is originated from the former.

郑学 School of Zheng Xuan See 郑玄.

郑隐 Zheng Yin(? —302) A wonder-worker or necromancer and teacher

of Ge Hong of the Western Jin Dynasty. Styled Siyuan, Zheng, a Confucianist in his youth, was well-versed in *The Five Classics* and taught *The Book of Rites* and *The Book of History* for years. But in his late years he began to be fond of Taoism and became good at various techniques of the religion. He is said to have collected more than 1000 volumes of Taoist works.

郑鲜之 Zheng Xianzhi(364－427) A Buddhist of the Southern Dynasties period. Styled Daozi, Zheng was a native of Kaifeng(in the present Henan Province). He wrote *On the Indestructibility of the Soul*, arguing that soul is the origin of all things and men; that soul is above the Supreme Ultimate and exists eternally.

郑樵 Zheng Qiao(1102－1162) A historian and atheist of the Southern Song Dynasty. Styled Yuzhong, Zheng was a native of the present Fujian Province. Because he lived as a recluse in the Jiaji Mountain, he was often called Master Jiaji. Devoted most of his life to learning and researches, he was well versed in many fields of knowledge, such as history, Confucian classics, astronomy, geography, ceremonies and rites. In a chapter titled *Ominous Events* in his famous writing *Comprehensive Records*, he denounced the theory about ominous events of the Yin-Yang School as fallacy. His chief works, besides the above mentioned, include *Surviving Writings of Master Jiaji* and *A Commentary on Literary Expositor*.

京氏易传 Commentary on the Book of Changes by Jing Fang A work by Jing Fang of the Western Han Dynasty. In three volumes, it is one of the representative works of the School of Emblems and Numbers on *The Book of Changes*. See 京房②.

京房 Jing Fang ① A scholar in the study of *The Book of Changes* of the Western Han Dynasty. A disciple of Yang He, this Jing's learning was not handed down and his life is little known. ② A scholar of *The Book of Changes* of the Western Han Dynasty. Born in 77 BC, Jing was the founder of the Jing Fang School of *The Book of Changes* in the Modern Script. Jing, whose original name was Li Junming, was a native of Dunqiu(in the present Qingfeng County, Henan Province). A disciple of Jiao Yanshou, Jing, according to

records, often talked about natural disasters and anomalies. He allotted the 64 hexagrams in such a way that each in turn had jurisdiction over the affairs of certain days. He was killed by the Court in 37 BC. His extant work is *A Commentary on the Book of Changes by Jing Fang*.

变 change An important category in ancient Chinese philosophy used to refer to natural or social development in many classics, such as *The Book of Changes*. Both Confucianism and Taoism maintained that the universe and things in it are produced and reproduced by the changes and transformations of the yin and yang forces without end.

变法通议 Comprehensive Discussion on Reform A collection of 14 treatises on the social and constitutional reform written by Liang Qichao and published from 1896 to 1899. Based on the doctrine of change in the traditional Chinese philosophy and the theory of evolution advocated by Western scholars, the writings expound that all things in the world are changing all the time, so it is reasonable and necessary for China to have a political and social reform. He maintained that only by reform will China be saved and strengthened.

单名与兼名 single name and compound name Terms used by Master Xun to refer to the assignation of names, such as "horse" and "white horse." See 同名和异名.

宗杲 Zong Gao(1089—1163) A Buddhist master of the Southern Song Dynasty, whose lay surname was Xi and whose literary name was Miaoxi. A native of Ningguo(in the present Anhui Province), Zong Gao became a monk and was formally ordained at the age of 17. Then he came to the Tianning Monastery of Bianjing(the present Kaifeng, Henan Province) for instructions of Ke Qin, a master of the Yangchi Sect of the Linji School and became an outstanding and well-known monk in the Southern Song Dynasty. Later he was honorifically titled Master Dahui and posthumously titled Master Pujue. His main ideas are contained in *Collected Conversations of Master Dahui Pujue*.

宗炳 Zong Bing(375—443) A painter of the Southern Dynasties period. Styled Shaowen, Zong was a native of Nieyang(the present Zhenping County,

Henan Province). Faithfully believing in Buddhism, he held that the religion had an excluding and profound embodiment, and that soul couldn't be extinct, for it was the source of people. His chief work is *On the Indestructibility of the Soul*. See 神不灭论.

宗密 Zong Mi(780—841) A Buddhist master and the 5th patriarch of the Huayan School of the Tang Dynasty. Zong Mi, whose lay surname was He, was a native of Xichong(in the present Sichuan Province). He became a monk at the age of 28 and then studied the Huayan Buddhism under Cheng Guan in the Huayan Monastery of Chang'an(the present Xi'an, Shaanxi Province). Years later he went to the Guifeng Peak of the Zhongnan Mountain and spread the doctrines of both the Huayan and Chan schools and was well known as Chan Master Guifeng in that area. There he devoted most of his time writing on Buddhist works, especially on the theories of the Huayan School, though also on those of the Chan Buddhism. His main works are *A Commentary on the Dharmadhatu of the Flowery Splendor Sutra*, and *Great Annotations on the Complete Enlightenment Sutra*.

宗喀巴 Tsong-Kha-Pa(1357—1419) Founder of the Gelupa School of the Tibetan Buddhism who reformed Buddhism of that time by absorbing the doctrines of Mahayana and Hinayana. From his time on the school practises strict disciplines instead of lax ones.

定 *intent meditation* See 三昧.

定川学派 Dingchuan School A philosophical school headed by Shen Huan of the Southern Song Dynasty whose style was Dingchuan, hence the name of the school. The school held that the constant existence of the original mind is the establishment of the most fundamental. Other chief members include Zhu Danian and Shen Bing.

定性书 Letter on the Composure of Nature Also translated into *A Letter on the Calmness of Nature*, it is a letter by Cheng Hao to reply Zhang Zai's question on the composure of nature. Cheng maintained that in the cultivation of one's mind and nature nothing is better than being impersonal and impartial, and responding to things spontaneously as they come, which shows that one

has attained the composure of nature.

定庵全集　Complete Works of Ding'an　A collection of writings by Gong Zizhen whose literary name was Ding'an. Consisting of 13 volumes, it includes Gong's all philosophical works. See 龚自珍.

宙　time　See 宇.

宝峰学派　Baofeng School　A philosophical school headed by Zhao Xie of the Yuan Dynasty. It was thus named because Zhao was usually called Master Baofeng. The school is remembered for its reviving of the philosophy of the School of Mind which, advocated by Lu Jiuyuan, almost nobody learned in the Yuan Dynasty. Its other chief members include Yang Jian, Chen Lin and Gui Yanliang.

实叉难陀　Siksananda(652—710)　A translator of Buddhist sutras of the Tang Dynasty. A native of Yutian(the present Hetian, Xinjiang), he was invited by Empress Wu Zetian to Luoyang to translate Buddhist sutras into Chinese. His chief translations are *The Flowery Splendor Sutra* and *The Mahayana Sutra of Lankavatara*.

实事求是　seek truth from facts　A term in ancient China to refer to finding objective laws from objective things.

实相　absolute reality　Also translated from the Sanskrit word Dharmadhatu into "fundamental reality" or "reality beneath all things," it is a Buddhist term which means the same as Nirvana and Bhutatathata or eternal reality.

实验主义　Experimentalism　A treatise by Hu Shi to expound the fundamentals of pragmatism of John Dewey, an American philosopher and Hu's teacher. Published in 1919 in *New Youth* Hu held that the scientific method of experimentalism represents a universally applicable approach to the solution of social and political problems. Hu adopted this term because he maintained that, on one hand, this term transcends both idealism and materialism, and on the other, in China two things lacked, that is, the attitude of scientific experiment and the historical attitude. See 实验的方法.

实验主义与革命哲学　Experimentalism and Revolutionary Philosophy　A treatise by Qu Qiubai which was published in *New Youth* in August, 1924.

The author, with Marxist views, criticized Hu Shi's experimentalism (see 实验主义) as capitalist pragmatism in Europe, which was reformist in politics and idealist in cosmology. Qu stressed what Marxism stresses is scientific truth and theory in agreement with objective reality.

实验的方法 experimental method A term used by Hu Shi to refer to the basic method of pragmatism. According to him, the method, also called method of scientific experiment, must be begun with the study of specific and concrete problems; it should be made clear that all doctrines, ideals, and knowledge are hypotheses to be verified, and all doctrines and ideals should be tested by practice. Later he summed it up as "bold hypotheses, but careful verification." See 实验主义.

实践论 On Practice One of the representative works in philosophy by Mao Zedong. The work was written in July, 1937 to expose the subjectivist errors of dogmatism and empiricism in the Chinese Communist Party, and especially the error of dogmatism, from the standpoint of the Marxist theory of knowledge and practice. It was entitled *On Practice* because its stress was on exposing and analyzing the dogmatist kind of subjectivism, which belittles practice. So the essay, on the basis of practice, systematically expounds and develops the basic principles of Marxist epistemology. It points out "Before Marx, materialism examined the problem of knowledge apart from the social nature of man and apart from his historical development and was therefore incapable of understanding the dependence of knowledge on social practice, that is, the dependence of knowledge on production and class struggle." The essay maintains that the dialectical materialism of Marxism emphasizes the dependence of theory on practice, emphasizes that theory is based on practice and in turn serves practice; that only social practice can be the criterion of truth; and that the course of cognition starts from perceptual knowledge and actively develop it into rational knowledge, then actively guide practice with it. See 毛泽东.

空 nonbeing Also translated from the Sanskrit word Sinya into "emptiness," "non-existence," or "unreality," it is a Buddhist term used to refer to the doctrine that all phenomena and the ego have no reality but are composed

of a certain number of skandhas or elements which disintegrate.

学记 Records of Learning The title of the 18th chapter of *The Book of Rites* which records the educational system and the teaching content and methods of the pre-Qin period. It is one of the important writings on education in ancient China.

学问思辨 learn, inquire, reflect, and discriminate Methods of moral cultivation in Confucianism. *The Book of Changes* says in the first chapter: The superior man learns and accumulates the results of his learning, inquires about and discriminates among the results. Later *The Doctrine of the Mean* elaborates the saying: (One should) extensively learn what is good, accurately inquire about it, carefully reflect on it, clearly discriminate and earnestly practise it.

学海堂 Xuehai Academy A school established by Ruan Yuan of the Qing Dynasty in 1826. Majoring chiefly in history and Confucian classics, the academy is also remembered for its publication of works on Confucian classics, especially *Collected Commentaries and Annotations on the Classics by Scholars of the Qing Empire.*

学海堂经解 Collected Commentaries and Annotations on the Classics of the Xuehai Academy See 皇清经解.

弢园文录外编 Outer Collection of Taoyuan's Writings A work by Wang Tao of the late Qing Dynasty. It was thus entitled because the author called himself Old Man of Taoyuan. Wang once edited his writings into two collections, the other one being *The Inner Collection of Taoyuan's Writings* which was lost long ago. Consisting of 12 volumes this collection includes most of Wang's writings on political and social reform. He believed that China was in great need to learn science and technology from the Western powers, but the doctrines of Master Kong and Master Meng should never be given up. As for the social system, he maintained that the constitutional monarchy of Britain fits China best.

妹榜妹留 Butterfly Mother A philosophical term of the Miao Nationality. In the Miao mythology, she is the mother of men, gods, and beasts.

驺衍 Zou Yan(?305－240) One of the leading philosophers of the Yin-Yang School of the Warring States period. Zou, whose surname can also be written as 邹, was one of the famous scholars of that time. According to *The Record of the Grand Historian* he once taught in the State of Qi, travelled to the states of Liang, Zhao, Yan and so on, and was highly regarded in all of the states. *The Record* says that Zou saw that the rulers of his time were becoming even more dissolute and were incapable of valuing virtues. Thereupon he examined deeply into the phenomena of increase and decrease of the yin and yang forces, and wrote essays about their strange permutations and about the cycles of the great sages from beginning to end. Here what is referred to is clearly his theory of yin and yang and the five elements(metal, wood, water, fire and earth). Zou put forward the doctrine of revolutions and transmutations of the five elements. According to the doctrine, each of the five elements has its period of rise and decay. Both natural and human events are controlled by that element which happens to be in the ascendancy, but when its cycle is finished and it declines, it is followed by the next power in the series that can overcome it, and which, in its turn, flourishes and has its cycle. Wood can overcome earth; metal can overcome wood; fire, metal; water, fire; and earth, water again, so that there is an endless cycle of the elements. Changes in human history are but manifestations of these natural forces, each dynasty being represented by one element and the color and institutions which it assumes being determined by this element. It is said that he left behind a work of 49 chapters named *The Book of Master Zou*, but it was lost long ago.

经 I. classics A term usually used to refer to Confucian classics though also to other classics sometimes. See 经学. **II. constancy** See 经权.

经义考 Bibliographical Study of Confucian Classics A work by Zhu Yizun of the early Qing Dynasty. In 300 volumes, it is a massive descriptive catalogue of lost and extant works in the study of Confucian classics.

经世致用 put knowledge to practical use to society A concept advocated by some scholars such as Gu Yanwu, Huang Zongxi, Wang Fuzhi and Fang Yizhi of the late Ming and early Qing period in opposition to the empty talks about

principle and nature of the Song and Ming Confucianists.

经权 constancy and adaptation A Neo-Confucian term which includes two opposite sides. According to the Song Neo-Confucianists, the Confucian tenets can never be changed, especially the Three Cardinal Guides and the Five Constant Virtues (see 三纲五常); only sages, when necessary, can make proper adaptations to the circumstances.

经典释文 Explications of Ancient Classics A work by Lu Deming of the Tang Dynasty. Consisting of 30 volumes, the work expounds and explains such Confucian and Taoist classics as *The Book of Changes*, *The Book of History*, *The Book of Songs*, the three books on rites, the three commentaries, *The Classic of Filial Piety*, *The Analects*, *Literary Expositor*, *The Book of Master Lao*, and *The Book of Master Zhuang*.

经学 Study of Confucian Classics A term usually used to refer to the commenting and expounding of Confucian classics. According to records, the study was begun by Zixia, Master Xun and other scholars of the Spring and Autumn and Warring States period, but it did not gain momentum until the Han Dynasty. In 213 BC, the Qin Court sanctioned the persecution of Confucian scholars and ordered the burning of Confucian writings. Some early Han Confucian scholars, who came back into prominence, restored the ancient classics. They were later called the Modern-Script classics because they were written in the clerical style of calligraphy prevailing at that time. Late in the 2nd century BC, Emperor Wu of the Han Dynasty was persuaded by Dong Zhongshu to proclaim Confucianism the official ideology. Since then, its authoritative and dominant position was established and the study of Confucian classics became prevalent. But soon the classics of another version, which were said to have been hidden among walls and to have survived the great burning, were found. They were written in the style popular in the pre-Qin period, so they were called the Ancient-Script classics. Thus began the long controversy between the Modern-Script School and the Ancient-Script School (see 今文经学 and 古文经学). The two schools differed in many spheres. First of all, the written styles of the texts were quite different. Then the contents of the classics of the

two schools differed widely not only in some of the phrases, sections or chapters but also in whole books of certain classics, such as *The Book of History*. At the end of the Eastern Han Dynasty, Zheng Xuan, one of the greatest classical scholars in Chinese history, was versed in the classics of the two schools, and made commentaries on them, absorbing views of the two schools. During the Northern and Southern Dynasties, the study was respectively called the Northern Learning and the Southern Learning. The latter was heavily influenced by Taoism and Buddhism and paid more attention to the expounding of the doctrines on the mandate of Heaven, mind and human nature, which laid foundation to some extent for the Song Neo-Confucianism. In the Tang Dynasty, Kong Yingda, following the order of Emperor Tai Zong, led other scholars in compiling *Rectified Interpretations of the Five Classics* as textbooks for education and the imperial examinations. In the Song and Ming dynasties, the study developed into Neo-Confucianism (see 理学). In the middle of the Qing Dynasty, there was a marked resurrection of the Modern-Script School by some outstanding scholars such as Liu Fenglu, Gong Zizhen, Wei Yuan, and Kang Youwei. Facing the crises of China at that time, they advocated the Modern-Script classics and political reforms. During the New Culture Movement (see 新文化运动) in the early years of the 20th century, new intellectuals and scholars called for the abolishment of Confucianism and its dominant position in China began to fall into pieces.

经学五书 Five Books on Confucian Classics A collective name referring to the five books by Wan Sitong on Confucian classics. The full name being *Wan's Five Books on Confucian Classics*, it includes *Queries in Learning Rites*, *Casual Notes on the Book of Rites*, *A Discussion on Ceremonies and Rituals*, *Notes in Learning the Spring and Autumn Annals*, and *Error-Discrimination of the Rites of Zhou*.

经学时代 Period of the Classics Study A term used by Feng Youlan to refer to the period from the Han to the end of the Qing Dynasty. In the period, thousands of scholars devoted their lifetime to the study of Confucian classics and wrote countless commentaries on them as Confucianism was established as

the dominant thought and became the chief subject in the civil service examinations. See 冯友兰.

经学通论 Comprehensive Discourse on the Classics Another title of *A Comprehensive Discourse on the Five Classics*. See 五经通论.

经学理窟 Assembled Principles of Classical Learning Also translated into *Principles of the Study of Classics*, it is a work by Zhang Zai of the Northern Song Dynasty. As a work of the study of Confucian classics, it chiefly discusses *The Rites of Zhou*, *The Book of Songs*, *The Book of History*, and subjects of ceremony and music, man's physical nature, moral principles, fundamentals of education, the calendar, religious rites, and his own effort at moral cultivation.

经籍纂诂 Exegetical Study of the Classics A work collectively compiled by Ruan Yuan and other scholars of the Qing Dynasty. Consisting of 116 volumes, it is actually a collection of exegetical study of characters and words used in Confucian classics and their commentaries before the Tang Dynasty.

参 form a trinity Also translated into "form a ternion" or "form a triad," it is a term repeatedly used in Chinese philosophy. *The Doctrine of the Mean* reads, "Able to assist the transforming and nourishing operations of Heaven and Earth, man can form a trinity with Heaven and Earth."

参同契 Kinship of the Three A shortened form of 周易参同契. See 周易参同契.

参验 comparison and verification Methods in cognition advocated by some philosophers in the pre-Qin period, especially Master Han Fei.

孟子 I. Master Meng(?372－289 BC) Also translated into Mencius and Meng Zi, Meng was a philosopher, thinker and educationist of the Warring States period. A native of the State of Zou (in the present Shandong Province), Master Meng, whose name was Meng Ke, studied in his youth under a disciple of Zisi, grandson of Master Kong. He regarded it his life task to develop and perpetuate Master Kong's teachings. So he tried his best to rectify men's mind, put an end to perverse doctrines, oppose one-sided actions and put away licentious expressions so as to carry on the work of the sage. So he is

usually considered the second greatest sage of Confucianism. But he lived in a time of disorder and intellectual confusion, and the theories of the Legalist School and the School of Military Strategists were highly thought of, so except for a brief period of official career in the State of Qi, he spent much of his time teaching and writing. Meng made the original goodness of human nature the keynote to his philosophical system. To him, the virtue of humanity together with the accompanying virtues of righteousness, propriety and wisdom arises from the inner springs of human mind. These four cardinal virtues come in their seed form — "the four beginnings" (see 四端)— as the feelings of compassion, shame, modesty, and of the distinction between right and wrong. Just because man possesses "the four beginnings" of virtues, every man has intuitive knowledge and intuitive ability. Thus, the most important in the cultivation of the self is the investigation of one's original mind and nature. If he develops his original nature and fully exercises his original mind, he can become a sage like Yao and Shun, for everyone has the same originally good nature as the sages. He combined this theory with the doctrine of the mandate of Heaven. He thought that human nature is what Heaven has endowed man and that by developing one's nature and mind, one can also understand Heaven. So he said, "He who has exercised his mind to the utmost knows his nature. Knowing his nature, he knows Heaven." In politics, Meng held that, since every man has a mind unbearing to see the sufferings of others, the ruler should apply his "unbearing mind" to the administration of his government, that is, a benevolent government. He contrasted kingly government, namely government by humanity, against dictator's government, namely, government by force. Meng affirmed the basic Confucian tenet that government is primarily for the good of the people and not the ruler. So he maintained that the people rank the highest in a state... and the ruler counts for the least; that the mandate of Heaven, in some way, is the will of the people, and just in consideration of his virtue and talent is the mandate of Heaven conferred upon the ruler; if he betrayed his Heavenly trust, the people have the right to overthrow him. **II. Book of Master Meng** A work by Master Meng and his disci-

ples which records Meng's deeds and theories. See I.

孟子正义 Rectified Interpretation of the Book of Master Meng A work by Jiao Xun of the Qing Dynasty. Consisting of 30 volumes, the work is one with the most detailed comments and independent views of the author's own on *The Book of Master Meng* in the Qing Dynasty. In the writing, the author expounded the original goodness of human nature of Master Meng. He held that human nature is nothing but the physical endowment, and it is primarily motivated by the desires of food and sex just as with other animals; the difference lies in man's capacity to acquire knowledge or wisdom by which he may regulate his desires so well that he can prevent calamities prejudicial to his continued existence or the existence of the group. For him, knowledge or the understanding of what is proper in conduct is the thing most necessary to the well-being of man.

孟子字义疏证 Commentary on the Meanings of Terms in the Book of Master Meng Also translated into *Explanation of the Meanings of Terms in the Book of Master Meng*, it is a work of three volumes by Dai Zhen of the Qing Dynasty. The writing expounds such important terms as the Way, principle, human nature and humanity, righteousness, propriety, and wisdom. Dai interpreted in the book the Way as the activity of nature as shown in the interaction of yin and yang and the five elements. In the natural world it displays continuous change, resulting in the unending production and reproduction of life. To Dai, principle is nothing but the order of things and principles of things can only be found in things and studied objectively. Dai opposed vigorously in the book the Neo-Confucian views on Heavenly principle and human desires. He held that principle is inherent in the desires and principle can never prevail when desires are not satisfied, and that desires should not be wholly obliterated but made fewer.

孟子微 Profound Interpretation of the Book of Master Meng A work by Kang Youwei, one of the most important reformers of the late Qing Dynasty. Written in 1901 and first published in 1913, the writing includes Kang's basic ideas, such as the theory of Three Ages and Great Unity, and the theory that

humanity is the fundamental. Kang said it was he who remodeled *The Book of Master Meng* from 7 into 18 chapters.

孟轲 Meng Ke See 孟子 I.

孟胜 Meng Sheng(? —?381 BC) An Elder Master of the Moist School of the Spring and Autumn period. According to the record of *Master Lü 's Spring and Autumn Annals*, Meng was on good term with the prince of Yangcheng of the State of Chu and bravely defended his city for him. When King Dao died some ministers and nobles attacked Wu Qi. The prince was involved and mistakenly shot King Dao's corpse with his arrow. King Su, Dao's son blamed him for this, whereupon he fled. At this Meng, carrying out the Moist principles, died for the prince and passed his position to Master Tian Xiang.

孟喜 Meng Xi(? —?) A Confucian classicist and founder of the Meng School of the Modern-Script School of *The Book of Changes* of the Western Han Dynasty. Styled Changqing, Meng, a native of Lanling(in the present Shandong Province), was one of the advocates of the theory of correlations between the hexagrams and the seasons of the year, and expounded *The Book of Changes* in terms of its supposed connection with the natural visitations and anomalies produced by yin and yang.

居敬穷理 abidance in reverence and exhaustive study of principle Also translated into "exhaustive pursuit of principle in earnest," it refers to methods of ethical cultivation advocated by the Neo-Confucianists of the Song Dynasty, especially the Cheng-Zhu School. The former means to be reverent or earnest in one's mind all the time in order to prevent selfish desires from arising and the latter means to understand things and their causes by exhaustively investigating them.

屈平 Qu Ping See 屈原.

屈原 Qu Yuan(340—?278 BC) A poet and thinker of the Warring States period. With Yuan being his style, his given name was Ping. A nobleman of the State of Chu, Qu took a series of high official posts and had a strong aspiration for building Chu into a powerful state, but he was envied and hated by

some treacherous nobles and ministers and exiled to a faraway area. When he saw that he could not realize his aspirations or rescue his motherland, he drowned himself in the Miluo River. His philosophical ideas find expression in his great works *The Lament* and *Questions to Heaven*. In them the author posed his questions on natural phenomena, ancient myths and legends, and historical figures, showing the author's valuable spirit of truth seeking. In ethics, he also greatly stressed humanity and righteousness.

建立宗教论 On Founding a New Religion A treatise by Zhang Binglin which was published in *People's Journal* in 1906. It advocates founding a new religion without any idol.

九 画 Nine Strokes

指 universals Also translated into "attributes," it is a term used by Gongsun Long of the Warring States period. See 指物论.

指物论 Discourse on Universals and Things One of the treatises of *The Book of Master Gongsun Long*. In it, Gongsun, a philosopher of the Warring States period, put forward the basic concept "universals of things" and discussed the relationships between concrete things and abstract universals.

相夫氏 Xiang Fushi(? —?) One of the three representatives of the three schools of Later Moism of the Warring States period according to the 50th chapter of *The Book of Master Han Fei*, which reads, "After the death of Master Mo, there were the Moists of Xiangli, those of Master Xiang Fushi and those of Master Deng Ling." Some scholars maintain that Xiang Fushi, in fact, was Wu Hou. Some records say the name can also be written as 伯夫 or 柏夫. See 墨家三派.

相反相成 Things that oppose each other also complement each other A philosophical idea expressed in many classical works such as *Zuo's Commentary* and *The Book of Master Lao*. Mao Zedong summed up the theory and held that "oppose each other" refers to the mutual exclusion or the struggle of the two contradictory aspects while "complement each other" means that in given

conditions the two contradictory aspects unite and achieve identity.

相因 interrelate A term first used by Guo Xiang of the Western Jin period. To him, all things in the universe are fundamentally self-produced and self-transformed, yet at the same time there are no things which do not hold a relationship to one another.

相里子 Master Xiangli See 相里勤 and 墨家三派.

相里勤 Xiangli Qin(? —?) One of the three representatives of the three schools of Later Moism, who was also called Master Xiangli. See 墨家三派.

柏斋集 Collected Writings of Baizhai A work by He Tang of the Ming Dynasty. Consisting of 10 volumes of essays and one volume of poems, the collection contains all of his philosophical writings. See 何瑭.

柳下惠 Liuxia Hui(?—?) An official of the State of Lu of the Spring and Autumn period. In fact his real name was Zhan Huo. He was thus called in history because he was granted the place Liuxia and posthumously titled Hui. According to the 18th chapter of *The Analects*, he was an upright official of Lu; though thrice dismissed from his position, he did not leave Lu for other states. So Master Meng regarded him as a sage and teacher of all generations.

柳子厚 Liu Zihou See 柳宗元.

柳河东 Liu Hedong See 柳宗元.

柳宗元 Liu Zongyuan(773—819) A writer and philosopher of the Tang Dynasty. Styled Zihou, Liu was also called Liu Hedong because he was a native of Hedong(the present Yuncheng of Shanxi Province). A talented writer from his youth, Liu served as a government official for most of his life, acting with integrity and courage despite his exile for political reasons to minor positions in isolated regions. As one of the champions of the Classical Prose Movement, Liu joined Han Yu and other writers in condemning the artificiality and restrictions of the parallel prose style and urging a return to the simplicity and flexibility of the classical prose of ancient times. His philosophical works include *Answers to the Questions about Heaven*, *Exposition of Heaven*, and *On Feudalism*. As a materialist philosopher, Liu believed that the universe is made of dynamic, original material force and that there is nothing mysterious

about heaven and earth, which are both products of nature. Refuting the doctrine of the interaction between Heaven and man, Liu argued that success or failure, fortune or misfortune, are decided wholly by man himself and that Heaven never has any deliberate interference with the human world. Liu did not agree to the idea that man is endowed with moral nature. What man is endowed with, he said, is only material force from which moral nature could be nourished and developed through cultivation. Accordingly, to him, the sage and the commoner are the same at birth. Only later practice makes them grow widely apart. On the development of history Liu also held an evolutionary and progressive view.

政论 Discourse on Government Also translated into *On Government*, it is a work by Cui Shi of the Eastern Han Dynasty. Consisting of five volumes, the work advances Cui's theories on the government of a state. According to the book, a country should be governed by the combination of the moral education of Confucianism with the legal punishment of the Legalist School, and wise and erudite talents should be appointed officials.

故 cause An important category first put forward by Master Mo to refer to the cause or condition, with or on which something takes place. Later Moists developed the theory and defined "a cause is that with the obtaining of which something becomes." It is also classified by them into two kinds: the minor cause and the major cause. The former is one with which something may not necessarily be so, but without which it will never be so, while the latter is one with which something will of necessity be so, and without which it will never be so.

胡子衡齐 Balancing and Harmonizing Remarks by Master Hu A work by Hu Zhi of the Ming Dynasty. Consisting of eight volumes, the work contains Hu's philosophical theories. See 胡直.

胡五峰 Hu Wufeng See 胡宏.

胡安国 Hu Anguo(1074－1138) A scholar and Neo-Confucianist of the Southern Song Dynasty. Styled Kanghou, Hu was a native of Chongan (in the present Fujian Province). In philosophy, he followed the theory of the two

Cheng brothers and advocated the doctrine of exhaustively studying principle and fully developing one's nature. He maintained that one must enlighten one's original mind, that is, the intuitive knowledge and the intuitive capacity, by extending knowledge and exhaustive study of principle, stressing that knowledge is prior to practice and that extending knowledge is the essential step to the exhaustive study of principle and earnestness in learning is the most important way to the cultivation and development of one's nature. He was particularly versed in the study of *The Spring and Autumn Annals*, which resulted in two famous works entitled *A Commentary on the Spring and Autumn Annals* and *General Ideas of the Spring and Autumn Annals*.

胡安定 Hu Anding See 胡瑗.

胡宏 Hu Hong(1105/1102—1155/1161) A scholar and Neo-Confucianist of the Southern Song Dynasty. Styled Renzhong and usually called Master Wufeng, Hu was a native of Chongan(in the present Fujian Province). As a disciple of Yang Shi, Hu inherited but did not follow exclusively the theoretical system of the two Cheng brothers and started, with his father Hu Anguo, the Hunan School of Neo-Confucianism. He held that the Way is the highest principle embracing both substance and function, that is, humanity and righteousness. According to him, the Way cannot be separated from things, the latter which are relative being the expression of the former which is absolute. He developed the theory of nature and maintained that human nature is neither originally good nor evil, and nature and mind, in fact, are not quite different. He also had the idea that the same nature does not only exist in man but also in all of things in the universe, though they are different in form. He argued that one must personally investigate things if one wants to obtain knowledge about them. Hu's chief works include *Remarks on Learning* and *Collected Writings of Master Wufeng*. See 五峰集.

胡直 Hu Zhi(1517—1585) A thinker and scholar of the Ming Dynasty. Styled Zhengfu and literarily named Lushan, Hu was a native of Taihe(in the present Jiangxi Province). In philosophy Hu inherited Wang Shouren's theory and went even farther in the ideas about principle and mind. According to

him, one's mind is the creator of heaven, earth, and all other things, so principle is in the mind and not in heaven, earth or other things. He held that Confucianism and Buddhism are not fundamentally different in their teachings about mind. Buddhists try to know heaven, earth, and all other things to be not external to the mind and insist upon denying or abandoning the world, so their teaching stops with understanding mind and all is said to be nonbeing, while Confucianists try to exert mind fully and become able to observe Heaven, Earth and all other things and serve the world. His main work is *Balancing and Harmonizing Remarks by Master Hu.*

胡居仁 Hu Juren (1434—1484) A scholar and Neo-Confucianist of the Ming Dynasty. Styled Shuxin and literarily named Jingzhai, Hu was a native of Yugan(in the present Jiangxi Province). When he was young, Hu studied under a famous Confucianist named Wu Yubi and set his mind to the learning of sages and worthies so enthusiastically that he was determined to give up his intention of taking part in the civil service examinations. So he built a house in the Meixi Mountain and taught there. Later he was invited to take charge of the White Deer Academy and the Dongyuan Academy. Hu, an ardent admirer of the teachings of Zhu Xi, followed the basic doctrines of the Cheng-Zhu School and became one of the most important members of the school in the Ming Dynasty. All his life he stressed the doctrine of abidance in reverence. He argued that only by reverence could one cultivate, preserve and nourish one's mind and nature. He maintained that principle is prior to material force and it is the principle that produces material force, heaven, earth and all other things in the universe. According to him, though principle is manifested in many concrete things, they are all preserved in one's mind; and principle and mind are one and cannot be separated.

胡适 Hu Shi (1891—1962) One of the most eminent scholars in philosophy and literature of the 20th century. Styled Shizhi, Hu, a native of Jixi of Anhui Province, had been at first named Hongxin and styled Xijiang. After receiving a primary classical education in his hometown, Hu went to Shanghai in 1904 in search of a "modern" education. He remained there for six years and attended

several of the so-called new schools, such as China National Institute, which taught English, Western maths, rudimentary natural sciences and Western culture and ideology. In 1910 he went to study in the United States, first at the College of Agriculture of Cornell University and then in 1912, transferring to the College of Arts and Sciences where he majored in philosophy. He entered Columbia University in 1915 and began working for his Ph. D under John Dewey. In 1917 Hu came back to China and began his professor career in Beijing University, his most important period of life in which his intellectual activities and influence reached their peak in the following 20 years. Upon his returning Hu took part in the New Culture Movement immediately as one of the leading avant-garde intellectuals and published a series of essays in the monthly magazine *New Youth*, among which the most influential were *Tentative Proposals for Literary Reform*, *On the Genetic Concept of Literature*, *On a Constructive Revolution in Literature*, *On the Question of Chastity and American Women*. With the essays, Hu contributed much to the literary revolution, the emancipation of women, the struggle against the traditional values dominated by Confucianism. But in 1919, he published his essay *Study More Problems and Talk Less -isms* and started the Debate on Problems and -isms with Li Dazhao, Chen Duxiu and other Marxists and left scholars. Then he wrote other articles, such as *Which Road Shall We Take? Introducing My Own Thought*, *Our Political Proposals*, to expound his views against Marxist doctrines of class struggle and social revolution and publicized his idea of evolutionary social progress. In 1938, he was appointed Chinese ambassador to the United States and was relieved of the post in 1942. In 1957, he went to Taiwan from America and assumed the presidency of the so-called Central Academia Sinica. In philosophy, Hu, heavily influenced by John Dewey, advocated skepticism and experimentalism. He repeatedly affirmed that every value should be reevaluated and that the scientific methods of experimentalism —initial skepticism, clear definition of specific problems, a process of logical reasoning to hypothetical conclusions or solutions, and careful attention to final results — represented a universally applicable approach to the solution of social

and political problems. He argued that the most important in Dewey's experimentalism is methodology though it includes methodology, truth and pragmatism, and that the development of philosophy depends on that of logical methodology. His other works include *The Outline History of Chinese Philosophy*, *A History of Vernacular Literature*, and *Collected Writings of Hu Shi*.

胡适文存 Collected Writings of Hu Shi A work including Hu's writings from 1911 to 1930. Edited by Hu himself, the work of 17 volumes contains his writings on philosophy, literature, history, politics and other subjects.

胡寅 Hu Yin(1099－1157) A scholar of the Southern Song Dynasty. Styled Mingzhong, Hu, a native of Chongan(in the present Fujian Province), was usually called Master Zhitang. He is chiefly remembered for his severe refutation of the Buddhist transmigration of life and death and his expounding of the unity of mind and principle. He argued that the mind of sages means principle; one must cultivates oneself by nourishing, preserving and purifying his mind so as to obtain the unity of mind and principle. His chief works include *A Critical Study in Venerating the Orthodox Teachings* and *Detailed Annotations of the Analects*.

胡渭 Hu Wei(1633－1714) A Confucian classicist and scholar of the Qing Dynasty. Styled Feiming and literarily named Dongqiao, Hu was a native of Deqing, Zhejiang Province. He devoted all his life to the study of Confucian classics and was particularly good at *The Book of Changes*. He wrote *A Clarification of the Diagrams in the Book of Changes*, investigated the origin and development of *The River Chart* and *The Luo Writing* and held that the theories of the Neo-Confucianists of the Song Dynasty, such as Shao Yong and Zhu Xi, were the continuation of Chen Tuan. His other main works are *A Correct Interpretation of Grand Norms* and *A True Rendering of the Great Learning*.

胡登洲 Hu Dengzhou(1522－1597) A scholar of Islamic scriptures in the Ming Dynasty. Styled Mingpu, Hu was a native of Weicheng of Shaanxi Province. It is said that he was determined, upon his return from his pilgrimage to Mecca, to carry out school education on the scriptures to replace the way of oral spreading popular at that time. His ideal came true after his hard work

and such schools were established not only in Shaanxi, but also in Henan, Shandong and other provinces. He taught the scriptures in Arabic and paid much attention to the philosophical theories of the scriptures and at last formed the Shaanxi School in the study of Islamic scriptures.

胡瑗 Hu Yuan(993—1059) A scholar and educationist of the Northern Song Dynasty. Styled Yizhi, Hu, a native of Hailing, Taizhou Prefecture(the present Taixian County, Jiangsu Province), lived in Andingbu of Shaanxi, so he was usually called Master Anding by his contemporary scholars. As one of the Three Masters of Early Song Dynasty (the other two being Sun Fu and Shi Jie), Hu had a great number of students and Cheng Yi was one of them. He took Confucian classics as textbooks and advocated the doctrines of humanity, righteousness, propriety and music as Master Kong did. He maintained that fate is endowed by Heaven while nature is born within oneself; therefore, one should obey Heaven and cultivate his nature. His chief works include *An Explanation of the Analects*, *An Oral Interpretation of the Book of Changes* and *An Oral Interpretation of Grand Norms*.

草庐学派 Caolu School A philosophical school represented by Wu Cheng and Zheng Yu of the Yuan Dynasty. It was thus titled because Wu was usually called Master Caolu. According to this school, there is no fundamental difference between the theory of Zhu Xi and that of Lu Jiuyuan, so the two theories should be reconciled and Zhu's principle of extending knowledge by investigating things should be combined with Lu's idea of investigating the original mind. The other chief members of the school include Huang Ze, Wu Dang, and Yu Ji.

荀子 I. Master Xun(?313—?238 BC) An outstanding philosopher and educationist of the Warring States period. Xun, whose given name was Kuang and who was also called Xun Qing or Sun Qing, was a native of the State of Zhao. When he was 50 or so, Xun came to public attention in Jixia, the famous center of learning in the State of Qi where he was thrice made chancellor. Later he went to Chu and was given the position of magistrate of the city Lanling by Prince Chunshen. After leaving office because of the death of his

political patron, he remained in Lanling until his death. Among his disciples, Li Si and Han Fei were the best known who became, respectively, the practitioners and representative thinkers of Legalism. With unmatched erudition and breadth of intellectual interests, Xun developed refreshingly unorthodox ideas while he declared himself a Confucianist and subscribed to the basic Confucian conviction in the supreme worth of the life of virtue and the perfectibility of man. In politics, Xun, having witnessed the final extinction of the royal house of Zhou, felt the need of a more binding and dependable government than the so-called government by humanity advocated by Master Kong and Master Meng. So he set forth the principle of government by rites and law. He held that rites, as an operative agency in the administration of government, are effective instruments for recognizing, composing, and harmonizing the differences among men, but, at the same time, no country could be well governed without law. In opposition to the concept of the original goodness of human nature advocated by Master Meng, Xun said, "The nature of man is evil and his goodness is only acquired through training." Obviously, Xun stressed the value of education and society, through which not only is one's life of virtue a possibility but even sagehood is within reach. Therefore Xun said, "Every man on the street can become Sage-King Yu." Xun had a naturalistic cosmology that is quite contrary to that of Master Kong's. He said, "Heaven operates with constant regularity. It does not exist for the sake of Yao, a sage-king, nor cease to exist for the sake of Jie, a tyrant." According to him, heaven is not an anthropomorphic god but a purely natural and mechanical process running its own course. Therefore, heaven is not the source of blessing and punishment, nor is it a proper object for worship. Moreover, instead of relying on heaven, Xun exhorted people to domesticate, employ and exploit it, for he maintained men could master their own fate and conquer nature for their good. On epistemology Xun also had elaborate and penetrating discussions. He argued that people know things by the faculty of knowing that includes the natural senses, that is, the ears, the eyes, the nose, the mouth, and the body, which can receive stimuli but cannot interchange their functions, and the natu-

ral ruler, that is, mind which is established in the central void can control the five senses. The contact of the natural senses with things to be known gives people knowledge, but it is only perceptual knowledge; then mind will give meaning to the knowledge because mind is the organ of thought. That is to say, knowledge to be obtained must experience the perceptual stage and the rational stage of cognition. He also contributed much to the learning of logic by putting forward such concepts as "making names in order to demote actualities" and "the determination of names leading to the distinguishing of actualities." **II. Book of Master Xun** A work by Xun Kuang. Consisting of 33 treatises, the book includes Xun's theories on all aspects. See I.

荀况 Xun Kuang See 荀子.

荀卿 Xun Qing See 荀子.

荀悦 Xun Yue(148—209) A philosopher, Confucian classicist and historian of the late Eastern Han Dynasty. Styled Zhongyu, Xun was a native of Yingyin (the present Xuchang of Henan Province). During the reign of Emperor Xian, Xun began his official career and rewrote *The History of the Han Dynasty* after the style of *Zuo's Commentary* under the orders of the Emperor. In philosophy, Xun put forward the doctrine of naturalistic interaction between heaven and man. He argued that heaven and man can interact between each other by the means of material force; and man should go along with the movements of heaven and earth in his life. He also followed the theory of the three categories of human nature initiated by Dong Zhongshu and the doctrine that human nature is either good or evil. In politics he stressed the function of both the moral cultivation, especially that of humanity and righteousness, and the enforcement of laws.

荀爽 Xun Shuang (148 — 209) A Confucian classicist and scholar of the Eastern Han Dynasty. Styled Ciming, Xun, whose another given name was Xu, was a native of Yingyin (the present Xuchang of Henan Province). Erudite in all of Confucian classics, Xun was especially expert in *The Book of Changes*. He expounded many philosophical issues of *The Book* according to the changes of the positions of the yin and yang lines of the hexagrams, which

contributed to the formation of the School of Emblems and Numbers in the study of *The Book* in the Han Dynasty. Xun wrote commentaries on most of Confucian classics, but only *A Commentary on the Book of Changes* is extant.

荀粲 Xun Can (?209—238) A Neo-Taoist scholar of the Three Kingdoms period. Styled Fengqian, Xun was a native of Yingyin (the present Xuchang of Henan Province). According to records, Xun was fond of the doctrines of Master Lao and Master Zhuang and maintained that speech is not the full expression of ideas and symbols. See 王弼.

药地炮庄 Interpretation of the Book of Master Zhuang by Yaodi A work by Fang Yizhi of the late Ming and early Qing period. See 方以智.

春秋 Spring and Autumn Annals The first chronological history of China said to have been composed by Master Kong. It is a complete account of significant events that occurred during the reigns of 12 rulers of the State of Lu, beginning in 722 BC and ending in 481 BC. At first glance one finds nothing of special interest in the book, which consists of simple statements of facts with no embellishments. But it is legended that Master Kong said he would be remembered for this work, and Master Meng also extolled the text as equal in importance to the taming of a great deluge by Yu the Great in prehistoric times. These remarks were explained and justified by later great Confucianists who read the text as a profound statement on political morality, and an elaborate system of interpretations was worked out which purported to reveal how certain inclusions, omissions, or slight variations of terminology expressed Kong's "praise" or "blame" of the persons or events mentioned. In the Han Dynasty it was listed as one of *The Five Classics* and countless commentaries and interpretations on it were made since then.

春秋三传 Three Commentaries on the Spring and Autumn Annals A collective reference to the three books: *Zuo's Commentary on the Spring and Autumn Annals*, *Gongyang's Commentary on the Spring and Autumn Annals*, and *Guliang's Commentary on the Spring and Autumn Annals*, which are usually shortened to *Zuo's Commentary*, *Gongyang's Commentary*, and *Guliang's Commentary*.

春秋公羊传　Gongyang's Commentary on the Spring and Autumn Annals　See 公羊传.

春秋公羊学　Study of Gongyang's Commentary on the Spring and Autumn Annals　A term used to refer to the studies of *Gongyang's Commentary on the Spring and Autumn Annals* in history. It was most probably started by Dong Zhongshu with his *Luxuriant Gems of the Spring and Autumn Annals* (see 董仲舒 and 春秋繁露) of the Western Han period. In the Qing Dynasty, scholars of the Changzhou School headed by Zhuang Cunyu and Liu Fenglu, then followed by Gong Zizhen, Wei Yuan, and especially Kang Youwei, inherited the tradition of the Modern-Script School of Confucian Classics and promoted social and political reforms of the Qing Dynasty by expounding and developing Gongyang's theories in their Commentaries. See 庄存与,刘逢禄,龚自珍,魏源,and 康有为.

春秋公羊传解诂　Exegetical Interpretation of Gongyang's Commentary on the Spring and Autumn Annals　See 何休.

春秋正辞　Rectified Explanation of the Spring and Autumn Annals　A work of 13 volumes by Zhuang Cunyu of the Qing Dynasty. It chiefly expounds the subtle and profound meanings of *Gongyang's Commentary on the Spring and Autumn Annals.* It was one of the earliest works of the Modern-Script School of Confucian Classics.

春秋左氏传　Zuo's Commentary on the Spring and Autumn Annals　Another way to name *Zuo's Commentary* in Chinese. See 左传.

春秋左传正义　Rectified Interpretation of Zuo's Commentary on the Spring and Autumn Annals　One of *Rectified Interpretations of the Five Classics* compiled by Kong Yingda and other scholars of the Tang Dynasty. See 五经正义.

春秋左传诂　Exegetical Study of Zuo's Commentary on the Spring and Autumn Annals　A work by Hong Liangji of the Qing Dynasty. Consisting of 20 volumes, the work, taking mainly for reference the works of Jia Kui, Xu Shen, Zheng Zhong, Fu Qian, Ban Gu and other scholars of the Eastern Han Dynasty, tried to rectify Du Yu's faults in geographical and exegetical study of

Zuo's Commentary.

春秋笔削大义微言考 Verified Study of the Profound Meaning of the Esoteric Words of the Spring and Autumn Annals Revised by Master Kong A work by Kang Youwei. Consisting of 12 volumes, the work, by expounding the profound meanings of *The Spring and Autumn Annals* which is said to have been revised by Master Kong, publicizes the author's view on the progress of history and stresses that the sovereign and subjects, the noble and the low, men and women should be equal.

春秋董氏学 On Dong's Study of the Spring and Autumn Annals A work written by Kang Youwei of the late Qing Dynasty in 1893. Rearranging Dong Zhongshu's *Luxuriant Gems of the Spring and Autumn Annals* and absorbing the doctrines of the Three Ages, Minor Prosperity, and Great Unity in *Gongyang's Commentary* and *Evolutions of Rites*, the work puts forward its own theory that the theory of the Three Ages is the true and first teaching of Master Kong and that the Age of Approaching Peace brings about Minor Prosperity and the Age of Great Peace the Great Unity. See 康有为.

春秋释例 Exemplified Interpretation of the Spring and Autumn Annals A work of 15 volumes by Du Yu of the Western Jin Dynasty which expounds *Zuo's Commentary*. See 杜预.

春秋穀梁传 Guliang's Commentary on the Spring and Autumn Annals See 穀梁传.

春秋繁露 Luxuriant Gems of the Spring and Autumn Annals Also translated by some scholars into *Luxuriant Dew from the Spring and Autumn Annals*, it is an important work by Dong Zhongshu of the Western Han Dynasty. Consisting of 17 volumes and 82 treatises, the work embraces comprehensively Dong's theories on cosmology, politics, history and epistemology. It is an amalgamation of the yin-yang theory and Confucianism, with some influences of other philosophical schools. It develops mainly the doctrines of *Gongyang's Commentary on the Spring and Autumn Annals* and puts forward the doctrines of the correspondence and interaction between Heaven and man in cosmology, the Three Cardinal Guides and the Five Constant Virtues in ethics, the theory

of the three categories of human nature, the theory of the three sequences or the three beginnings concerning the development of history. It is a masterpiece of the Modern-Script School of Confucian Classics during the Western Han Dynasty. See 董仲舒.

南山宗 Zhongnan Mountain School See 律宗.

南无 pay homage to A Buddhist term also transliterated from the Sanskrit word Namah into 南谟 and 那谟, it is an expression of submission to command, reverence or trust for salvation, so its another English translation is "submit oneself to." It is usually used in liturgy, incantations, etc. especially as in Namah Amitabha, which is the formula of faith of the Pure Land School.

南中学派 Nanzhong School One of the Neo-Confucianist schools after Wang Shouren in the Ming Dynasty. It refers to some scholars or disciples of Wang Shouren from Jiangsu and Anhui areas. Its chief members include Huang Shengzeng, Zhu Dezhi, Zhou Yi, Tang Shunzhi, Xu Jie and so on; but none was influential in history.

南北宗 Southern and Northern Schools A Taoist term referring to the southern and northern schools of the Way of the Perfect Realization. Both advocate the tempering of the inner elixir and the harmonization of the doctrines of Taoism, Buddhism, and Confucianism. But the southern schools hold that one may practise Taoism at home while the northern schools maintain that he must do it in a monastery.

南华经 Nanhua Scripture See 庄子 **I**.

南华真经 Pure Scripture of Nanhua See 庄子 **I**.

南宋石经 Stone Classics of the Southern Song Dynasty Confucian classics carved on stones when Emperor Gao Zong of the Southern Song was on the throne, which include *The Book of Changes*, *The Book of Songs*, *The Book of History*, *Zuo's Commentary*, *The Analects*, *The Book of Master Meng*, and five treatises from *The Book of Rites*.

南轩文集 Collected Writings of Nanxuan A work by Zhang Shi of the Southern Song Dynasty whose literary name was Nanxuan. Consisting of 44

volumes, the work includes all Zhang's philosophical writings. See 张栻.

南轩学派 Nanxuan School A philosophical school headed by Zhang Shi of the Southern Song Dynasty. It was thus called because Zhang's literary name was Nanxuan. The school was mainly popular first in Hunan, then in Sichuan. Besides Zhang, the other chief members include Yuwen Shaojie, Chen Gai, Fan Sun, and Song Dezhi. As for its doctrines, see 张栻.

南学 School of the Southern Dynasties A school of Confucian classicism during the Northern and Southern Dynasties. In the classical study, the school absorbed ideas from various schools, such as Zheng Xun's commentaries on *The Book of Songs* and on the three books on rites, Wang Bi's commentary on *The Book of Changes*, Kong Anguo's commentary on *The Book of History*, and Du Yu's commentary on *Zuo's Commentary*. At the same time, it was also heavily influenced by Neo-Taoism and Buddhism. Its representative figures include Huang Kan and Fei Han.

南雷文案 Prose Anthology of Nanlei Also translated into *Records by Nanlei*, it is a book of selected writings by Huang Zongxi of the turning period between the Ming and the Qing dynasties. It was thus titled because Huang's literary name was Nanlei. Consisting of 11 volumes, the work includes prefaces, letters, and epigraph and biographical sketches written by the author. In the letters to the author's friends, Huang expounded some of his philosophical ideas. See 黄宗羲.

南菁书院经解 Collected Commentaries and Annotations on the Classics of the Nanqing Academy See 续皇清经解.

革命军 Revolutionary Army A famous pamphlet by Zou Rong of the late Qing years. Propagating revolution as the basic principle of natural evolution, Zou called upon the people in it to rise against and overthrow the Qing Dynasty and establish a republic.

革故鼎新 discard the old and introduce the new Also translated into "destroy the old and establish the new," it is a term from the hexagrams ge ䷰ and ding ䷱ of *The Book of Changes* which holds that the former symbolizes discarding the old while the latter introducing the new.

查姆 Zham An ancient philosophical poem of the Yi Nationality. Consisting of six chapters, the work, describing the origin of the universe, maintains that heaven, earth, the sun, the moon, and the stars are all formed with fog and dews, and that heaven and earth move around the sun and the moon which stand still all the time.

赵归真 Zhao Guizhen(? －846) A Taoist priest of the Tang Dynasty. It is said that he was good at tempering the outer elixir and was once invited to the palace to do that for Emperor Wu Zong of Tang. Taking advantage of the Emperor's devout belief in the Taoist technique of immortality, he vilified Buddhism and facilitated the Emperor's prohibition of Buddhism.

赵江汉 Zhao Jianghan See 赵复.

赵复 Zhao Fu(? －?) A scholar of the turning period from the Song to the Yuan Dynasty. Styled Renfu, Zhao, a native of De'an (the present Anlu, Hubei Province) was usually called Master Jianghan. Captured by the Yuan army, Zhao was sent to Yanjing by Yao Shu, who built an academy for him. It was there that Zhao is said to have selected writings by Zhou Dunyi, the Cheng brothers, Zhu Xi and other Neo-Confucianists as textbooks for his students and publicized the doctrines of the Cheng-Zhu School in north China.

赵谦 Zhao Qian(1351－1396) A scholar of the Ming Dynasty. Styled Huiqian and Guze and literarily named Master Nanhai, Zhao was a native of Yuyao (in the present Zhejiang Province). After some years of official career, he devoted his rest life to the study of Confucian classics. Influenced by Buddhism and Taoism, he advocated earnestness and sincerity in study. He argued that only elimination of desires can lead to the nourishment of mind and only meditation can lead to the understanding of principle. To him, man has both nature and emotions, and they are unified by mind. Only when mind has been well nourished can nature control emotions.

临川学派 Linchuan School A philosophical school headed by Wang Anshi of the Northern Song Dynasty. It was thus called because Wang was a native of Linchuan of Jiangxi Province. The school materialistically stressed that material force is the source of all things in the universe and the so-called Way is

actually the natural law in their production and reproduction. The other chief members include Wang Anli, Wang Anguo, Wang Pang, Lü Huiqing, and Lu Dian.

临济宗 Linji School One of the Chan or Meditation schools of Chinese Buddhism founded by Yi Xuan of the Tang Dynasty. It was named after the Linji Monastery which Yi Xuan headed. It got to be prosperous since the Mid-Tang period and in the Song Dynasty it divided into two branches, the Huanglong and Yangqi schools. It maintains that man in himself has the powers needed to attain sanctification, and can himself create his own happiness and overcome difficulties, if he has the right view of the true character of his nature or mind. See 义玄.

战国策 Strategies of the Warring States Period Also translated into *Intrigues of the Warring States*, it is a collection of historical narratives, fictionalized stories, and persuasive speeches that reflect the important events in political, military and diplomatic affairs between states in the Warring States period. Consisting of 33 sections, the work, compiled and edited by Liu Xiang of the Western Han Dynasty, is organized in chronological order around 12 states: the Western Zhou, the Eastern Zhou, Qin, Qi, Chu, Zhao, Wei(魏), Han, Yan, Song, Wei(卫), and Zhongshan, ranging about from 452 to 216 BC. Through lively and complicated stories, the book fully depicts the political thought of "strategy comes first" and the intelligence and strategies of the political, military and diplomatic strategists of that period.

战国策派 Strategy-of-the-Warring-States-Period School A philosophical school during the Anti-Japanese War. It was thus called because its representative figures — Chen Quan, Lin Tongji, Lei Zonghai and others published a magazine entitled *Strategies of the Warring States Period* during the period from 1940 to 1941. They maintained that the situation of the Warring States period came back to China again at that time. So they advocated the law of the jungle, fascism, and voluntarism.

郢有天下 Ying means the whole world One of the 21 paradoxes of the Dialecticians during the Warring States period listed in *The Book of Master*

Zhuang. This argument is based upon the principle of the similarity and relativity of all things. Ying was the capital of the State of Chu at that time.

显学 I. eminent schools of learning A term usually used in the traditional culture to refer to Confucianism and Moism of the pre-Qin period, for they were the most powerful and influential schools at that time. **II. Eminent Schools of Learning** The title of the 50th chapter of *The Book of Master Han Fei* which gives a descriptive and critical account of the philosophical schools, especially the Confucian and Moist schools of the pre-Qin period.

显教 Revelation Buddhism Also translated into "Open Buddhism," it is a Buddhist term used in opposition to the Esoteric Buddhism to refer to the other Buddhist schools that follow the doctrines that were openly lectured on by Sakyamuni.

显微阐幽 make manifest what is minute and clarify what is obscure A term used in *Appended Judgements* (*I*) to describe the purpose of *The Book of Changes*. The treatise reads, "*The Book of Changes* makes known the past, teaches us to discriminate the issues of the future, makes manifest what is minute and clarify what is obscure." This term also appears in the form 微显阐幽 in Chinese.

思问录 Record of Thought and Questions A work by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. Consisting of two parts: the inner and the outer, it discusses philosophical problems, such as the relationships between the Way and concrete things, between movement and quietude in the 1st part, while yin and yang, the five elements, calendar, medicine and other problems in natural sciences in the 2nd part. See 王夫之.

思孟学派 School of Zisi and Master Meng One of the Confucian schools during the Warring States period. Master Meng once studied under a disciple of Zisi, grandson of Master Kong. Later Meng elaborated and systematized Zisi's theories. Hence there was the name of the school. Ideas shared by the two philosophers include the original goodness of human nature, full development of nature, the principles of sincerity, and so on. *The Doctrine of the Mean* and *The Book of Master Meng* are the representative works of the

school.

思辨录 Record of Thought and Discrimination A work by Lu Shiyi of the turning period from the Ming to the Qing Dynasty. Consisting of two books and 35 volumes, it was Lu's masterpiece in philosophy and was compiled according to the classification of content in the question-and-answer form between student and teacher. The 1st book includes the small learning, the great learning, abidance in reverence, extending knowledge by the investigation of things and so on while the 2nd includes the Way of Heaven, the Way of man, Confucianism, classics and philosophers. See 陆世仪.

是非之心 mind of right and wrong See 四端.

贵义 Valuing Righteousness Also translated into *Esteem for Righteousness*, it is the title of the 47th chapter of *The Book of Master Mo.* It records Master Mo's talks about righteousness. According to the chapter, Mo held that none is more valuable than righteousness of the multitude; and whatever is beneficial to Heaven, spirits and the people, word or action, is righteousness.

贵无派 Valuing Nonbeing School One of the Neo-Taoist schools of the Wei-Jin period headed by He Yan and Wang Bi. This school accepted and developed Master Lao and Master Zhuang's theory about nonbeing and held that nonbeing is the source or origin of all things in the universe; and being comes from and will return to nonbeing. See 王弼.

贵生 Valuing Life One of the chapters of *Master Lü's Spring and Autumn Annals*, which records the political and ethical theory of the School of Yang Zhu. See 杨朱.

贵知不贵行 value knowledge rather than practice An idea on the relationship between knowledge and practice put forward by Tan Sitong. Tan held that knowledge is something of the spirit whereas practice is only of the body; practice may have limits while knowledge has no such limits; and practice may be exhaustible while knowledge is inexhaustible. Therefore he values knowledge rather than practice.

修齐治平 cultivate oneself, regulate well one's family, govern well one's state, and bring peace to the world The abbreviated form of 修身,齐家,治

国，平天下. See 大学之道.

俗谛 mundane truth See 二谛.

信 faithfulness One of the most important ethical concepts of Confucianism which is repeatedly mentioned and described in various Confucian classics, such as *The Analects*, *The Book of Master Meng*, *Zuo's Commentary*, and *Discourses on the States*.

信行 Xin Xing(540—594) A Buddhist master and founder of the Three Stages School of the early Sui Dynasty. Xin Xing, whose lay surname was Wang, was a native of Weijun Prefecture (its capital was the present Anyang, Henan Province). He became a monk at his early age and was ordained in the Fazang Temple in Xiangzhou (the present Anyang) where he founded the Three Stages School. He divided Buddhism into three stages: the correct doctrine stage, the semblance stage and the decay and termination stage, and held that his time was already the 3rd period. So he maintained that monks should not worship only one Buddha or resort to only one sutra for instructions. To him, all beings are Buddhas. His theory was once regarded as kind of heresy by Buddhist circles.

侯外庐 Hou Wailu(1903—1988) A contemporary scholar, philosopher and historian. Hou, named Yushu at first, was a native of Pingyao, Shanxi Province. Influenced by some Communists when he studied in universities in Beiping in the 1920s, he accepted Marxism and took part in patriotic movements held by students. In 1927 he joined the work-study programme in France and became a Communist in 1928. He returned to China in 1930 and began his professorship in a number of universities, teaching the history of economy and thought, materialism, and economics. Since then, he published a series of works on history, Chinese thought and philosophy, such as *On the History of Ancient Chinese Society*, *A History of Ancient Chinese Thought*, *A History of Modern Chinese Thought*, and *A General History of Chinese Thought* co-authored with others. After the People's Republic was founded, he, as the chief compiler, published *A History of Modern Chinese Philosophy* and *A History of Neo-Confucianism of the Song and Ming Period.*

律宗 Disciplinary School Also translated into "Vinaya School," it is a Buddhist school founded by Dao Xuan of the Tang Dynasty. It is also called the Disciplinary School of the Zhongnan Mountain or the Zhongnan Mountain School, for Dao spread Buddhism in the Zhongnan Mountain. It is thus named because the school emphasizes the monastic disciplines, especially the four-division discipline.

独化 self-transformation A concept used by Guo Xiang of the West Jin period referring to the spontaneous and natural changes and transformations of things in the universe. Guo said in his work *A Commentary on the Book of Master Zhuang*, "If we ask upon what the self-production of things depends and from what it derives, then our asking will continue indefinitely until we realize that there is nothing upon which it depends. In this way the principle of self-transformation is made clear." Clearly, according to Guo, everything produces itself and does not depend on anything else.

独秀文存 Collected Writings of Duxiu A work by Chen Duxiu. Published in 1922 in Shanghai and consisting of three volumes, the work includes the author's 273 writings of various kinds written from 1915 to 1922, and mirrors his radical democratic ideas of that period. Many writings were written to advocate democracy, science and new culture; some to fight against feudalism and criticize its decay and decadence; some others to publicize the theory of evolution, atheism, and mechanical materialism; but a few of the writings were quite mistaken in politics, such as slandering the Yihetuan Movement.

饶鲁 Rao Lu(? —?) A scholar of the late Southern Song Dynasty. Styled Boyu and Zhongyuan and literarily named Shuangfeng, Rao was a native of Yugan (in the present Jiangxi Province). As a Neo-Confucianist, he followed the doctrines of Zhu Xi and once taught in the Shidong Academy. He held that extending knowledge and hard practice are important in cognition, and in cultivating oneself one must sit in quietude to nourish one's nature, by which one would realize and obtain the Way and principle. His main works include *Explications of the Five Classics*, *Informed Records of the Analects and the Book of Master Meng* and *A Commentary on Reflections on Things at Hand*.

胠箧 Rifling Trunks The title of the 10th chapter of *The Book of Master Zhuang*. In the chapter, Zhuang fiercely attacks the society in which he who steals a belt buckle pays with his life while he who steals a state becomes a feudal lord. Zhuang also held in it that, in order to root up stealing and thieves, wisdom must be banished and knowledge discarded to have the people return to simplicity and desirelessness.

钟会 Zhong Hui(225—264) A Neo-Taoist of the Wei-Jin period. Styled Shiji, Zhong, a native of Changshe, Yingchuan(in the present Changge County, Henan Province), was killed for plotting a rebellion on the post of minister of education. As a scholar, Zhong was as famous as Wang Bi at his time and was well known for his erudition in *The Book of Changes* and *The Book of Master Lao*. He held that being and nonbeing are mutual assistant and interdependent and without them things could not exist. He advocated the doctrine of the unity of the natural powers and the nature of man. His main works include *On the Four Essential Relationships*, *On the Way*, and *A Commentary on the Book of Master Lao*.

秋水 Autumn Floods The title of the 17th chapter of *The Book of Master Zhuang*. The chapter chiefly talks about three points: the infinitude of the world and things, the relativity of cognition, and conforming to the nature. According to the chapter, there is no end to the number of things, no stop to time, no constancy to the division of lots, no fixed rule to beginning and end. From the point of view of the Way nothing is valuable or worthless; from the point of view of things themselves each regards itself as valuable and other things as worthless... if looking at things according to differences, we regard a thing as big because there is a certain bigness to it, then among all the things there is none that is not big; if we regard a thing as small because there is a certain smallness to it, then among all the things there is none that is not small. And do not let what is human harm what is heavenly; do not let what is purposeful harm what is fated.

科学与人生观论战 Debate on Science and the Philosophy of Life See 科学与玄学论战.

科学与玄学论战 Debate on Science and Metaphysics A famous debate taking place in the early 1920s, which was also called the Debate on Science and the Philosophy of Life or the Debate on the Philosophy of Life. The debate focused on whether a scientific philosophy of life was possible and whether science could solve problems in life, the essence of which was, in fact, whether there were objective laws in the social and historical fields. In the debate two schools were formed: the School of Science and the School of Metaphysics. The former was headed by Ding Wenjiang, Hu Shi, Wang Xinggong, and Tang Yue, while the latter by Zhang Junmai and Liang Qichao. See 张君劢, 丁文江, 胡适, 王星拱, 梁启超 and 玄学与科学.

科学方法论 On the Scientific Methodology A work by Wang Xinggong which was published in 1920. Consisting of 13 chapters, the writing gives a quite detailed introduction to such methods in research work as observation, experiment, comparison, hypothesis, analysis, synthesis, induction, and deduction. The author held in the work that scientific methods did not come into being until Compte's positivism and Muller's logical revolution had appeared and the methods had replaced the old formal logic. Wang also argued that knowledge comes from direct experiences and in turn, the subjective intuition can select some of the experiences to form knowledge.

科学的人生观 scientific philosophy of life See 自然主义的人生观.

科学实验的方法 method of scientific experiment See 实验的方法.

科学派 School of Science One of the schools in the Debate on the Philosophy of Life headed by Ding Wenjiang, Hu Shi, Wang Xinggong and so on. The school was thus called because the scholars of the school maintained that scientific ways could solve the problem of the philosophy of life. See 科学与玄学论战.

科学概论 Introduction to Science A work by Wang Xinggong which was published in 1930. Consisting of eight chapters, the writing introduces Mach's, Kant's, Bergson's and other Western scientists' or thinkers' theories of philosophy and scientific methods. Wang, heavily influenced by the Westerners, maintained in the work that the appearance is the only existence of a

thing and matter exists only in intuition. He also held that time and space are relative and denies the objective realities of time and space.

皇天后土说 All-ruling Heaven and All-producing Earth Doctrine A philosophical concept of the Mongolian Nationality. According to this doctrine, mankind can develop only by the protection of Heaven and the nourishment of Earth and even the power of Khan was ordained by Heaven.

皇极 supreme/sublime principles Also translated into "norms of government," it is a term first used in the chapter *Grand Norms* of *The Book of History*. Neo-Confucianists of the Song Dynasty borrowed it and referred it to the fundamental principles that would never change and that produced the universe. Shao Yong even entitled his representative philosophical work *Supreme Principles Governing the World*.

皇极经世 Supreme Principles Governing the World Also known in English as *Sublime Principle Which Governs Things Within the World* or *Cosmological Chronology*, it is a work of 12 volumes by Shao Yong of the Northern Song Dynasty. The most important chapters of the work are *An Inner Treatise on the Observation of Things* and *An Outer Treatise on the Observation of Things*. The former was written by Shao personally while the latter were notes of his disciples. In the work, Shao made a so-called *Diagram of the Sequence of the Eight Trigrams Anteceding Heaven* (see 先天八卦方位图) and advanced his own Study of Numbers and Emblems (see 象数之学), which reflected Shao's cosmology.

皇侃 Huang Kan (488—545) A Confucian classicist of the Liang Dynasty during the period of the Southern Dynasties. A native of Wujun Prefecture (the present Suzhou, Jiangsu Province), Huang was well-versed in the three books on rites, *The Analects*, and *The Book of Filial Piety*, and compiled annotations on the classics from the point of view of Neo-Taoism.

皇清经解 Collected Commentaries and Annotations on the Classics by Scholars of the Qing Empire A work collectively compiled. In 1412 volumes, the work, with Ruan Yuan as editor-in-chief, is also called *Collected Commentaries and Annotations on the Classics of the Xuehai Academy*, and con-

sists of more than 180 works written on Confucian classics from the early years of the Qing Dynasty to the reigns of Qianlong and Jiaqing.

皇清经解续编 Supplement to Collected Commentaries and Annotations on the Classics by Scholars of the Qing Empire See 续皇清经解.

皇朝经世文编叙 Preface to Collected Essays on Statecrafts under the Reigning Dynasty A writing by Wei Yuan for the compilation of *Collected Essays on Statecrafts Under the Reigning Dynasty* sponsored and headed by He Changling. In it Wei put forward some dialectical propositions. See **魏源**.

复性书 Essay on Returning to Nature Also translated into *On the Recovery of Nature*, it is a treatise by Li Ao of the Tang Dynasty. Consisting of three parts, the work makes a general discussion of human nature and emotions, and describes the process of self-cultivation whereby one may become a sage, and the necessity for self-exertion in the process. See 李**翱**.

复性说 doctrine of returning to nature A theory of Li Ao about how one could return to his original nature through self-cultivation. See 李**翱**.

重己 Value Self One of the chapters of *Master Lü's Spring and Autumn Annals* which records and develops Yang Zhu's theory, maintaining that preservation of one's life is the most important. See 杨朱.

钜子 Elder Master See 巨子.

鬼谷子 I. Master Guigu A scholar of the State of Chu in the Warring States period. He was thus called after the place he lived as a recluse, his real name being unknown to the world. It is said that he was the teacher of Zhang Yi and Su Qin, two famous Political Strategists. **II. Book of Master Guigu** A work by Master Guigu which is a mixture of the theory of Taoism and that of Political Strategists.

鬼谋 counsels of spirits See 人谋.

鬼神 I. spirit and god In ancient China, the former refers to the indestructible soul after one's death while the latter refers to the supernatural dominator of the universe. **II. moving vital force** An atheist idea in ancient China.

俞曲园 Yu Quyuan See **俞樾**.

俞樾 Yu Yue(1821—1907) A scholar of the Qing Dynasty. Styled Yinfu

and literarily named Quyuan, Yu was a native of Deqing, Zhejiang Province. After passing the civil examinations for Presented Scholars in 1850 or so, Yu had only a seven-year experience as a compiler of the Hanlin Academy and commissioner of education in Henan before his retirement to South China and the beginning of his teaching career in a series of academies. As an erudite scholar and Confucian classicist, he was famous for his study of the classics, ancient philosophers and philology as well. He thought highly of the theories of Wang Niansun and Wang Yinzhi, father and son, followed in their footsteps and wrote his own works *A Justified Discussion of Philosophers* and *A Justified Discussion of the Classics* patterned after the father and son's works.

盈坚白 Hardness and whiteness pervade each other A proposition of Later Moists. Contrary to Gongsun Long's separateness of hard and white (see 坚白论), Later Moists maintained that if hardness and whiteness are in one thing they must pervade each other and are not mutually exclusive. It is an objective existence though one might perceive hardness without whiteness when touching and whiteness without hardness when seeing.

盈虚 fullness and emptiness Also translated into "waxing and waning," it refers to a couple of concepts used by ancient thinkers to show the opposites of a thing and at the same time to imply their interdependence and intertransformation.

适可斋记言记行 Record of Writings and Travels in the Shike Studio A work of 10 volumes by Ma Jianzhong of the late 19th century. Consisting of two parts: the record of writings and the record of travels, the book chiefly advocates such reformist ideas as the prosperity of China, encouraging commerce and industry, building schools, and establishing the system of parliaments. See 马建忠.

馗书 Book of Grievances Also translated into *Compelled Writings*, it is the most philosophical work by Zhang Binglin. First published in 1900 and revised for another two times in 1904 and 1915, the book witnessed the development of Zhang's thought from a reformer to a revolutionary in opposing the Qing Court. In the book Zhang opposed religion and denied the existence of gods

and ghosts. He explained the origin of mankind according to Darwin's theory of biological evolution, contending that all the beings in the universe are always in a state of flux and reflux, so man, like the other living beings, has been facing the problem of adaptation to the various circumstances. Moreover, there has been intense competition among nations in which the strong survive whereas the weak gradually disappear. On account of this, Zhang argued that Chinese people, in order to survive and flourish in an era of keen competition, must overthrow the traitorous Qing government and establish a people's republic. Therefore he concluded that revolution, not reform, was the only proper remedy for the China of his day.

勉斋学派 Mianzhai School A Neo-Confucianist school headed by Huang Gan of the Southern Song Dynasty. It was thus called because Huang's literary name was Mianzhai. As a son-in-law of Master Zhu Xi, Huang and the school had a good mastery of the theory of Zhu Xi, but did not follow it exclusively. The school stood for the compromise of the debates of all Neo-Confucianist schools and attached great importance to the study of Confucian orthodoxy. According to the school, the important points of Confucian orthodoxy should be the establishment of the fundamental by abidance in reverence, the extension of knowledge by the exhaustive study of principle, the elimination of private desires by restraining oneself, and the reach of truth by preserving sincerity. The school also developed the doctrine of Zhu Xi that principle is one, but it is manifested in the many. Other chief members include Zhan Chu, Yu Yuanyi, Zhang Yuanjian, Wu Changyi, Chen Ruhui, and Fang Xian. See 黄幹.

诲 teach Also translated into "instruct," it is a term from the 7th chapter of *The Analects*. The 2nd paragraph reads: The Master said, "The silent treasuring up of knowledge; learning without satiety; and teaching or instructing others with tireless zeal—which one of these things belongs to me?"

说 I. deduction A term used by Later Moists. **II. knowledge by inference** A shortened form of 说知. See 闻知.

说卦 Remarks on the Trigrams One of *The Appendices to the Book of*

Changes, which deduces and expounds the emblematic contents of the eight trigrams in the natural and human world, and interprets the special cases in the emblem.

说知 knowledge by inference See 闻知.

恒转 perpetual revolution ① A Buddhist term referring to the successive changes from moment to moment of the alaya consciousness in the Consciousness-Only School. ② A term used by Xiong Shili to refer to both the original mind and the function of permanent revolution of the mind.

恻隐之心 mind of compassion See 四端.

洪仁玕 Hong Rengan (1822—1864) One of the important leaders of the Taiping Kingdom or the Heavenly Kingdom of Great Peace. Styled Yiqian and literarily named Jifu, Hong was a native of Huaxian County, Guangdong Province. In 1843, he joined the Society of God Worshipers founded by Hong Xiuquan. In 1851, when the Jintian Rebellion broke out in Guangxi, Hong failed to meet the rebellion army after several futile attempts. In 1852, he fled to Hong Kong and began his study of Christian doctrines with the Reverend Theodore Hamberg. In 1859, he finally succeeded in reaching Nanjing after a difficult journey and was soon made Prince Gan and prime minister by Hong Xiuquan. After the failure of the Kingdom, he was captured and killed by the Qing Court. In politics he made *The New Guide to Government* and advocated learning the capitalist culture, science, and technology from the West. In philosophy he held that the heavenly way of nature moves endlessly and things are changing constantly, so people should do what is suited to occasions and situation. But at the same time, he also maintained that God is everywhere, knows and can manage everything.

洪北江 Hong Beijiang See 洪亮吉.

洪秀全 Hong Xiuquan (1814—1864) A thinker and leader of the Heavenly Kingdom of Great Peace. A native of Huaxian County, Guangdong Province, Hong, who was at first named Renkun, was born into a poor family. Early in life he showed aptitude for study, and through combined efforts of his family, was able to spend his youth in school. Discouraged by his repeated failures in

the civil service examinations and forced by poverty, he had to earn a living as a village teacher. Influenced by *Good Words Exhorting the World*, a Christian work, he founded the Society of God Worshipers and began his preparatory work for a peasant rebellion. In 1851, the rebellion took place and in 1853, Hong and his army captured Nanjing and founded the Heavenly Kingdom with Nanjing as its capital. In philosophy, Hong held that man's soul is originated from the primordial essence of God. So it has many manifestations and in the last analysis, all the manifestations will return to the same source. He also realized the law that things will turn into their opposites when they reach the extreme, and that things are in constant movement and change. *Selected Works of Hong Xiuquan* includes most of his important writings.

洪范　Grand Norms　One of the treatises in *The Book of History*. It is said that the writing is the record of Ji Zi's narration to King Wu of Zhou on the great principles of the universe after the Zhou Dynasty replaced the Shang Dynasty, but the real authorship is still in debate. It proposes nine key principles for governing a country, that is, Grand Norms in Nine Categories (see 洪范九畴). The ideas elaborated in this treatise exerted great influence on later scholars.

洪范九畴　Grand Norms in Nine Categories　Nine important principles for governing a country described in *Grand Norms*, a treatise in *The Book of History*. The essay reads: Heaven gave to Yu Grand Norms in Nine Categories, and set forth the proper order of social relationships. The 1st category is the five elements; the 2nd, reverent practice of the five functions; the 3rd, intensive practice of the eight regulations of government; the 4th, harmonious use of the five regulations of time; the 5th, establishment of the royal standard; the 6th, orderly practice of the three virtues; the 7th, intelligent practice of divination; the 8th, thoughtful following of various indications; the 9th, rewarding with five kinds of good and punishing with six forms of evil.

洪范传　Commentary on Grand Norms　A work by Wang Anshi of the Northern Song Dynasty in which Wang put forward his own philosophical ideas. Wang held all things in the universe are made of the five elements

through changes and transformations. He also stressed that among the five functions, that of the mind which is responsible for thinking is the most important.

洪范皇极 Supreme Principles of Grand Norms A work by Cai Chen of the Southern Song Dynasty. Consisting of 81 chapters, the book, especially those collectively called *Inner Chapters*, expounded emblems and numbers with the ideas of Neo-Confucianism.

洪亮吉 Hong Liangji (1746—1809) A Confucian classicist and scholar of the Qing Dynasty. Styled Junzhi and Zhicun and literarily named Beijiang, Hong was a native of Yanghu (the present Changzhou, Jiangsu Province). Having become a Presented Scholar at the age of over 40, Hong entered the Hanlin Academy as a compiler and then in 1792, was appointed inspector of education in Guizhou. He came back to the capital three years later. In 1799 or so, he addressed a letter to the Court and expressed frankly his opinion on national affairs. Unluckily, he was condemned of extreme indecorum and exiled to Ili, Xinjiang, but soon pardoned. Upon his return home, he devoted his last years to teaching and writing. He was well-versed in history, geography, Confucian classics and philology. He held that the universe is made up of material force and all things come into being by their own natural transformation. He denied the existence of gods and spirits, and maintained that nobody can be immortal in the world; and as material force with which men are endowed might be stronger or weaker, man's life might be longer or shorter. He even drew his attention to the overgrowth of population at that time which caused poverty in some way. His writings were gathered into *The Complete Works of Hong Beijiang*.

洞灵真经 Dongling's True Scripture See 亢仓子.

洙泗考信录 Record of Beliefs in Master Kong Investigated A work of four volumes by Cui Shu of the Qing Dynasty, which investigates and verifies the events of Master Kong by detailed comparative studies of Confucian classics and their commentaries. So it is usually believed that the work is the most exact description of the life of Master Kong ever written up to that time and

takes into account all available sources in the light of the historical and cultural background. It was thus entitled because Kong was from the State of Lu through which the Zhu River and the Si River flew. It is included in *A Record of Beliefs Investigated*. See 考信录.

洗心 cleanse/purify one's mind A term first used in *The Book of Changes*, then Neo-Confucianists of the Song Dynasty accepted it in emphasizing the cultivation of morality.

洛书 Luo Writing See 河图洛书.

洛阳伽蓝记 *Record of the Buddhist Temples of Luoyang* A work by Yang Xuanzhi of the Northern Wei Dynasty, which consists of an introduction and five chapters, one for the inner city and four for the suburbs respectively to the east, south, west, and north. Although each chapter is in form a series of articles on the principal Buddhist temples and convents, much of the information given concerns secular events, buildings, personalities, social customs, and communications between China and the West. So it is of much help in the study of history, geography and Buddhism.

洛学 Luoyang School A philosophical school headed by Cheng Hao and Cheng Yi who were brothers from Luoyang. See 明道学派 and 伊川学派.

洛学编 Biographical Sketches of Scholars of Luoyang Area A work of Tang Bin of the Qing Dynasty. Edited by Sun Chifeng, the work, in two parts, writes about the scholars from Luoyang area of various dynasties, such as Du Zichun, Zheng Xing, and Zheng Zhong of the Han Dynasty, Han Yu of the Tang Dynasty, Mu Xiu, Cheng Hao, and Cheng Yi of the Song Dynasty, Xu Heng of the Yuan Dynasty, and Xue Xuan of the Ming Dynasty.

浑天说 Celestial Sphere Theory One of the cosmological doctrines in ancient China. According to the theory, heaven is like a hen's egg and as round as a crossbow bullet; earth is like the yolk of the egg, and lies alone in the centre; heaven is large and earth is small; inside the lower part of heaven there is water; heaven is supported by vapour, earth floats on the water.

浑沌 Chaos ① Also translated into "Primitivity," it is a term used by Master Zhuang to refer to the primeval state of man's spirit. In the 7th chap-

ter of *The Book of Master Zhuang*, Zhuang gave a fable: Shu and Hu, rulers of the South Sea and the North Sea came from time to time to the central region, territory of Chaos for a meeting, and Chaos treated them generously. When they tried to help him by boring him seven openings Chaos died. By this tale, Zhuang wanted to show that man should only conform to nature. ② See 浑沦.

浑沦 Chaos A concept of cosmogony in ancient China. According to the 1st chapter of *The Book of Master Lie*, there were several stages in the origination of the universe: the Great Change, the Great Beginning, the Great Origin and the Great Simplicity. During the Great Change, there was no manifestation of material force. The Great Beginning was the originator of material force. The Great Origin was the originator of forms and the Great Simplicity was the originator of corporeal matter. The state in which material force, forms, and corporeal matter were all mixed together and had not yet separated from one another was called Chaos. In Chinese it is also termed 浑沌.

施雠 Shi Chou(? —?) A Confucian classicist of the Western Han Dynasty. Styled Changqing, Shi was a native of Pei (the present Peixian County, Jiangsu Province). Well versed in Confucian classics, Shi was expert at *The Book of Changes* and was appointed Erudite of *The Book* and started Shi Chou School, one of the important Modern-Script schools on *The Book of Changes* of that period.

祐录 Records by Seng You See 出三藏记集.

神 I. god A term that appeared early in China and became popular in the Shang and Zhou dynasties, but began to decline during the Spring and Autumn period. In the mind of the Chinese people it is a supernatural being that can dominate and control the human world and the universe. **II. subtle change** A term used in *The Book of Changes* and by such scholars as Master Xun and some Song Neo-Confucianists to refer to subtle, inconceivable or complicated changes in the universe. **III. spirit** A term used by Master Xun and Master Zhuang to refer to the highest state of cultivation. Xun mentioned spirit and body together and held that spirit appears only after the formation of the body.

Fan Zhen, a philosopher and atheist during the Northern and Southern Dynasties, also argued that spirit exists and disappears together with the body. In this sense, it can also be translated into "soul."

神不灭论 On the Indestructibility of the Soul ① A work by Zheng Xianzhi of the Eastern Jin period to preach the Buddhist idea that the soul is not destructible when one dies. ② A work by Zong Bing. See 明佛论. ③ A work of literary criticism by Shen Yue of the Southern Dynasties.

神化 spiritual and transforming powers Also translated into "spiritual and transforming forces," "subtle change and transformation," it is a category of ancient Chinese philosophy described in such works as *The Book of Changes.* Zhang Zai of the Song Dynasty developed the ideas. He held what constitutes a single object, yet has two embodiments, is material force. Being single, it has spiritual power; being dual, it has transforming force. The theory stresses the subtle change and transformation of material force.

神灭论 On the Destructibility of the Soul Also translated into *On the Extinction of the Soul*, it is a famous atheist work by Fan Zhen of the Southern Dynasties, which puts forward the concepts that the body is the substance of the soul and the soul is the function of the body; and the body is the soul and the soul is the same as the body. The work convincingly refutes some of the Buddhist ideas. See 范缜.

神会 Shen Hui(686－760) A Buddhist master and representative of the Chan Buddhism of the Tang Dynasty. Shen Hui, whose lay surname was Gao, was a native of Xiangyang (in the present Hubei Province). He learned Confucianism and Taoism when he was young. After he became a monk he studied Buddhism first under Shen Xiu, then went to Caoxi for instructions from Hui Neng, the 6th patriarch of the Chan Buddhism, especially the doctrine that Buddhahood is achieved through sudden enlightenment. At Hui Neng's death, he went to Luoyang and other places to spread Hui Neng's theory and attack the Northern School of the Chan Buddhism. As a result, the Northern School became so weakened that it finally fell into oblivion, leaving the Southern School as the recognized orthodox transmitter of Chanism. After the An-Shi

Rebellion, he headed the Heze Monastery in Luoyang and was known as Master Heze. After his death, he was posthumously titled Master Zhenzong. His main work is *Sect's Revelations*, in which he stressed such ideas as thoughtlessness, the identity of meditation and wisdom, and direct realization of one's own nature.

神秀 Shen Xiu(?606—706) A Buddhist master and founder of the Northern School of the Chan Buddhism. Shen Xiu, whose lay surname was Li, was a native of Weishi (in the present Henan Province). He learned extensively Confucian classics and history before he became a monk at the age of 19. At the age of 50, he began to learn the Chan Buddhism under Hong Ren, the 5th patriarch, and became a favorite disciple. But, when his teacher, near death, decided to choose as his successor the one who best understood the teaching of the Chan Buddhism, Shen Xiu fell out of favour, for his verse, "Our body is the Bodhi-tree,/ And our mind the stand of a mirror bright;/ Carefully we cleanse it hour by hour,/ And let no dust alight" showed that he did not understand it better than Hui Neng, another disciple. After the death of his teacher, he went to the Yuquan Mountain of Jingzhou and spread the Chan Buddhism there and at the age of 90, he came to Luoyang. Because he advocated the doctrine of gradual enlightenment in north China, his school has been usually called the Northern School of the Chan Buddhism. He was posthumously titled Master Datong.

神明 I. god II. subtle and unfathomable changes A concept described in such Taoist works as *The Book of Master Wen*. **III. intelligence** A term used in such works as *The Book of Master Xun* and *The Book of Master Han Fei* to refer to the ability of mind.

神悟 spiritual awakening A term used by Gong Zizhen of the late Qing Dynasty to refer to the foresight ability of the sages.

神道设教 lay down instructions in accordance with the marvelous Way A term used in the guan hexagram, the 20th one in *The Book of Changes*, which reads: When we contemplate the marvelous Way of Heaven, we see how the four seasons proceed without error. The sages laid down their instructions in

accordance with the marvelous Way, and all people in the world yield submission to them.

祝婚歌 Congratulation Songs at Wedding Scripture of Dongba Religion of the Naxi Nationality. Written in pictographic characters, the work, in the form of congratulating a wedding, describes the birth of heaven, earth, the sun, the moon and man. It holds that heaven and earth, the sun and the moon, and other things must also form couples like people to give birth to things of a certain species, but the first persons were hatched from eggs in the sea.

亲民 renovate the people A term from *The Great Learning*. See 大学三纲领.

亲知 knowledge through personal experience See 闻知.

度量分界 degrees and limits Also translated into "principles and limits", it is a term used by Master Xun to refer to principles in the division of material wealth. Xun said in the 19th chapter of *The Book of Master Xun*, "Human beings are born with desires. If they are not satisfied with them, they cannot but seek some means to satisfy them. If there are no degrees and limits to his seeking, they will inevitably fall to wrangling with each other."

前识 foreknowledge Also translated into "foresight," it is a term used in the 38th chapter of *The Book of Master Lao* which reads: Foreknowledge is the flowery embellishment of the Way and the beginning of ignorance. It is clear that Master Lao did not advocate such foreknowledge.

养生论 On Nourishing Life A writing by Ji Kang of the Three Kingdoms period, which discusses such problems as how to nourish one's life and the relationship between body and spirit. According to the author, the body depends on the spirit while the spirit or soul cannot exist without the body, which negates the popular theory of that time that life and death is predestined.

举贤良对策 Memorial to the Throne by a Man of Wisdom and Virtue Replying Questions by Bamboo Slips A writing by Dong Zhongshu of the Han Dynasty to reply questions deigning to be thrice asked by Emperor Wu. Consisting of three treatises on the relationship between Heaven and man, it was

also entitled *A Reply to Thrice-asked Questions on Heaven and Man.* The author put forward in it the doctrine of interaction between Heaven and man, basis of Dong's whole theory. See 天人感应 and 董仲舒.

觉悟　Awaken　① The title of one of the supplements of *Republic Daily* started in 1919, which was to propagate democracy and socialism. So in the few years, it published many writings on liberty, equality, universal love, and on socialism, Marxism and materialism. Since 1925, rightists of Guomindang controlled it and became its reactionary tool. ② A magazine published by the Awakening Society founded by Zhou Enlai, Guo Longying, Ma Jun, Deng Yingchao and so on, but only one issue was put out as some leaders of the society were arrested and put into prison.

觉解　self-consciousness and understanding　A term used by Feng Youlan to refer to man's reflection and knowledge of the universe and life. Feng stressed that they are man's remarkable characteristics that distinguish man from animals.

宣夜说　Theory of Infinite Empty Space　Also translated by some scholars into "Brightness and Darkness Theory," it is one of the cosmological theory in ancient China. According to the doctrine, heaven is an infinite, colorless, and stateless space which is full of vapours, and the vapours support and move the sun, the moon and the company of the stars.

客形　objectification　A term used by Zhang Zai of the Northern Song Dynasty to refer to the moving state of material force. Zhang said in *A Correct Discipline for Beginners*, "The Great Vacuity has no physical form. It is the original substance of material force. Its condensation and dispersion are but objectifications caused by changes."

突驾　advance by leaps and surpass　A term used by Sun Zhongshan. Sun believed in the theory of evolution but opposed the theories of the reformists that the society must proceed in an orderly way and in proper sequence and not skip the necessary steps, which, in fact, intended to stop the republican revolution. Sun believed that the latecomers could surely surpass the old-timers and China could leap over the stage of constitutional monarchy and advance by

leaps and surpass Japan, and even the Western powers.

姜央 Jiangyang The ancestor of the Miao Nationality and mankind and creator of the universe according to the Miao people, who is also called Yang, La and Yangla.

类 class Also translated sometimes into "classification," "classifying," or "category," it is a logical concept first systematically used by the Moist School as a term to describe the relationship between things, and the methods of induction and deduction, and the making of names of things. See 类名 and 以类取,以类予.

类名 classifying name See 达名.

闻知 knowledge by transmission A term used by Later Moists of the Warring States period to refer to knowledge which has been received through transmission, that is, through written or spoken words. According to them, knowledge can be logically classified into three types, the other two being knowledge by inference and knowledge through personal experience. Knowledge by inference refers to knowledge obtained through deduction from what is known to what is unknown, while knowledge through personal experience refers obviously to knowledge obtained by one's own practice.

闽学 Min School Also translated into "School of Fujian," it is a philosophical school headed by Zhu Xi of the Southern Song Dynasty. It was thus called because Zhu once taught in Fujian whose simplified name has been Min, for the Minjiang River flows through Fujian Province. See 朱子学派.

姚江学派 Yaojiang School Another way to call the Yangming School, for Wang Yangming was a native of Yuyao, Zhejiang Province, through which the Yaojiang River flows. See 阳明学派.

姚际恒 Yao Jiheng(1647—?1715) A scholar of the Qing Dynasty. Styled Lifang and literarily named Shouyuan, Yao was a native of Tongcheng, Anhui. In youth, he learned and read extensively. Later he concentrated his study on Confucian classics and wrote *A Comprehensive Commentary on the Nine Classics*. Meanwhile he made great efforts in distinguishing the true from the false Ancient-Script classics. His study exerted great influence on other

scholars.

絪缊 yin and yang forces A term referring at first to the chaotic state of the universe that embraces changes and transformations. Later it was used to refer to the yin and yang forces in the universe. *The Book of Changes* says in *Appended Judgements*, "The intermingling of the forces of heaven and earth (that is yang and yin) brings about transformations in their various forms; the intercommunication of seed between male and female gives birth to all kinds of living beings." Zhang Zai of the Song Dynasty used it to explain his cosmology. See 太和.

绝圣弃智 banish wisdom and discard knowledge A term used in *The Book of Master Lao*. See 见素抱朴.

既济 jiji hexagram The 63rd hexagram in *The Book of Changes* with ䷾ as its symbol. It intimates completion and success for the small and weak, and predicates potentiality in perseverance or a good beginning that might bring a bad ending.

费直 Fei Zhi(? — ?) Founder of the Fei Zhi School in the study of *The Book of Changes* in the Western Han Dynasty. Styled Changwong, Fei was a native of Donglai (in the present Yexian County, Shandong Province). He majored in *The Ancient-Script Book of Changes* and made elaborate explanations and comments, which exerted great influence on such famous scholars as Zheng Zhong, Ma Yong, and Zheng Xuan of the Eastern Han Dynasty, and Wang Bi of the Three Kingdoms period.

费密 Fei Mi(1623—1699) A scholar and philosopher of the early Qing Dynasty. Styled Cidu and literarily named Yanfeng, Fei was a native of Xinfan of Sichuan. In his youth, he took the lead in organizing landlord forces to keep out the peasant uprising led by Zhang Xianzhong but failed. In philosophy, following the Song and Ming tradition, he devoted at least a few weeks to the practice of meditation but resulted in nothing. When he found that the tradition conflicted with the practical aims which he found in Confucianism, he returned to his classical studies and since then, he repeatedly criticized the Song and Ming philosophers for their empty talks about nature and principle. Ac-

cording to him, the aim to study Confucianism is for practical use, so he said, "Since Song, the disastrous thing in classical learning is its separation with reality." He was also opposed to the asceticism preached by the Song scholars. His most important philosophic work is *A Book for the Enhancement of the Confucian Way*. See 弘道书.

架构论宇宙观 structuralist cosmology Also called "panstructuralism," it is Zhang Dongsun's philosophy of the universe. According to Zhang, the universe is a general structure which is made up of many small interwoven structures.

贺麟 He Lin(1902－1992) A contemporary philosopher. Styled Zizhao, He was a native of Jintang, Sichuan Province. Graduated from Qinghua School in 1926, He studied philosophy first in the United States and then in Germany. He came back to China in 1931 and began his teaching career in Beijing University, Qinghua University and so on. In his first half of life, he preached idealism, maintaining that "mind" is the most fundamental and important cognition; and that nothing exists without mind. After the founding of the People's Republic, he converted to materialism and wrote quite a few works on philosophy.

彖 Commentary on the Hexagrams Also transliterated into *Tuan*, it is the first appendix in *The Book of Changes*, which is also called 彖传 and 彖辞 in Chinese. It explains and comments the significance of the hexagrams.

彖传 Commentary on the Hexagrams See 彖.

彖辞 Commentary on the Hexagrams See 彖.

十 画 Ten Strokes

班禅 Panchen The title of one of the two reincarnation systems of the Gelugpa Buddhism of Tibet, which means "great scholar." According to tradition, this title, shortened from Panchen Erdeni, is given to the head of the Tashilhunpo Monastery and the Panchen Lama is believed to be a physical manifestation of Amitabha Buddha. The 1st Panchen Lama was bLo-bZang

Chos-Kyi-rGral-mTshan.

挽歌　Dirge　A religious scripture of the Naxi Nationality. Written in pictographs and anonymously and used in mourning the dead, it describes the origin of the rites and ceremonies of the nationality and its views about life and death.

桓团　Huan Tuan(? —?)　A Dialectician of the Warring States period. Huan, who was also known as **韩檀**, was from the State of Zhao and was famous for his eloquence. The last chapter of *The Book of Master Zhuang* reads, "Huan Tuan and Gongsun Long were among such Dialecticians. Dazzling others' mind and unsettling their views, they could outdo them in talking, but could not make them convinced in their mind — such were the limitations of the Dialecticians."

桓宽　Huan Kuan(? —?)　A scholar of the Western Han Dynasty. Styled Cigong, Huan was a native of Runan (in the present Henan Province). Among the classics, he mainly engaged himself in the study of *Gongyang's Commentary on the Spring and Autumn Annals*. But he has been remembered chiefly for *Discourses on Salt and Iron*, records of the debates between Sang Hongyang and some officials on whether salt and iron should be officially monopolized, which preserved lots of valuable reference material about politics and economy.

桓谭　Huan Tan(?20 BC—56 AD)　A philosopher and atheist of the Eastern Han Dynasty. Styled Junshan, Huan, a native of Xiang of Peiguo(in the present Suxian County, Anhui Province), was well-known for his erudition in Confucian classics and other learnings. Because of his strong opposition against the doctrines of divination and prognostication writings, he was banished from the Court and died on the way to Liu'an. In politics, he advocated government by the Kingly Way. He held that disasters and eccentric things are natural phenomena, and people should face them by cultivating their virtues, being dutiful and cautious in social life. According to him, the relationship between soul and body is just like that between light and candle. The light cannot exist without the candle. In epistemology, he affirmed and analyzed man's cognitive

power, which exerted some influence on Wang Chong. His most important philosophical work is *New Discourses*.

格义 interpret by analogy Also translated into "method of analogy," it is a popular method to interpret Buddhist sutras during the Wei-Jin period. That is to equate the contents of the sutras with Confucian or Taoist works so as to establish examples that would make easier to understand.

格心 "investigate" one's mind Also translated into "rectify one's mind," it is a term used by the Neo-Confucianist School of Mind headed by Lu Jiuyuan and Wang Shouren to describe a means in cognition and ethical cultivation. It was an analogue of "investigate things" (see 格物致知) which was stressed by earlier Neo-Confucianists Zhu Xi and Cheng Yi. But Lu Jiuyuan differently held that "the universe is my mind and my mind is the universe." He regarded mind as the origin of the universe and identified mind with principle. To him, mind is originally good and is endowed with the innate knowledge of the good and the innate ability to do good. So one needn't investigate things so as to extend knowledge. What one needs is to "investigate" one's mind, that is, to purify mind of "evil" desires to enlighten and illustrate the original mind or nature. Wang Shouren of the Ming Dynasty inherited and developed the concept and the School of Lu Jiuyuan and Wang Shouren was thus formed.

格物穷理 investigate things to exhaustively pursue principle Also translated into "exhaustively pursue principle by investigating things," "investigation of things and exhaustive study of their principles," it is a cognitive method advocated by Neo-Confucianists of the Song Dynasty, especially by Cheng Yi. Cheng argued that in order to pursue the principles of things one must investigate them. Of course, there are many ways to make such investigation, such as to study one thing intensively or many things extensively. Such investigation, if long continued, will result finally in the free and automatic comprehension of all the principles of all things because the principle of a single thing is just the principle of all things. Later Zhu Xi expanded Cheng's ideas and put forward the doctrine — the abidance in reverence and the exhaustive study of principle. See 居敬穷理.

格物致知 investigate things to extend knowledge Also translated into "extend knowledge by investigating things," "investigation of things and extension of knowledge," or "acquire knowledge through the study of things," it is an important proposition of epistemology, first appearing in *The Great Learning* which reads, "To extend knowledge, things must be investigated, and the investigation of things will lead to the extension of knowledge." According to the writing, it is the basis for regulating one's family and governing a state. Since the Song Dynasty, scholars had different interpretations of the concept, the most representative being those presented by Zhu Xi and Lu Jiuyuan. See 格物穷理,格心,朱熹,程颐,陆九渊 and 王守仁.

格致 investigate things to extend knowledge A shortened form of 格物致知. See 格物致知.

格鲁派 Gelugpa School One of the schools of the Tibetan Buddhism founded by Tsong-Kha-Pa, which is also called the Yellow School or Yellow Sect, for its monks all wear a yellow hat. The school is famous for its strict discipline and its synthesis of doctrines of various schools.

校邠庐抗议 Views of a Humble Official from Jiaobin Cottage A work by Feng Guifen of the late Qing Dynasty. Jiaobin Cottage was the name of the author's study. Consisting of 54 essays, the work examines the social and economic problems of the time and puts forward suggestions to reform the administration, the army, the civil service examination system of the Qing Dynasty. According to the author, in ideology, Confucianism should be practised, but to strengthen the country, Western sciences should be learned and Western weapons and machines should be introduced. The work was quite influential at that time.

殊途同归 Different routes can reach the same destination Another way to say 同归殊途. See 同归殊途.

顾欢 Gu Huan(? —?) A Taoist thinker of the Southern Dynasties period. Styled Jingyi and Xuanping, Gu was from Yanguan (belonging to the present Haining County, Zhejiang Province). As a Taoist scholar who was well versed in Taoist classics and doctrines, Gu was famous for *A Discourse on the Foreign*

and the Chinese which reconciled Buddhism and Taoism, two religions which were in sharp opposition at that time.

顾炎武 Gu Yanwu(1613—1682) A thinker and scholar of the late Ming and early Qing period. Styled Ningren and literarily named Tinglin, Gu, who was at first named Jiang, was a native of Kunshan, Jiangsu Province. Having fought against the founding of the Qing Dynasty, he was compelled to spend the rest of his life first travelling throughout China and then settling down in Huayin, Shaanxi Province. Gu was well versed in history, Confucian classics, geography, astronomy, phonology, and military learning, and famous for his patriotic saying: "Every individual is responsible for the rise or fall of his country." He carefully studied the causes of the Ming collapse and came to the conclusion that the decline of Chinese civilization was the result of the excessive orthodoxy of Chinese thought, which had confined Confucian thinking to certain set formulas and made it incapable of dealing with political and social realities. As a remedy, he advocated knowledge of practical use to society. He proposed that scholars abandon the empty talks and commentaries of the Neo-Confucianists of the Song and Ming dynasties, return to the original classics as well as the commentaries on them by the Han scholars, and adopt a broad inductive method and philological research to determine the original and true meanings of the classics, just as what he said: In your conduct let there be some things that you are ashamed to do while in your studies make use of the widest range of sources. These efforts of his resulted in the beginning of the School of the Han Learning (see 汉学). In philosophy, he accepted Zhang Zai's doctrine that material force permeates the universe and pointed out that the Way exists in concrete things. In politics, he opposed the system of centralized power and held that the power belongs to and should be enjoyed by all of the people. His main works are *Notes on Daily Accumulated Knowledge* and *Merits and Drawbacks of Different Regions of the Empire.*

顾亭林 Gu Tinglin See 顾炎武.

顾亭林诗文集 Collected Poems and Essays by Gu Tinglin A collection of poems and prose by Gu Yanwu. Consisting of 16 volumes, the work, entitled

after Gu's literary name, includes his philosophical theories. See 顾炎武.

顾宪成　Gu Xiancheng(1550－1612)　A scholar and one of the so-called Donglin Party of the Ming Dynasty. Styled Shushi and literarily named Jingyang, Gu was a native of Wuxi (in the present Jiangsu Province). Gu's official career was stopped short because of his sharp criticism of some officials. Then he established with his younger brother the Donglin Academy where he, together with Gao Panlong and other famous scholars taught Confucian classics and discussed the right and wrong of state affairs, keeping nothing back as usual. In philosophy, he thought highly of the theory of the Cheng-Zhu School, maintaining that principle is the origin of the universe and all things, and that what the Supreme Ultimate endows man is nothing else but nature, so human nature is originally good. He opposed Wang Showren's doctrine of "the absence of good and evil in man's mind." According to Gu, Wang's idea was heavily influenced by the Chan Buddhism. His chief works include *Notes of the Cautiousness Study* and *Surviving Letters of Gu Xiancheng*.

顾泾阳　Gu Jingyang　See 顾宪成.

破邪显正　dispel the false and reveal the right　A Buddhist term referring to refuting delusions and making manifest truth. It is often shortened to 破显.

破显　dispel the false and reveal the right　See 破邪显正.

顿了　sudden enlightenment　See 顿悟.

顿悟　sudden enlightenment　Also translated into "instantaneous enlightenment," it is a Buddhist concept which is also termed 顿了 in Chinese. It implies that one can only attain Buddhahood through a sudden realization of the Buddhist truth after some preparatory cultivation. Opposite to gradual enlightenment, this doctrine was first advocated by Zhu Daosheng of the Northern and Southern Dynasties. Then the doctrine was accepted and developed by the Chan Buddhism, especially the Southern School headed by Hui Neng, the 6th patriarch of Chanism. See 慧能.

顿悟派　Sudden Enlightenment School　A Tibetan Buddhist school which was introduced by a monk called Mahayana from the Central Plain in the 2nd-

half of the 8th century. See 顿悟.

耿定向 Geng Dingxiang(1524－1596) A scholar of the Ming Dynasty. Styled Zailun and literarily named Chutong and Tiantai, Geng was a native of Huang'an (in the present Hubei Province). Having acquired the title of Presented Scholar in 1556 or so, Geng began his official career and took a series of high posts, the last one being Minister of Revenue in Nanjing. In philosophy, he followed Wang Shouren. He held that one must surmount three passes in learning: the first is that the Way is present in the mind; the second is that the mind is cultivated in affairs; the 3rd is the art of practising caution. According to him, there is no one who does not have the intuitive knowledge; and the investigation of things refers to nothing but humanity. His main works include *Common Remarks of Master Geng* and *Collected Writings of Geng Tiantai.*

致良知 extend the intuitive knowledge A means in ethical cultivation advocated by Wang Shouren of the Ming Dynasty. The term "the intuitive knowledge" was first used by Master Meng, and was developed by Wang. Wang held that the intuitive knowledge of mind is the Heavenly principle. He said, "The mind of man constitutes Heaven in all its profundity, within which there is nothing not included.... But because of the barriers caused by selfish desires, we have lost this original state of Heaven. If now we concentrate our thought upon extending the intuitive knowledge so as to sweep away all the barriers and obstructions, the original state will then be restored, and we will again become part of the profundity of Heaven." And what is more, if we, according to Wang, extend the Heavenly principle of our mind's intuitive knowledge to all affairs and things, then each of them will thereby partake of the principle.

致知 extend knowledge See 格物致知.

盐铁论 Discourses on Salt and Iron Also translated into *On Salt and Iron*, it is a work by Huan Kuan of the Western Han Dynasty. Consisting of 60 chapters in 10 volumes, the work, apparently a mere stenographic account of the debate between the supporters of government monopoly of those commodities and their opponents, actually reflects the social conditions of the period.

聂豹 Nie Bao(1487－1563) A scholar and thinker of the Ming Dynasty. Styled Wenwei and literarily named Shuangjiang, Nie was a native of Yongfeng (*in the present Jiangxi Province*). During his long official career, Nie's enemies in the Court grew in number, which caused his imprisonment. In philosophy, he followed Wang Shouren. He held that the mind-in-itself, in its radiance and brightness, contains all things; that this is the mean prior to the rise of emotions, and if one could keep it and not lose it, one would possess the source of all the principles under Heaven. So he maintained that one, first of all, should return to contemplative solitude (see 归寂) for the sake of attaining harmony with himself and a composure that enables him to respond perfectly to events and happenings, so that in practical life one might be in accord with his mind. And only by this means can the intuitive knowledge be reached. His important works include *Distinctive Notes in Jail*, *On Learning by Shuangjiang*, and *Collected Writings of Shuangjiang*.

恶自引蔽习染 Evils result from enticement, delusion, habit, and contagion A view of Yan Yuan of the Qing Dynasty to refute Zhu Xi's theory that the physical nature (see 气质之性) is the originator of evils.

贾思勰 Jia Sixie(? －?) An Agriculturist and thinker of the Northern Wei period. A native of Yidu(in the present Shandong Province), Jia once took the post of governor of Gaoyang Prefecture and paid great attention to the skills and knowledge of agriculture and compiled a famous work called *Important Arts for the People's Welfare* which summarizes in an all-round way the methods, techniques, and laws and knowledge of farming, forestry, animal husbandry, and fishery. In it, Jia regarded heaven as a natural phenomenon and maintained that man can take advantages of it and conquer it if he can be well correspondent to it.

贾谊 Jia Yi(200－168 BC) A philosopher, politician, and writer of the Western Han Dynasty. A native of Luoyang (in the present Henan Province), Jia was summoned and made an Erudite by Emperor Wen at about age 20, so he was popularly called Young Scholar Jia by his contemporaries. In politics, he held that the people are the fundamental in government, so the ruler should

govern the state by virtue, for only fine virtue is the source of all the ethical principles. He maintained that agriculture should be highly developed while trade should be checked. In philosophy, he argued that all things in the universe are spontaneously produced by the transformation of heaven and earth, yin and yang.

贾逵 Jia Kui(30—101) A Confucian classicist and astronomer of the Eastern Han Dynasty. Styled Jingbo, Jia was a native of Pingling (near the present Xianyang, Shaanxi Province). Jia began to study *Zuo's Commentary*, *The Ancient-Script Book of History* and *The Book of Songs* under his father in his early childhood and became an influential classicist later. He wrote a lot on the classics, especially on *Zuo's Commentary* and *Discourses on the States*, and contributed to the promotion and popularization of the Ancient-Script classics.

哲学 Philosophy The first magazine of philosophy in China. Also called *Philosophy Journal*, it was first published in May, 1921 and stopped in May, 1926. Its content covered discourses and studies on logic, religions, and philosophies of Chinese, Europe, and India.

哲学大纲 Outline of Philosophy A work by Cai Yuanpei. Published in 1915, the work, consisting of four parts, namely, *A General Survey*, *Epistemology*, *Ontology*, and *On Values*, was mainly based on and introduced philosophical theories of the West popular at that time, though ancient Chinese doctrines were occasionally adopted to expound some concepts.

哲学与生活 Philosophy and Life A work by Ai Siqi. Published in 1937, the work consists of 17 treatises on the subjects of philosophy, nation and life. In philosophy, it expounds with Marxist dialectics such problems as internal cause and external cause, motion and static, relative and absolute.

哲学及其根本问题 Philosophy and its Fundamental Problems A work by Fan Shoukang. Published in July, 1930, it consists of three parts. The 1st part points out that philosophy is intended not to study the objective world but the relationship between the subjective and objective worlds. The 2nd part expounds the author's views on knowledge, morality, and arts. The 3rd part introduces Kant's philosophical theories and criticizes pragmatism, intuitionism

and Hegalism.

哲学月刊 Philosophy Monthly ① A magazine of philosophy first published by China University in March, 1926. Until its stop in November, 1930, 16 issues were put out. ② A magazine published by the Editorial Department of *Philosophy Monthly* in Shanghai in 1940 to replace *Philosophy Magazine* banned by the Guomindang government. Only nine issues were published before it was banned, too. Following the principle that theories must be combined with practice, it published quite a few treatises on Marxist philosophy.

哲学论战 Debate on Philosophy See 唯物辩证法论战.

哲学评论 Philosophy Review A quarterly philosophy magazine started by Zhang Dongsun, Qu Junong and so on in Beijing in April, 1927. Then in April, 1935, it began to be supervised by China Society of Philosophy with Feng Youlan as its editor-in-chief, and published in Shanghai. The *Review*, as an influential magazine of philosophy, covered various subjects, such as Western philosophy, Western philosophical history, Chinese philosophical history, logic, and ethics. It stopped in 1946.

哲学概论 Introduction to Philosophy A work by Li Shicen which was published in 1933. Consisting of fout parts — *Introduction*, *Metaphysics*, *Epistemology* and *New Materialism*, the work introduces almost all the main philosophical schools of the West from the ancient Greece to modern times. What is important is that the author gave a positive appraisal of dialectical materialism. He held that dialectical materialism, which is the best philosophy to describe the objective world, represents the developing trend and will surely have a bright and splendid future.

泰州学派 Taizhou School A philosophical school headed by Wang Gen of the Ming Dynasty. It is thus called because Wang was a native of Taizhou Prefecture. As one of the Neo-Confucianist schools of the Ming Dynasty, the school diverged a little from Wang's teacher Wang Shouren, for Wang Gen held that the daily activity of the common people was the Way and the ordinary man could extend the Way, so the ethical principles should be practised in one's daily life. According to Wang Gen, if one wishes to regulate one's fami-

ly, govern the state and bring peace to the world, one must first establish himself. The chief members of the school include Wang Dong, Wang Bi, Lin Chun, Xu Yue, Yan Jun, He Xingyin, and Luo Rufang. See 王艮.

泰初 Great Beginning Another way to say 太初 in Chinese. See 太初.

泰誓 Great Declaration One of the chapters of *The Book of History*. Also written as 太誓 or 大誓, this declaration, made by King Wu in Mengjin in the 13th year of his reign to the feudal lords, set the reasons of his proceeding against the sins of King Zhou of the Shang Dynasty and called on the lords to join him in the war.

真一 realization of one Also translated into "realization of unity," it is a term used by Religious Taoism to refer to one of the cultivating methods to become immortal. Here "one" means the Way.

真人 perfect/true man ① A Religious Taoist term which refers to a man who has attained the Way or immortality through practising austerities. ② A term Master Zhuang used to refer to those who, through cultivation of their nature, became one with the infinite and nature. See 不以人助天.

真大道教 School of the Perfect and Great Way A Taoist school founded by Liu Deren in the 1140s. It had been called the School of the Great Way before Emperor Xian Zong of Yuan honored it the new title. This school followed the doctrines of purity, quietude, non-action, few desires, benevolence and frugality advocated by Master Lao. It began to decline after the Yuan Dynasty.

真元之气 primordial force A concept used by Cheng Yi of the Song Dynasty. See 外气.

真如 eternal reality Also translated from the Sanskrit word Bhutatathata into "suchness" or "absolute reality," it is a Buddhist term referring to the eternal, impersonal, unchangeable reality behind all phenomena. "Bhuta" means substance, while "tathata" means suchness. It is particularly fundamental to the Mahayana Buddhism, implying the absolute, the ultimate source and character of all phenomena.

真现实论 Treatise on True Reality A work published in 1940 by Tai Xu.

Consisting of three parts, it philosophically expounds some Buddhist concepts and theories and holds that reality is the universe. See 太虚.

真性　true nature ① A term used by Guo Xiang to refer to the unchangeable, original nature of things. ② A term used by Xiong Shili to refer to the original mind of man, which, according to Xiong, is the origin of all things.

真诰　Declarations of the Perfected An important work of the Maoshan School of Religious Taoism. According to legend, it was orally revealed by an immortal and Yang Yi recorded and handed it down to Xu Mi and others. Later Tao Hongjing codified and annotated it. Consisting of seven essays, it describes Taoist techniques and Taoist philosophy.

真假虚实　reality and falsity Philosophical concepts in *The Dongba Scripture* of the Naxi Nationality. The Naxi people hold that there existed a kind of thing of semi-reality and semi-falsity in the chaos before heaven and earth came into being.

真谛　I. Paramartha(499—569) A Buddhist monk from India and one of the four great translators of Buddhist scriptures. Records have it that he translated as many as 49 sutras in all during his 22 years' stay in China, the main ones being *The Vidyama-trasiddhi*, *The Suvarnaprabhasottamasutra*, and *Mahayana Samgraha*. **II. fundamental truth** See 二谛.

真德秀　Zhen Dexiu(1178—1235) A scholar and Neo-Confucianist of the Southern Song Dynasty. Styled Jingyuan and Jingxi, Zhen, who was often called Master Xishan by his contemporary scholars, was a native of Pucheng (the present Andao, Fujian Province). A high official as he was, Zhen was also famous as an important Neo-Confucianist. He followed and developed in a way Zhu Xi's theory. He stressed that principle is inseparable from material force and lies in individual things, but he also held that humanity, righteousness, propriety and wisdom exist prior to things. He advocated putting what one has learned into practice, for substance and function cannot be separated. At the same time, he was influenced by Lu Jiuyuan's doctrine of mind. He maintained that mind which is originally pure and illustrious, is principle and humanity. In moral cultivation, he held that the abidance in reverence and the

exhaustive study of principle should be combined with the preservation of the original mind. His main works are *An Expanded Interpretation of the Great Learning* and *Collected Writings of Master Xishan*.

袁粲 Yuan Can(420—477) A politician and thinker of the Southern Dynasties. Styled Jingqian, Yuan was a native of Yangxia (the present Taikang, Henan Province). When serving in the Court of Qi, he was killed for plotting a revolt. In philosophy, he held that Confucianism, Taoism and Buddhism are actually different from each other in their essential principles, for Confucianism and Taoism aim to instruct and purify people of the secular world, while Buddhism try to keep people aloof from worldly affairs. He himself advocated Buddhism.

莲宗 Lotus School See 净土宗.

恭宽信敏惠 respect, magnanimity, faithfulness, diligence and kindness Five virtues that constitute humanity advocated by Master Kong. The 17th chapter of *The Analects* reads, "One who is able to practise the following five virtues everywhere at any time is an adherent to humanity.... Namely, respect, magnanimity, faithfulness, diligence and kindness. With respect one will avoid insult; with magnanimity one will win over others, with faithfulness one will be trusted, with diligence one will have achievements, and with kindness one will be able to employ services of others."

夏书 Books of Xia The first part of *The Book of History*. It records events of the Xia Dynasty. See 尚书.

夏侯玄 Xiahou Xuan(209—254) A Neo-Taoist of the State of Wei of the Three Kingdoms period. Styled Taichu, Xiahou was a native of Qiao (the present Boxian County, Anhui Province). An eminent figure from his early youth, he took a series of official posts in the Court and was killed after the exposure of his plot with other officials against Sima Shi. Records have it that he and Wang Bi and other Neo-Taoists started the popular tendency of "pure conversations." He held that the Way or nonbeing is the source of the universe and heaven and earth evolve naturally and the Way is nothing but naturalness.

夏侯建 Xiahou Jian(? —?) Founder of the School of Xiahou the Younger

in the study of *The Modern-Script Book of History* of the Western Han Dynasty. Styled Changqing, Xiahou was a native of Dongping (in the present Shandong Province) and was appointed Erudite during the reign of Emperor Xuan. He studied *The Book of History* under Xiahou Sheng and Ouyang Gao, hence popularly called Xiahou the Younger. But his methods in studying and interpreting the classic were quite different from those of Xiahou Sheng. His works were long ago lost.

夏侯胜　Xiahou Sheng(? －?)　Founder of the School of Xiahou the Elder in the study of *The Modern-Script Book of History* during the Western Han period. Styled Changgong, Xiahou was a native of Dongping (in the present Shandong Province). As he was the teacher of Xiahou Jian, he was popularly called Xiahou the Elder and was appointed Erudite during the reign of Emperor Xuan. His works were lost long ago, but records say that he explained and commented on politics and current affairs with the theory of yin and yang and strange omens.

夏峰先生集　Collected Writings of Master Xiafeng　A collection of works by Sun Qifeng. Consisting of 14 volumes, it includes the author's various writings, such as letters, prefaces, and biographies of other scholars. In it the author held that principle underlies material force, and mind is the master of material force; and that the Heavenly principle can be realized and gained in daily life. See 孙奇逢.

原人　Inquiry on Man　One of the most important philosophical treatises by Han Yu of the Tang Dynasty. The work describes the importance of the Way of Heaven, the Way of earth and the Way of man and maintains that heaven, earth, man and all other things in the universe are controlled by the Way. It also describes the distinction between Chinese and foreigners, and criticizes Buddhism and Taoism. See 韩愈.

原性　Inquiry on Human Nature　Also translated into *On the Origin of Nature*, it is one of the philosophical treatises by Han Yu of the Tang Dynasty. Han maintained in the writing that there are three grades of human nature: the superior, the medium, and the inferior. The superior is wholly good; the

medium may be led to be either superior or inferior; the inferior is wholly evil. He thought that human nature comes into being coincidentally with birth, but the emotions come into being as the consequence of contacts with external objects though they also fall into the three grades of the superior, the medium and the inferior. So on one hand, Han believed that sages are born wise and history is created by sages; and on the other he held that the superior nature and emotions can be cultivated and the inferior nature and emotions can be controlled. Han's theory on human nature contributed much to the formation of later Neo-Confucianism. See 韩愈.

原善 Inquiry on Goodness Also translated into *On the Nature of Goodness*, it is a work by Dai Zhen of the Qing Dynasty. Consisting of three volumes, the work chiefly describes the relationships among goodness, the Way of Heaven, the Way of man and human nature.

原道 Inquiry on the Way Also translated into *On the Origin of the Way*, it is one of the most important philosophical works by Han Yu of the Tang Dynasty. In it, Han elaborated the Confucian Way and its transmission. He held that the Confucian Way consists of humanity and righteousness, whereas that of Taoism and Buddhism breaks away from morality and society. Opposing the Taoist doctrine of inaction and the Buddhist emphasis on silence and annihilation of the self, Han underlined self-cultivation, the regulation of one's own family, and the government of the state propounded in *The Great Learning*. Han also described in it that the orthodox Confucian Way began with Yao and passed through Shun, Yu, Tang, King Wen and King Wu, the Duke of Zhou, Master Kong, to Master Meng. The writing laid to some extent the foundation for later Neo-Confucianism. See 韩愈.

原道训 Instructions on the Way The 1st essay of *The Book of Prince Huainan*. It holds that the Way, the origin of the universe, is actually a sort of material force made up of the yin and yang forces.

原强 *Inquiry into Prosperity* An essay by Yan Fu, which is usually considered to be the most important among the four serial treatises on reform and self-strengthening of China after Japan's defeat of China. The author's advo-

cating of the theory of evolution and the Western Learning finds good expression in it. Yan, using Herbert Spencer's standards for judging the prosperity of a nation and its people by their physical, intellectual and moral qualities, proposed a three-fold reform program: to improve the people's physical stamina he advocated prohibition of opium smoking and foot binding; to enlighten the people's mind, he suggested replacing the writing of the Eight-Part Essays with the Western Learning; and to regenerate the nation's virtue, he recommended establishing a parliamentary system as the most effective way of arousing patriotism and morale of the people when confronted by their foreign enemies. This essay exerted great influence in China upon its publication in 1895. See 严复.

原儒 On Confucianism A work by Xiong Shili published in 1956. Consisting of two volumes, the work expounds the source and development of Confucianism and its key concepts and doctrines, such as the Way and concrete things, heaven and man, mind and objects, knowledge and practice, principle and desires. On the whole, it maintains that Confucianism is the fundamental but some Buddhist ideas should also be absorbed.

素朴 unadorned simplicity A term used by Master Zhuang referring to the state of laissez-faire naturalness. See 天放.

素问 Plain Questions See 黄帝内经.

晁错 Chao Cuo(? 200—154 BC) A politician of the Western Han Dynasty. A native of Yingchuan (the present Yuzhou of Henan Province), Chao learned the Legalist theory under Zhang Hui. After taking high posts, he tried hard to carry out Legalist policies, especially the system of centralized state power. His work, *The Book of Chao Cuo*, was lost long ago.

晏子 I. Master Yan II. Book of Master Yan See 晏婴 and 晏子春秋.

晏子春秋 Spring and Autumn Annals of Master Yan A work usually attributed to Yan Ying of the Spring and Autumn period though many scholars since the Tang Dynasty had doubts about its authorship. Consisting of over 250 chapters, the work, also called *The Book of Master Yan*, was considered by some scholars in history as a Moist writing, for it advocates frugality and

criticizes Confucianism in some places.

晏平仲 Yan Pingzhong See 晏婴.

晏婴 Yan Ying(? －500 BC) A politician of the Spring and Autumn period. Styled Pingzhong and a native of Yiwei (the present Gaomi of Shandong Province), Yan was minister and adviser to Dukes Ling, Zhuang and Jing of the State of Qi. He was famous for his advocacy of frugality and brave and skilful admonitions against his ruler. He stood for governing a state by propriety in politics and held that sovereign and subjects should be harmonious in relationship, but could be different in views. *The Spring and Autumn Annals of Master Yan* is usually attributed to him. See 晏子春秋.

虑 cogitation Also translated into "thinking," it is a term used by Later Moists who held that it is one of the means in obtaining new knowledge.

逍遥游 Happy Excursion Also translated into *Free and Easy Wandering*, it is the 1st chapter of *The Book of Master Zhuang* which, by means of telling some tales, indicates that following the natural is the source of all happiness while following the artificial is the source of all sufferings.

圆寂 I. perfect rest A Buddhist term transliterated from the Sanskrit word parinirvana, which refers to the perfection of all virtues and the elimination of all evils, and release from the miseries of transmigration and entrance into the fullest bliss. It was once translated into 灭度 in Chinese. **II. pass away** Euphemistic way of referring to the death of a monk in Buddhism. See 涅槃.

圆融三谛 harmonious combination of the threefold truth See 三谛圆融.

倒见 inverted views A term used by Zhang Binglin to refer to the theories and ideas of solipsists, materialists and theists. Zhang, based on the theory of the Buddhist School of Consciousness-Only Doctrine, held that they had inverted the relationships in cognition, such as those between illusion and reality, between matter and spirit.

徐幹 Xu Gan(171－218) A philosopher and writer of the Han-Wei period. Styled Weichang, Xu, a native of Beihai (near the present Weifang, Shandong Province) was listed as one of the Seven Masters of the Jian'an Reign. In philosophy, he had a materialistic view of the relationship between names and ac-

tualities, maintaining that names are based on corresponding actualities and reflect those actualities. As for the requirements of officials, he held that the principle of holding actualities according to the names must be followed, and that talents and intelligence should be more stressed than virtues. In the study of Confucian classics, he preferred the mastery of essential principles and key points to the word-by-word interpretation.

徐爱 Xu Ai (1487/1488 — 1517/1518) A scholar of the Ming Dynasty. Styled Yueren and literarily named Hengshan, Xu, from Mayan of Yuyao (in the present Zhejiang Province), is said to have been one of the earliest disciples of Wang Yangming and faithfully followed for his short life Wang in philosophy. Xu held that the cultivation of mind and virtues is the root for a scholar while successes such as fame and achievements are nothing but branches and leaves, so one must make the distinction between righteousness and profit. As Wang, he also adhered to the doctrines that mind has both substance and function and that human nature is originally good. *Collected Writings of Xu Hengshan* is a collection of his essays.

徐樾 Xu Yue (? —1552) A philosopher of the Ming Dynasty. Styled Zizhi and literarily named Boshi, Xu was a native of Guixi (in the present Jiangxi Province). Xu studied first under Wang Yangming and then completed his education under Wang Gen as one of the latter's disciples. He stressed that mind is the root of all things. According to him, Heaven, earth, and the four compass points are the outer limits of mind, the four seas are the boundaries of mind, and all creatures and things are the forms and colors of mind; only this mind which lasts past and present is vast, profound and unfathomable; this mind can hear and see from dawn to dusk and, without rational calculation, it is naturally bright and conscious, attuned to Heaven. He held that the extension of the intuitive knowledge is equal to the knowledge of the mandate of Heaven.

钱神论 On Money and God A treatise by Lu Bao of the Western Jin Dynasty. In it Lu criticized and satired the fact in the society that money made the mare go, and at the same time affirmed the function of money in daily life.

See 死生无命，富贵在钱.

钱绪山　Qian Xushan　See 钱德洪.

钱德洪　Qian Dehong(1496－1574)　A scholar of the Ming Dynasty. At first Qian was named Kuan, styled Dehong, and literarily named Xushan. Later, as his style Dehong became popular and part of his full name, he took another style Hongfu. Qian, a native of Yuyao (in the present Zhejiang Province), was a faithful disciple of Wang Yangming. He and his classmate Wang Ji studied under Wang the longest time. It is said that, for a period, such a multitude of disciples flocked to Wang in Zhejiang that Qian and Wang Ji had to explain to them the principal tenets of Wang's teachings before they could study with Wang personally. Thus they two were called tutors. After a short official career, Qian, during his last 30 years as a common citizen, never passed a day without teaching Wang's doctrines. He visited schools throughout the famous sites of Jiangsu, Zhejiang, Anhui, Jiangxi, Guangdong, and Hubei provinces, taking turns with Wang Ji presiding at those assemblies. He was particularly faithful to his teacher's Four-Sentence Instruction (see 四句教) and maintained that it could never be changed. He held that the intuitive knowledge is the root of the universe and all things in it. But according to Luo Hongxian his learning changed several times. In the beginning he recognized doing good and avoiding evil as exterior to the intuitive knowledge. Later he said, "The intuitive knowledge is neither good nor evil." Still later, he said, "How could I have been so confused! That which is neither good nor evil is not the intuitive knowledge. I merely need to do what I know to be good and avoid what I know to be evil. That is possible to me." *Lectures of Xushan* collects his chief writings.

钱穆　Qian Mu(1895－1990)　A historian and scholar. Styled Binsi, Qian was a native of Wuxi, Jiangsu Province. Before 1949, he had been a professor in Yanjing, Beijing, Qinghua and other universities. In 1949, he went to Hong Kong and founded the Xinya Academy and in 1967, he settled down in Taiwan. In his scholastic career, Qian, influenced by the theory that *The Six Classics* are all books of history, studied Confucian classics from the point of

view of history. He held that the spirit of Chinese thought is to seek for the unity of the truth of human life and that of the universe. He is the representative of New Confucianism of this age and greatly succeeded in the study of the history of academy and thought. His works include *A History of Chinese Scholarship During the Past Three Centuries*, *A History of Chinese Thought*, *An Outline History of the Dynasties*, and *A General Introduction to Neo-Confucianism of the Song and Ming Dynasties*.

般若 wisdom A Buddhist term transliterated from the Sanskrit word "Prajna" which is a shortened form of "Prajnaparamita," 般若婆多蜜多 or 般若婆罗蜜 in Chinese. As one of the six ferries, it is regarded as the principal means to carry one across to the shore of nirvana through its enlightenment and revelation of the unreality of all things.

般若学 Prajna School Also translated into "Prajna Buddhism," it is a Buddhist school of China formed after the Prajna sutras were translated into Chinese in the late Eastern Han Dynasty. Greatly influenced by Taoism, this school lays emphasis on the study of Buddhist principles and holds that both matter (or things) and mind are nonbeing and their original nature or essence is empty. The so-called Six Schools or Seven Sects are all branches of this Prajna Buddhism.

般泥洹 Parinirvana See 涅槃.

殷浩 Yin Hao(? —356) A scholar and Neo-Taoist of the Eastern Jin period. Styled Yuanyuan, Yin was a native of Changping (the present Xihua County of Henan Province). An officer, Yin was also good at Neo-Taoism and well versed in *The Book of Changes* and *The Book of Master Lao*. He laid great emphasis on the doctrine of "one," another term for the Way, saying that one means the form of the formless. He also did elaborate descriptions of the four essential relationships of the natural powers and the nature of man. See 才性四本.

造化者 Creator Another form of 造物者. See 造物者.

造物者 Creator Also translated into "Maker of Things," it is a term of Taoism to refer to the Way that produces and transforms all things in the uni-

verse.

爱力 power of love A term used by reformists of the late Qing Dynasty, such as Kang Youwei and Tan Sitong, to refer to humanity.

爱无差等 love without distinctions Also translated into "love without difference and grade," it is a social and ethical view of Moism of the Spring and Autumn period, which is opposite to the theory of love with distinctions of Confucianism. See 兼爱.

皋陶谟 Counsels of Gao Yao The 2nd chapter of *The Modern-Script Book of History* which describes a plan of government discussed by Gao Yao, Yu and Shun.

凌廷堪 Ling Tingkan(? 1755—1809) A scholar and musician of the Qing Dynasty. Styled Cizhong and Zhongzi, Ling was a native of Shexian, Anhui Province. He devoted all his life to the studies of Confucian classics besides music. He was particularly versed in the classics of rites. *Exemplified Explanations of the Classics of Rites*, in 13 volumes, is the product of his long laborious effort. See 礼经释例.

凌曙 Ling Shu(1775—1829) A Confucian classicist of the Qing Dynasty. Styled Xiaolou and Zisheng, Ling was a native of Jiangdu (the present Yangzhou of Jiangsu Province). He was born in a poor family and had to support his own schooling by working as a servant. As a classicist, he studied *The Book of Rites*, following the theory of Zheng Xuan at first, and then turned to *Gongyang's Commentary*. He held that the truth of *The Spring and Autumn Annals* was preserved only in *Gongyang's Commentary* and wrote, after a careful study of works by various scholars, *A Commentary on the Luxuriant Gems of the Spring and Autumn Annals*, *Questions and Answers on Gongyang's Commentary*, and other works.

诸子无鬼论 Atheist Ideas of Philosophers in History A writing by Yi Baisha published in the magazine *New Youth* in July, 1918. In it, the author gave publicity to democracy, science and atheism, and exposed that feudal rulers deified themselves so as to strengthen their position and enslave the people.

诸子平议 Justified Discussion of Philosophers A work in 35 volumes by Yu Yue of the Qing Dynasty to expound his own ideas on the important philosophers and masters during the period of the pre-Qin and the two Hans period.

诸子百家 hundred schools and all the philosophers Also translated into "hundred schools of philosophers," it is a term used to refer to the various schools of thought and their exponents during the period from the pre-Qin times to the early Han Dynasty. See 诸子学.

诸子百家学 learning of the hundred schools and their philosophers See 诸子学.

诸子学 I. learning of the philosophers Also translated into "learning of the philosophical masters," it is a comprehensive reference to the learning of the philosophers of the hundred schools during the period from pre-Qin to the early Han Dynasty. **II. study of the philosophers** The academic study of the theories and works of the philosophers during the period from pre-Qin to the early Han Dynasty. The term is borrowed from a volume entitled *A Catalogue of the Philosophers* from *Seven Catalogues* by Liu Xin and is sometimes called 子学 or 诸子百家学 in Chinese.

诸子学略说 Brief Discussion of the Learning of the Philosophers of the Pre-Qin Period Also called *On the Learning of the Philosophers of the Pre-Qin Period*, it is a treatise by Zhang Binglin. Published in 1906, the writing traces the background and development of the theories of the philosophers of the pre-Qin period and makes criticism on each of the philosophical schools.

诸天讲 On Heavens A work by Kang Youwei. In 15 volumes, the work, claimed by the author to have been written in 1886, was first introduced in the author's lectures in 1926. The book gives an introduction to astronomy of ancient China and the natural sciences of the West, describes the formation of the universe, the heliocentric theory of Copernicus, and celestial mechanics of Newton. But at the same time the author also held that there is God in Heaven, which can dominate the universe.

读书录 Reading Notes A work by Xue Xuan of the Ming Dynasty. Con-

sisting of two parts: *Reading Notes* and its *Supplement*, this work of 22 volumes is largely a commentary on *An Explanation of the Diagram of the Supreme Ultimate*, *Western Inscription*, and *A Correct Discipline for Beginners*. It is frequently repetitious and disorganized because Xue did not intend to write a book but merely recorded what he had experientially realized in mind, especially what he had thought about nature and principle. See 薛瑄.

读四书大全说 Discussions After Reading the Great Collection of Commentaries on the Four Books A work of 10 volumes by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. In the form of reading notes on *The Great Collection of Commentaries on the Four Books* compiled by Hu Guang and other scholars of the Ming Dynasty, the author expounded in it his own theories on the relationship between principle and material force and criticized the theories of the Song and Ming Neo-Confucianists. See 王夫之.

读通鉴论 Comments on the Comprehensive Mirror for Aid in Government Also translated into *Discussions After Reading the Comprehensive Mirror for Aid in Government*; or *Conclusions on Reading the Mirror of Universal History*, it is a work by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. In 30 volumes, the work, based on the events and figures included in *The Comprehensive Mirror for Aid in Government* by Sima Guang, discusses problems in history and government, covering politics, economy, military affairs, culture and ideology. It denies the doctrine of the Heavenly mandate and that the ruler is the son of Heaven. Wang held in it society is changing all the time and continues to make progress, and the new things of today have grown out of certain aspects of the old things of yesterday. Accordingly he argued in it that the ancient institutions are not relevant to the present society, and that reform or even revolution is reasonable. The purpose of the government, Wang said, is to benefit the people. Therefore land should not be appropriated by the ruler of the country as his private property, indicating that tillers should own the land they till.

悟真篇 On Understanding Perfection Also translated into *Folios on Apprehending Perfection*, it is a work by Zhang Boduan of the Northern Song Dy-

nasty. In poetic form the work, according to the author, accepts the doctrines of *The Classic of the Way and its Virtue*, *The Classic of the Harmony of the Seen and the Unseen*, and *Kinship of the Three*, and reveals the techniques of tempering the inner elixir with enigmatic diction. See 张伯端.

悌 fraternity See 孝弟 and 孝悌.

浙中学派 Zhezhong School One of the chief Neo-Confucianist schools after Wang Shouren in the Ming Dynasty. Zhezhong means the central area of Zhejiang. It was thus called because its representative figures Wang Ji and Qian Dehong were natives of that area. The school stressed the cultivation of one's mind, holding that mind, thinking, knowledge, and things are all only one, and mind should follow its own spontaneous flow of action, uninfluenced by external things. See 王畿 and 钱德洪.

浙东学派 I. eastern Zhejiang schools A term used to refer to some philosophical schools of the Southern Song Dynasty, which includes the Jinhua School headed by Lü Zuqian, the Yongjia School headed by Xue Jixuan and the Yongkang School headed by Chen Liang. All of them had their academic activities in the eastern Zhejiang area. See 金华学派,永嘉学派,and 永康学派. **II. Eastern Zhejiang School** A philosophical school headed by Huang Zongxi, Wan Sida, Wan Sitong, Quan Zuwang, and Zhang Xuecheng of the Qing Dynasty. See 黄宗羲,万斯达,万斯同,全祖望 and 章学诚.

涑水学派 Sushui School A philosophical school headed by Sima Guang of the Northern Song Dynasty. It is thus called because Sima was a native of Sushui Village and was popularly called Master Sushui. As a conservative politician, Sima opposed Wang Anshi's reform, and in philosophy, he and the school advocated the theory of mandate of Heaven, maintaining that Heaven is the father of all things in the universe. See 司马光.

消息 grow and diminish Also translated into "ebb and flow," it is a pair of philosophical categories first used in *The Book of Changes* whose *Commentary on the Feng Hexagram* says, "When the sun has reached the meridian height, it begins to decline. When the moon has become full, it begins to wane. Heaven and earth are now full, now empty, growing and diminishing according to

the season."

涅槃 Nirvana A Buddhist term transliterated from the Sanskrit word. Literately it means "blown out, extinguished," but in Buddhism it is used to refer to the complete extinction of individual existence, to liberation, eternal bliss, or gaining union with the ultimate unchanging reality after escaping from the inexorable and ever-continuing wheel of life and death. So it is regarded as the ultimate goal or realm to be achieved by practising Buddhist doctrines and laws. It is also called Parinirvana and 般泥洹 in Chinese.

浩然之气 all-embracing force Also translated into "vast, moving force" or "great morale," it is a term employed by Master Meng to refer to the spiritual quality of those individuals who have attained to the highest state of moral cultivation. Meng said in the 3rd chapter of *The Book of Master Meng*, "Such is the force: it is greatest and strongest; it is nourished by uprightness and sustaining no injury; it fills up all between heaven and earth." As to how to develop this force, Meng said, "It is the correlation of righteousness and the Way. Without it man is in a state of starvation. It is produced by the accumulation of righteous deeds, and not to be obtained by incidental acts of righteousness."

浮山文集 Collected Writings of Fushan A collection of works by Fang Yizhi. It was thus entitled because one of Fang's literary names was A Fool of Fushan. In 14 volumes, the work consists of *The Former Collected Writings* and *The Latter Collected Writings*. *The Former* includes the works written in Tongcheng and Nanjing in the first half of his life while *The Latter* includes the works written in Guangdong after he became a monk. See 方以智.

浮丘伯 Fu Qiubo(? —?) A Confucian scholar of the early Western Han Dynasty. Also called Master Bao Qiu, Fu was a native of the State of Qi. Fu was a student of Master Xun, but he was chiefly good at the teaching of *The Book of Songs*. Master Shen was his student.

效 imitation A term of Later Moism which refers to one way of establishing a statement. The 45th chapter *Minor Illustrations* of *The Book of Master Mo* reads, "Imitation consists in taking a model. What is imitated is what is taken

as a model. If the cause is in agreement with the imitation, it is correct. If it is not in agreement with the imitation, it is not correct. This is the method of imitation."

郭子玄　Guo Zixuan　See 郭象.

郭沫若　Guo Moruo(1892—1978)　A poet, playwright, novelist, essayist, translator, historian and paleographer. Guo's formal name used at school was Kaizhen while Moruo, together with Dingtang and others, was his pen name. A native of Leshan, Sichuan Province, Guo was born into a merchant-landlord family. In childhood, he received a traditional education in Confucian classics and had a particular liking for *The Book of Master Zhuang*. In 1914 he began his study in Japan and graduated from the medical school of Kyushu Imperial University at Fukuoka in 1923. In Japan, he was at first influenced by pantheism and proclaimed himself a believer in it. In 1921, he published *Goddesses*, a collection of his poems which soon brought him fame. The same year, he, with Cheng Fangwu and Yu Dafu, founded the Creation Society. During that period, he also translated into Chinese some works by Goethe, Nietsche and other famous writers. In 1924, he began to accept Marxism and decided to devote himself to the task of furthering the social revolution. In 1926, he was invited to become head of the department of literature at Guangdong University. The same year he took part in the Northern Expedition and was appointed as vice chairman of the General Political Department of the National Revolutionary Army. In 1927, he saw through Jiang Jieshi's anti-Communist position and wrote just before the April 12 Massacre a severe attack entitled *See Today's Jiang Jieshi* in which he called Jiang a reactionary counter-revolutionary and demanded that he be executed. Then he went to Nanchang and joined in the August 1 Uprising led by Zhu De, Zhou Enlai and other Communists. The same year Guo joined the Communist Party of China. The next year, in February, Guo and his family left Shanghai for Japan. For the next 10 years. Guo devoted most of his time to the study of ancient Chinese history and paleography with Marxist interpretation. The year of 1930 saw the publication of *Studies of the Ancient Chinese History*. The following year he published *Stud-*

ies of Oracle-Bone Inscriptions. He also made important contributions to the study of bronze inscriptions. In July, 1937, when the Anti-Japanese War broke out, Guo came back to China. He wrote anti-Japanese propaganda pamphlets and did a lot of salvation work. In 1942 and 1943, he wrote quite a few historical plays, essays, and poems to expose Guomindang's appeasing policy and encourage the people in the war. The most popular of these was ***Qu Yuan***, a play of an imaginative reconstruction and interpretation of the life of the great poet and patriot. In 1945, *The Bronze Age* and *Ten Critiques* were published and exerted great influence. After the founding of the People's Republic of China, Guo took a series of official posts, such as Chairman of All-China Federation of Writers and Artists, Chairman of the Cultural and Educational Committee, Vice Premier of the State Council, and President of the Chinese Academy of Sciences.

郭象　Guo Xiang (252 – 312)　A Neo-Taoist philosopher of the Wei-Jin period. Styled Zixuan, Guo was a native of the present Luoyang, Henan Province. He showed outstanding talent as a youth and an extraordinary liking for the doctrines of Masters Lao and Zhuang. Though he became a high government official, he is remembered as a prominent Neo-Taoist. According to records, Guo continued and enlarged Xiang Xiu's interpretation of *The Book of Master Zhuang*, and compiled *A Commentary on the Book of Master Zhuang*, with the result that the remaining traces of Confucianism and Moism went into eclipse, and the doctrines of Taoism became flourishing. In philosophy, Guo did not agree upon He Yan and Wang Bi's doctrine that nonbeing is the origin of the universe or Pei Wei's theory that being itself is the ultimate. He argued, "Since nonbeing is nonbeing, it cannot produce being. Yet before being itself has yet been produced, it cannot go on to produce other things. What then, produces things? They spontaneously produce themselves.... That everything is spontaneously what it is called natural." This is his famous doctrine of self-transformation. According to the theory, everything is what it is by nature, not through taking any action. Here Guo actually gave a more positive meaning to the Taoist term "inaction" by interpreting it to mean spon-

taneous action, not sitting still. To Guo, everything has a definite nature; if it follows its own nature, it finds satisfaction and enjoyment; if it is not content with what it is and craves to be what it is not, then there is dissatisfaction and regret. Guo also held that the Confucian ethical code is not contradictory to the doctrine of nature, for he held that the sage must be sagely within and kingly without; so Guo, as Wang Bi did, found Master Kong to be the greatest sage.

郭鼎堂　Guo Dingtang　See 郭沫若.

资政新篇　New Guide to Government　A memorial by Hong Rengan (see 洪仁玕) to Heavenly King Hong Xiuquan, who approved its promulgation. The document, consisting of four parts, stressed the prohibition of cabals in government, the strengthening of the central power, the unity of the uprising armies and the amplification of laws and regulations; and advocated the reform of politics, ideology and old harmful habits and customs of the people, the development of industry, and adopting an open-up policy, learning advanced science and technology from the Western powers. On the whole, it is, in a way, the first capitalist construction plan in the history of China.

高拱　Gao Gong(1512—1578)　A philosopher of the Ming Dynasty. Styled Suqing and literarily named Zhongxuan, Gao was a native of Xinzheng, Henan Province. As a pragmatic politician who took as high as the posts of Minister of the Personnel Ministry and Grand Academician, Gao advocated a pragmatic style of putting into practice what one had learned and opposed the empty talks of Neo-Confucianists about nature and principle. He held that principle lies in and cannot be separated from concrete things, which denied Zhu Xi's doctrine that nature is principle. According to him, righteousness and profit are not opposite to each other. On the contrary righteousness is the accumulation of profit. *Collected Writings of Master Gao Wenxiang* is the collection of his works.

高相　Gao Xiang(? —?)　A Confucian classicist of the Western Han Dynasty. A native of Pei (in the present Peixian County, Jiangsu Province), Gao, a contemporary of Fei Zhi, was expert at the study of *The Book of Changes*, but usually expounded *The Book of Changes* in terms of its supposed

connection with natural visitations and anomalies produced by the yin and yang forces.

高诱　Gao You(? －?)　A Confucian classicist of the late Eastern Han Dynasty. A native of Zhuo (the present Zhuoxian County, Hebei Province). Gao studied the classics under Lu Zhi and became well versed in them. Later he wrote a lot on them, such as *A Commentary on the Book of Filial Piety*, *A Commentary on Strategies of the Warring States Period*, *A Commentary on the Book of Master Huainan*, *A Commentary on Master Lü's Spring and Autumn Annals*, and so on, but most of them were lost.

高景逸　Gao Jingyi　See 高攀龙.

高僧传　Biographies of Eminent Monks　A work by Hui Jiao of Liang during the Southern Dynasties period, so it is also called *Liang Compilation of the Biographies of Eminent Monks*. It includes biographies of 257 monks from the late Eastern Han to the Liang period.

高攀龙　Gao Panlong(1562－1626)　A scholar of the Ming Dynasty. Styled Cunzhi and literarily named Jingyi, Gao was a native of Wuxi (in the present Jiangsu Province). Though he took high offices in the Court, he had to drown himself in a pond in 1626 because he was considered one of the Donglin Party and was about to be arrested. In philosophy Gao followed Cheng Yi and Zhu Xi and considered that principle is the origin of the universe while the Supreme Ultimate is the summation of all the principles of Heaven, earth and all other things and the perfect standard of things. He argued that principle is the origin of the formation of Heaven, earth and all other things, but the formation must have material force as its element. In epistemology, he maintained that the investigation of things is essential. But he was also influenced in some way by the Lu-Wang School. *Surviving Works of Master Gao* is a collection of his writings.

离　li trigram / hexagram　One of the 8 trigrams and also one of the 64 hexagrams with ☲ and ䷝ as their symbols. According to *The Book of Changes*, it means attachment. The sun and the moon attach to the sky. All the plants attach to the earth. The double brightness of the two trigrams adheres to what

is correct, and the result is the transforming and perfecting of all in the world.

离坚白 separateness of hardness and whiteness One of Gongsun Long's propositions. See 坚白论.

兼名 compound name See 单名与兼名.

兼爱 I. universal love The keynote and highest social, political and ethical principle of Moism, which, contrary to the Confucian doctrine of love with distinctions, means to love all people regardless of their nationality, social status, or relationships, so it is also termed as love without distinctions. It requires people to love other people's parents, families, and countries as their own. What is more, universal love should be combined with mutual benefit. To love people means to bring benefits to them and to bring benefits to people is the result and proof of the love. **Ⅱ. Universal Love** The title of the 14th, 15th, and 16th chapters of *The Book of Master Mo*, which mainly expound the political principles of Moism.

宰予 Zai Yu(522－458 BC) A disciple of Master Kong of the Spring and Autumn period. Styled Ziwo, Zai, also called Zai Wo, was from the State of Lu. He was well-known for his eloquence and once took the official post of Grand Master in the State of Qi. One day he said to Master Kong, "The three years' mourning for parents is too long. If the superior man abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined." Master Kong criticized him for such words of inhumanity.

宰我 Zai Wo See 宰予.

容闳 Rong Hong(1828－1912) A scholar of the late Qing Dynasty. Styled Dameng and literarily named Chunfu, Rong was a native of Nanping, Xiangshan County (the present Zhongshan, Guangdong Province). In 1841, he entered the school of the Morrison Educational Society at Macao and in 1847, went to study in the United States. In 1850, Rong entered Yale University, graduated from it in 1854, and came back to China the same year. As one of the earliest students graduating from an American university, Rong was also

an early advocate of Western science and technology for China's strengthening and prosperity. About in 1859, he once visited Nanjing, capital of the Heavenly Kingdom of Great Peace and suggested several measures of reform to the chiefs, but none was accepted. Then in the 1870s, he organized a project of sending students to the United States as an associate minister to the Court. In 1898 he took part in the reform movement and fled to America at its failure. His chief work is *My Life in China and America*. See 西学东渐记.

唐仲友 Tang Zhongyou(1135—1187) A scholar of the Southern Song Dynasty. Styled Yuzheng, Tang, a native of Jinhua (in the present Zhejiang Province), was popularly called Master Shuozhai. In philosophy, he did not follow any school, but absorbed what he thought was reasonable from all schools. He stressed that learning should be used to serve the society, so he extensively covered the studies of astronomy, geography, history, politics, military affairs, tax and so on. He held that human nature is good and people should restore their original nature by getting rid of private desires just as cleaning the dust on a mirror. His major works include *An Interpretation of the Six Classics*, *The Essential Ideas of the Histories* and *Collected Writings of Shuozhai*.

唐伯元 Tang Boyuan (1540 — 1598) A scholar of the Ming Dynasty. Styled Renqing and Renjun and literarily named Shutai, Tang was a native of Chenghai (in the present Guangdong Province). A scholar of the Ming Dynasty, he did not follow Wang Yangming in philosophy. On the contrary, he was opposed to Wang's theory on mind. He argued that in *The Six Classics*, no theory about mind is mentioned and all theories on mind are misleading ones put forward by later Confucianists. He held that the most important for one is self-examination and cultivation of virtues, which is also the purpose of investigating things. He even maintained that things are the fundamental, and outside things exist no Way, nature, sincerity, or humanity. To him human desires are natural and necessary.

唐高僧传 Tang Compilation of the Biographies of Eminent Monks See 续高僧传.

唐甄 Tang Zhen (1630—1704) A thinker of the early Qing Dynasty. Styled Zhuwan and literarily named Puting, Tang was a native of Dazhou (the present Daxian, Sichuan Province). Except for a ten-month career of county magistrate, Tang devoted all his life to the study of Confucian classics. He considered himself a follower of Wang Yangming. In fact, he went far beyond Wang's theory. First of all he opposed the empty talks of the Neo-Confucianists about mind and nature and advocated the unity of knowledge and practice. He held that practical successes resulted from and reflected the perfect cultivation of mind and nature. He fiercely attacked the feudal monarchy, claiming that kings and emperors were all robbers and thieves. His chief writing is *A Book on Private Thoughts*.

唐僧 Monk of Tang An eminent monk of the Tang Dynasty, hence thus called. See 玄奘.

唐鉴 Tang Jian (1778—1861) A Confucian classicist of the Qing Dynasty. Styled Jinghai, Tang was a native of Shanhua (the present Changsha, Hunan Province). Tang had a long official career and was quite famous for his impeachment of Qi Shan and other corrupt officials during the period of the Opium War. In his late years, he retired from the Court and became the chief instructor of Jinling Academy. In philosophy, he devoutly followed the Cheng-Zhu School and tried to revive its doctrines, especially those of Zhu Xi's, for he held that Zhu was the synthesizer of Confucianism since Master Kong and saved the world from drowning. Facing the declining Qing Dynasty, he claimed that the Way would never change but the learning might change. His representative writing is *Brief Records of Scholars of the Present Dynasty*.

羞恶之心 mind of shame See 四端.

陶弘景 Tao Hongjing A Taoist thinker and pharmacologist of the Qi and Liang period of the Southern Dynasties. Styled Tongming and literarily named Huayang Hermit, Tao was a native of Moling (the present Nanjing, Jiangsu Province). Founder of the Maoshan Sect, Tao advocated the mergence of Taoism, Buddhism and Confucianism. His chief works are *Declarations of the Perfected* and *Collected Notes to Canon of Materia Medica*.

难自然好学论　Refutation of the Treatise on Spontaneous Fondness of Learning　A work by Ji Kang of the Three Kingdoms period to criticize *A Treatise on Spontaneous Fondness of Learning* by Zhang Shuliao, who held that it is the original nature of man to learn *The Six Classics*. Ji, on the contrary, maintained that it goes against the original nature of man.

难范缜神灭论　Refutation of On the Destructibility of the Soul by Fan Zhen　① A work by Xiao Chen of Liang of the Southern Dynasties period. ② A work by Cao Siwen (see 曹思文) of the Southern Dynasties period. Both of them preach the indestructibility of the soul.

姬旦　Ji Dan　See 周公.

能必副所　Subject to know must match the object to be known　A concept advocated by Wang Fuzhi to refer to the fact that only the cognition that corresponds to objective reality is a correct one. See 能知所知.

能知所知　subject to know and the object to be known　A couple of categories introduced into the ancient philosophy of China from Buddhism. Wang Fuzhi explained that the subject to know referred actually to oneself while the object to be known referred to a thing. Buddhists and idealistic thinkers held that the object to be known could and should be melted into the subject to know. But materialist philosophers, such as Wang Fuzhi, maintained that they are a unity of opposites and are interacted and the subject of knowing must match the object of knowing. See 能必副所.

能所　subject to know and the object to be known　A shortened form of 能知所知. See 能知所知.

恕　consideration　A Confucianist term which is also translated into "altruism." See 忠恕.

恕谷后集　Supplementary Collection of Works by Shugu　A collection of writings by Li Gong after whose literary name it was entitled. Edited by Yan Hao, a disciple of Li, the collection consists of 13 volumes and contains Li's writings during the years from 1703 to 1727. In it, the author tried hard to advocate the theories of Yan Yuan, his teacher, and refute the doctrines about mind and nature of the Neo-Confucianists of the Song and Ming dynasties.

桑户 Sang Hu(? —?) A hermit of the Spring and Autumn period. Also called Master Sang Bozi, Sang Hu(桑扈), Sang Hu(桑雽), and Sang Hu(桑雩), he is said to have been a contemporary with Master Kong. *The Analects* says that he advocated simplicity and frugality. *The Book of Master Zhuang* says in the 6th chapter that he regarded life as a swelling tumor or a protruding wen while death as the draining of a sore or the bursting of a boil. So scholars looked upon him as a Taoist.

通几 philosophy A term used by Fang Yizhi. See 质测.

通艺录 Records of Comprehensive Arts A work by Cheng Yaotian of the Qing Dynasty. In 42 volumes, the collection contains Cheng's 19 writings on various subjects, such as Confucian classics, systems and institutions, geography, music, and philology. See 程瑶田.

通书 General Principles of the Book of Changes Also translated into *Explanatory Text*, *Fundamental Treatise on the Book of Changes*, and *Penetrating Explanation of the Book of Changes*, it is a work by Zhou Dunyi of the Song Dynasty. This book of 40 chapters with 易通 as its original title in Chinese, carries forward the ideas in the author's another work *An Explanation of the Diagram of the Supreme Ultimate* and lays great emphasis on virtue and sincerity. Zhou held that sincerity is the top principle in the cultivation of one's mind.

通玄真经 True Scripture of True Man of Tongxuan See 文子.

通老论 Penetrating Discussion of the Book of Master Lao A treatise by Ruan Ji of the Three Kingdoms period, which compromises Confucianism and Taoism, and advocates the doctrines of naturalness and government by inaction. Now the work as a whole has been lost. See 阮籍.

通达 broad-mindedness and free-willedness Another way to say 旷达. See 旷达.

通易论 Penetrating Discussion of the Book of Changes Also translated into *Penetrating the Book of Changes*, it is a work by Ruan Ji of the Three Kingdoms period. In it, the author expounds the origin, the nature and the function of *The Book of Changes* and advocates the compromise between Confu-

cianism and Taoism. See 阮籍.

通变论 Penetrating Discourse on Changes One of the treatises in *The Book of Master Gongsun Long*. In it, the author expounded changes of things and put forward the proposition that two has no one.

通志堂经解 Interpretations of the Classics by the Tongzhi Hall See 九经解.

通雅 Understanding the Literary and Elegant Also translated by some scholars into *A General Encyclopaedia*, it is a classified dictionary by Fang Yizhi. 52 volumes in total, the work includes such classifications as astronomy, geography, calendar, institutions, laws, rituals and ceremonies, and so on. It was thus entitled because according to his preface, the author expected readers to understand the literary and elegant, the ancient and modern knowledge.

十 一 画 Eleven Strokes

推 extension A logical concept of Later Moism and one of the seven methods in establishing a statement described in *Minor Illustrations* of *The Book of Master Mo*. It reads, "In the method of extension, when what has not been accepted is the same as what has been accepted, it is permissible. For example, when that that is said to be the same as this, how can I say that that is different?" It can be said to be a combination of the deductive and inductive methods of the Western logic.

接舆 Jieyu(? —?) A hermit from the State of Chu during the Spring and Autumn period. *The Analects* records a story about him: The madman Jieyu of the State of Chu passed by Master Kong, singing, "Oh, phoenix! Oh, phoenix! How is your virtue degenerated! Regretting for the past is useless, but the future may be provided against. Let it be! Let it be! Peril awaits those who now engage in affairs of government." Master Kong alighted and wished to converse with him, but Jieyu hastened away, so that the master could not talk with him. Such a similar record also appears in *The Book of Master*

Zhuang. Huangfu Mi of the Wei-Jin period held that the man was Lu Tong and Jieyu was Lu's style.

探赜索隐 explore what is complex and search out what is hidden A term used in *Appended Judgements* of *The Book of Changes* to refer to exploring profound and subtle truths.

理 principle Also translated sometimes into "reason," "logic" or "truth," it is one of the most important terms in Chinese philosophy, which was first used in the Warring States period. Master Meng thought principle was equivalent to righteousness in importance. Master Xun connected propriety with principle, saying, "Propriety is unchangeable principle." He also referred it to form, which was understandable. Master Zhuang used principle as a definition of the Way and he also talked about principles of all things by which he meant that everything has its particular principle. In the Huayan Sect of Buddhism, principle refers to the realm of noumena as opposed to affairs which belong to the realm of phenomena. It also refers to ultimate reality, but principle and affairs, according to the doctrine of the sect, are also said to interpenetrate, representing the dialectical unity of noumena and phenomena. Neo-Confucianists of the Song Dynasty greatly developed the concept and had different ideas about it. Zhang Zai held that principle is the law in the motion of matter. He said, "Though the condensation and dispersion of material force pushes forward along a hundred different roads, its principle is orderly and real." The Cheng brothers held that principle is the root of the universe. Cheng Hao put forward the idea of Heavenly principle (see 天理) while Cheng Yi thought that all things in the world may be understood through principle and each individual thing must have its individual principle, but, fundamentally speaking, principle is but one throughout the whole world; so he concluded that principle of a single thing is the principle of all things. Zhu Xi systematically developed Cheng Yi's doctrine on principle. According to Zhu the Supreme Ultimate is principle, and principle which is the origin of the universe existed prior to the formation of the universe; for everything there is a principle, which makes it what it is, yet all principles are but one called the Supreme Ultimate. Lu

Jiuyuan and other scholars of the Neo-Confucian School of Mind identified mind with principle. Later philosophers, such as Wang Tingxiang, Wang Fuzhi and Dai Zhen, considered principle to be the order of things.

理一分殊 Principle is one but its manifestations are many An important Neo-Confucian concept first used by Cheng Yi of the Song Dynasty. According to Cheng, all the principles in the world are at bottom one called the principle of Heaven, but it is manifested in all the concrete things. Zhu Xi and other scholars accepted the doctrine. Zhu held that principle, or the Supreme Ultimate, is received by each individual thing in its entirety and undivided, like the moon reflected in rivers and lakes.

理义 principle and righteousness Ethical categories used together first in *The Book of Master Meng* which reads in the 11th chapter, "What is it then, of which they similarly approve? I say it is principle and righteousness. The sages only apprehended ahead of us what our minds mutually approve of. Therefore principle and righteousness are agreeable to my mind just as the flesh of grass-fed and grain-fed animals is agreeable to my mouth." This idea of Meng was greatly developed by scholars since the Song Dynasty. Most of them held that the two categories are identified with Heaven and human nature.

理气 principle and material force Important philosophical categories of Neo-Confucianism. Zhang Zai of the Song Dynasty was the first to discuss them together. He regarded principle as the law according to which material force operates. The Cheng brothers and Zhu Xi, on the contrary, held that principle is the more fundamental aspect. They maintained that principle is prior to material force, but they are never separate; and that without material force principle would be neither concrete nor definite, and without principle there would be no law by which material force could operate. Some later philosophers, such as Wang Tingxiang, Wang Fuzhi and Dai Zhen of the Ming and Qing dynasties followed Zhang Zai's doctrine. They held that principle is not above, prior to, or different from material force and it is only the order or law of the movement of material force.

理认 intellectual knowledge See 目识.

理事 principle and phenomena Also translated into "noumena and phenomena," it is a couple of Buddhist concepts. According to the Flowery Splendor Sutra, principle is the original nature of phenomena or things, so it is eternal, absolute and always in the complete and undifferentiated state. Therefore, things are products and manifestations of principle. This doctrine exerted great influence on Neo-Confucianism of the Song and Ming dynasties. See 理学 and 理一分殊.

理势 principle and trend Philosophical terms used by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. Wang referred principle to the law according to which things operate and trend to the tendency along which things develop. According to Wang, they are inseparate and unified; principle is the foundation while trend is the manifestation.

理势合一 unity of principle and trend See 理势.

理具于心 Principle is contained in mind A Neo-Confucian term of the Song Dynasty. According to the Neo-Confucianists, mind is principle and the two are identical; there cannot be anything or any principle outside of mind; so principles of all things are contained in mind.

理学 Neo-Confucianism Confucian philosophy during the Song and Ming dynasties. It is thus called because the Neo-Confucianists talked about human nature and destiny on the basis of principle. It began in the Tang period when many intellectuals began to turn from Buddhism. There was a revival of interest in the ideas of Confucian philosophers and the beginning of an attempt to build a new Confucian metaphysics, drawing on ideas and concepts from Taoism and Buddhism. So it is also called the Orthodox Learning. The first to recover and reinterpret traditional Confucian classics was Han Yu of the Tang Dynasty. But the man who opened the vista and determined the direction of Neo-Confucianism was Zhou Dunyi. The concept of the Supreme Ultimate was underlined by Zhou, who, together with Shao Yong, had a strong Taoist leaning and instilled a Taoist strain in the formulation of Neo-Confucianism. Zhang Zai first elaborated the concept of material force and spoke with eloquence and conviction of the unity among all things and urged the complete identification

of man, heaven and earth. In the direct line of Zhu Xi's mentors were the Cheng brothers, Cheng Hao and Cheng Yi, who made the concept of principle prominent in their teaching but also marked the beginning of the doctrinal schism within Neo-Confucianism. Neo-Confucianism developed in two different directions, the rationalistic school of principle represented by Cheng Yi and Zhu Xi, and the idealistic school of mind led by Lu Jiuyuan and Wang Yangming. The Confucian orthodoxy that survived in China up to the 20th century was largely that laid down by Zhu Xi. Neo-Confucianism also had great influence in Japan and Korea. See 程朱学派,陆王学派,朱熹 and 王守仁.

理学宗传 Chronological Biographies of Neo-Confucianists A work of 26 volumes by Sun Qifeng of the turning period from the Ming to the Qing Dynasty, which gives detailed descriptions of the life and works of Zhou Dunyi, Cheng Hao, Cheng Yi, Zhang Zai, Shao Yong, Zhu Xi, Lu Jiuyuan of the Song Dynasty, and Xue Xuan, Wang Shouren, Luo Hongxian and Gu Xiancheng of the Ming Dynasty, with brief introductions to other Confucianists from the Han to the Ming Dynasty. See 孙奇峰.

理欲 principle and desires A shortened form of 天理人欲. See 天理人欲.

理惑论 Resolution of Doubts Also entitled *Resolution of Doubts by Master Mou* and *The Book of Master Mou* (see 牟子 I), it is a work by Master Mou of the late Eastern Han Dynasty. The work, reflecting the author's thought, maintained that Confucianism, Taoism and Buddhism are identical in the final analysis. It introduces and discusses the essential teachings of Buddhism.

梅文鼎 Mei Wending(1633—1721) An astronomer, mathematician and Confucian classicist of the Qing Dynasty. Styled Dingjiu and literarily named Wu'an, Mei was a native of Xuancheng, Anhui Province. Devoting almost all of his life to the study of astronomy and maths, he made great achievements with the publication of over 40 works on astronomy and 13 works on mathematics, which are included into *A Collection of Mei's Chief Works.*

梅葛 Meige A mythological epic of the Yi Nationality by an anonymous author. Consisting of four parts, the work describes the production of heaven, earth and things. As tiger is the totem of the people, the book holds that the

body of a tiger changed into heaven and earth, the eyes changed into the sun and the moon, and the teeth changed into stars. It also tells the customs and manners of the ancient society.

梅赜 Mei Ze A scholar and official of the Eastern Jin Dynasty. Styled Zhongzhen, Mei, whose name was also written as 枚赜(Mei Ze), 梅颐(Mei Yi) and 枚颐(Mei Yi), was a native of Runan(the present Wuchang, part of Wuhan of Hubei Province). He is famous in history for *The Ancient-Script Book of History* and *The Book of History with a Commentary by Kong Anguo* forged and presented by him to the Court. See 尚书古文疏证.

检论 Revised Views A work by Zhang Binglin. In fact, it is the revised edition of *The Book of Grievances*. Based on the latter, the author deleted some chapters on democracy and revolution and supplemented some chapters on Confucian classics, which shows Zhang's changes of the stand and views from a revolutionary to a conservative.

教相判释 judgement of Buddha's teaching See 判教.

救亡决论 Crucial Discourse on National Salvation One of the essays written by Yan Fu and published in 1895 after Japan's defeat of China. In the writing, Yan was strongly opposed against the old learning of China and advocated the immediate beginning of the new learning, that is, the Western Learning. He held that China would be doomed to destruction if reform was not introduced; and that, in carrying out reform, the system of the Eight-Part Essays must be rejected, because this kind of writing, together with Neo-Confucianism of the Song and Ming period, was useless. See 严复.

乾 qian trigram/hexagram One of the eight trigrams and also one of the 64 hexagrams described in *The Book of Changes* with ☰ and ䷀ as the respective symbolic pictures. It symbolizes heaven and the positive and strong force. According to *The Book of Changes*, all things in the universe owe to it their beginning.

乾坤 qian and kun trigrams/hexagrams Two of the eight trigrams and also two of the 64 hexagrams in *The Book of Changes*. The former symbolizes heaven and the positive force while the latter symbolizes earth and the negative

force (see 乾 and 坤). Philosophers in ancient China held they represent two most elementary forces leading to the production of all things in the universe. So *Appended Judgements* of *The Book of Changes* says that the attributes expressed by qian constitute the male while those expressed by kun constitute the female; qian directs the great beginnings of things while kun gives to them their completion.

乾嘉学派 Qianlong-Jiaqing School A philosophical school during the Qianlong and Jiaqing reigns of the Qing Dynasty. See 汉学.

勒俄特依 Book of the Matrilineal History A philosophical work of the Yi Nationality by an anonymous author. Consisting of 13 chapters, it holds that before heaven and earth were formed, the universe had been chaos without any color, light, or sound and that water is the origin of all things. It divides all living beings into 12 species: six have blood and the other six have no blood, that is to say, the former are animals while the latter are plants. According to the work, man is the 6th species of animals and between man and ape there is a kind of animal, which looks like a man, sounds like a monkey, wears leaves, and lives by wild fruits. Clearly, the work wants to show that man and ape have the same ancestor. It also describes that marriage leads to the birth of babies and one could see Father as soon as he is born. This proves the transition to the patriarchy from the matriarchy.

著变 striking change A term used by Zhang Zai of the Northern Song Dynasty who expounded in *A Correct Discipline for Beginners* that the gradual transformation of a thing will surely result in a striking change. This is a dialectical idea.

蓟汉昌言 Open Remarks of Daohan A collection of philosophical essays by Zhang Binglin, one of whose literary names was Daohan. In six volumes, most of the essays expound the doctrines of the philosophers and masters in the pre-Qin period with reference to the Buddhist doctrine of the Consciousness-Only School, the theories of Masters Lao and Zhuang and affirm the theories of Neo-Confucianism. They advocate the learning of Confucian classics, especially *The Analects*, *The Great Learning* and *The Book of Filial Piety*. They are

important information for the study of Zhang's thought in his late years.

菿汉微言 Subtle Remarks of Daohan A collection of philosophical essays by Zhang Binglin, one of whose literary names was Daohan. Consisting of 167 essays, the collection deals with various subjects such as philosophers of the pre-Qin period, Neo-Confucianism, Indian philosophy, but all of them are expounded with ideas of Buddhism, particularly those of the Consciousness-Only School, which reflects the author's Buddhist idealism in his late years.

菌说 On Bacteria A treatise by Zhang Binglin and successively published in *Pure Critics Journal* from 1899. By analyzing bacteria and its functions, the writing introduces the knowledge of biology and medicine of the modern West, expounds the evolutionary process of life, species and mankind and comes to the conclusion that ether has nothing to do with humanity and Buddhist nature, for it is the element that makes up atoms. This, of course, forcefully refutes theism and superstition. But it also holds that both animals and plants own knowledge.

菩提 perfect wisdom Also translated into "supreme enlightenment," it is a Buddhist term transliterated from the Sanskrit word "Bodhi." It is also translated into 智 or 觉 in Chinese according to its meaning, for it is usually used to refer to the illuminated or enlightened mind to reach Nirvana.

菩提达摩 Bodhidharma(? —528/536) A Buddhist master known as the 1st patriarch of the Chan Buddhism. In Chinese his name is often shortened to 达摩. Said to have been an offshoot of Brahma's stock of India, he came to China in the 520s during the Southern Dynasties. He came to Luoyang from Guangzhou, and then to the Shaolin Temple of the Songshan Mountain to spread the Chan Buddhism. He advocated the kind of cultivation that directly points to man's mind for the perception of self-nature leading to the attainment of Buddhahood. His chief method is meditation, so it is said that he once sat uninterruptedly for nine years facing a wall in order not to be distracted, and continued a habit of regular daily meditation up to his last days. He believed that Buddhism is too deep and inclusive to be translated into writing, and even less can it be completely understood merely by the study of the scriptures, and

what is necessary in addition is persistent and systematic meditation. His chief disciples were Hui Ke, Tan Lin, Dao Yu and Seng Fu. *Eulogy of the Heart Sutra* and *On the Enlightenment of Mind* are said to be part of his works.

菩萨 conscious beings of great enlightenment A Buddhist term transliterated from the Sanskrit word Bodhisattva. Translated into 觉有情 and 道心众生 according to its meaning, the aim of Boddhisattva in both Hinayana and Mahayana schools is salvation. But in Hinayana, salvation is usually considered a personal matter. In Mahayana, the being who seeks Buddhahood seeks it altruistically. He seeks enlightenment to enlighten others, he will sacrifice himself to save others, and therefore, after his own enlightenment, he voluntarily remains within the wheel of life and death.

萧子良 Xiao Ziliang(460—494) A noble and the second son of Emperor Wu of Qi of the Southern Dynasties period. A devout believer and advocate of Buddhism, he gathered quite a number of eminent monks to spread Buddhism. He fiercely attacked Fan Zhen, a famous atheist, for his writing *On the Destructibility of the Soul*. Xiao maintained that Buddhist doctrines were helpful to the ethical cultivation of humanity and righteousness and tried his best to persuade the nobles convert to Buddhism. He wrote quite a few works but most of them were lost.

萧同学派 Xiao-Tong School A philosophical school headed by Xiao Ju and Tong Shu. The school followed the theory of Cheng-Zhu School and stressed particularly the Confucian rites and ceremonies, and the cultivation of one's nature and morality. It held that worshiping gods and spirits was more important than preserving one's vital powers. The other chief members of the school were Han Ze, Zhao Shiyan and Lü Sicheng.

萧抱珍 Xiao Baozhen(? —1166) A Taoist priest and founder of the Way of the Supreme Unity of the Jin period. A native of Weizhou (the present Weihui, Henan Province), he advocated the doctrine that the Supreme Unity is the origin of the universe and all things.

萧衍 Xiao Yan(464—549) The founding emperor of the Liang Dynasty during the Southern Dynasties period. Styled Shuda, Xiao, a native of the

southern Lanling (in the area of the present Changzhou, Jiangsu Province), was posthumously titled Emperor Wu. From a Taoist to a devout believer in Buddhism, Xiao proclaimed Buddhism the state religion and forced the whole people to convert to Buddhism. So it is said that over 500 temples were built in the capital during his reign and over 100000 monks spread Buddhism in them. He maintained that a person is born with soul and the soul is never destructible. He once initiated and organized over 60 eminent monks, nobles and scholars to make a joint attack on Fan Zhen for his atheist theory and writing *On the Destructibility of the Soul*.

萧望之 Xiao Wangzhi(? —47 BC) A Confucian classicist of the Western Han Dynasty. Styled Changqian, Xiao was a native of Lanling of Donghai (in the area of the present Zaozhuang, Shandong Province). Records say that he was quite versed in *The Five Classics* and chaired the Shiqu Pavilion Assembly to discuss *The Five Classics*.

萧琛 Xiao Chen(478—529) A theist of the Southern Dynasties. Styled Yanyu, Xiao was a native of the southern Lanling (in the area of the present Changzhou, Jiangsu Province). Xiao, who believed in Buddhism, participated the joint attack on Fan Zhen initiated by Emperor Wu of the Liang Dynasty and was famous for his writing *A Refutation of On the Destructibility of the Soul by Fan Zhen*.

萨迦派 Saskyapa School One of the major Buddhist schools of Tibet. Founded in the 11th century, the school is also called the Colourful Buddhism, because the walls of its temples are usually painted red, blue and white. It follows the doctrines of both the open and the esoteric schools, and permits its monks to marry.

龚自珍 Gong Zizhen(1792—1841) A thinker and writer of the Qing Dynasty. Styled Seren and literarily named Ding'an, Gong, a native of Renhe (in the area of the present Hangzhou, Zhejiang Province) had another given name—Gongzuo. Born into an eminent family of scholars and officials, Gong passed the state examinations and succeeded to a series of metropolitan posts in the Qing administration. Having no interests in particular studies of ancient

Confucian classics advocated by the School of the Han Learning, Gong suggested that knowledge should be able to serve the needs of the world. Concern over the Qing failure to deal adequately with Western pressures and internal problems led Gong to join other progressives like Lin Zexu and Wei Yuan in founding a literary club to agitate for reform. Although his many essays on reform issues had great impact on later intellectuals, they were ill-received in the conservative Qing Court of the time. Thus, Gong retired in disillusionment to a life of private letters. In philosophy, Gong was opposed to the theory of the interaction of Heaven and man, and other superstitious ideas. He said that such concepts as the Way and the Supreme Ultimate should be replaced by "the self," and the self was the master of the world. To him, all things exist by opposition, and things are always changing and advancing. Therefore all the systems and ideas, whether political, social or ethical, should change in accordance with the present situation. Gong tried to seek the reasons of the collapse of the dynasties in history by analyzing the different distributions of wealth. He concluded that the downfall of the dynasties was brought about by the fact that the rich is too rich while the poor too poor. On human nature he criticized both Master Meng's "original goodness" and Master Xun's "original evil" theories, and said that human nature itself is neither good nor evil. Famed chiefly as a prose stylist, Gong was also a great master of lyrical poetry and published several verse collections. His works were gathered in *The Complete Works of Gong Zizhen.*

龚定庵　Gong Ding'an　See 龚自珍.

袭明　intrinsic wisdom　Also translated into "follow the wisdom of the Way," it is a term used in the 27th chapter of *The Book of Master Lao* to refer to either the inner wisdom of sages or doing anything according to the Way.

盛世危言　Warnings to a Prosperous Age　A collection of treatises by Zheng Guanying, which reflects Zheng's thought of reform. See 郑观应.

黄氏日钞　Daily Notes of Huang　See 东发日钞.

黄书　Yellow Book　A work by Wang Fuzhi of the turning period from the Ming to the Qing Dynasty. Completed in 1656, it was Wang's early writing

on politics, which mainly advocated the importance of national independence and the opposition against national oppression.

黄石龙 Huang Shilong See 黄绾.

黄老 I. Yellow Emperor and Master Lao *A collective and shortened reference to the two founders of Taoism.* **II. School of the Yellow Emperor and Master Lao** A shortened form of 黄老学派. See 黄老学派.

黄老之术 theory of the Yellow Emperor and Master Lao Also called the theory on the Way and its Virtue of the Yellow Emperor and Master Lao, it refers to the philosophy of the School of the Yellow Emperor and Master Lao from the Warring States period to the Western Han Dynasty. See 黄老学派.

黄老学派 School of the Yellow Emperor and Master Lao Also translated into "Huang-Lao School" or " the School of Huang Di and Lao Zi," it is a Taoist school active from the Warring States period to the Western Han Dynasty. The school venerated the legendary Yellow Emperor and Master Lao as sages. According to the school, the Yellow Emperor was a ruler of the golden age who achieved great success by governing through inaction, and Master Lao was the founder of Taoism. This school absorbed some of the Legalist ideas, which showed the tendency of the confluence of Taoism and Legalism at that time. The key point of this school is inaction in government that advises the rulers to make some fundamental laws and then let the people alone. During the Warring States period scholars of the Jixia Academy, such as Song Jian, Yin Wen, Shen Dao, Tian Pian and Huan Yuan, all practised the Huang-Lao doctrines and they might be the early representatives of this school. In the early Western Han Dynasty the teachings of the Huang-Lao masters spread throughout the learned and official circles. Many early Han statesmen became their disciples and practised government by inaction, but by the time of Emperor Wu the Huang-Lao doctrines no longer served the needs of the political situation and this school began to decline.

黄老道 Huang-Lao Way The predecessor of the Way of the Great Peace founded by Zhang Jue. It was thus called because Zhang claimed to worship Huang Di (the Yellow Emperor) and Master Lao as the founders of the Way.

See 太平道.

黄老道德之术 theory on the Way and its Virtue of the Yellow Emperor and Master Lao See 黄老之术.

黄宗羲 Huang Zongxi(1610－1695) A thinker and historian of the turning period from the Ming to the Qing Dynasty. Styled Taichong and literarily named Nanlei, Huang, a native of Yuyao, Zhejiang Province, was usually called Master Lizhou. In his youth, Huang fought uncompromisingly against the eunuch clique in the Court and organized an army to resist the Manchus as they pushed south. After the Ming Dynasty was destroyed, Huang retired and devoted himself completely to the work of teaching and scholarship. In philosophy, denying the key Neo-Confucian doctrine that principle is prior to material force, Huang regarded material force as the origin of the universe and principle as the law or order whereby material force operates. In politics, Huang condemned feudal monarchs, saying that emperor is the one who does the greatest harm to the country and its people. He criticized feudal laws as "laws of a single family" rather than "universal laws" because they are intended to satisfy the selfish desires of monarchs at the expense of the people's interests. He regarded the division between sovereign and subject, between officials and common people, as no more than a division of labour. Therefore, he contended that what the emperor affirms is not necessarily affirmed and what the emperor denies is not necessarily denied. He wanted politics to be an instrument for public good. What is important for a country, he said, is not the rise or fall of a family but the happiness of the people. Huang's range of interests included mathematics, geography, calendrical science, literature, and philosophy. He is best known as a historian and founder of the Eastern Zhejiang School in historical study. He compiled *An Anthology of the Philosophical Works of the Ming Dynasty* and *An Anthology of the Philosophical Works of the Song and Yuan Dynasties*, which have been considered to be the earliest systematic history and study of Chinese philosophy. His other main philosophical and political writings include *A Plan for the Prince*, *On the Emblems and Numbers School of the Book of Changes*, *Prose Anthology* of *Nanlei*, which are all contained in *Col-*

lected Writings of Huang Lizhou.

黄帝 Yellow Emperor Also transliterated into "Huang Di," he is considered the common ancestor of the Chinese nation according to legend. *The Record of the Grand Historian* reads that the Yellow Emperor, whose family name was Gongsun and whose given name Xuanyuan, was a son of Shaodian. Because his family lived by the Jishui River for a long time, so Ji was also used as their surname. It is said that the Yellow Emperor led his tribe and succeeded in defeating Yan Di or the Red Emperor and Chi You and was considered the son of Heaven and made by the tribesmen chief of a tribal confederation. He is said to have made quite a few inventions, such as carts, boats, weapons, silk, calendar, writing system, musical instruments. Even *The Yellow Emperor's Canon of Internal Medicine* is said to have been written according to his medical theories. He was thus called because it was considered that his time was symbolized by earth and yellow. Since the Warring States period, he was worshiped as one of the founders of Taoism.

黄帝内经 Yellow Emperor's Canon of Internal Medicine Also translated into *Yellow Emperor's Canon of Medicine* or *Yellow Emperor's Internal Classics*, it is one of the earliest extant medical works in China. The book, the author of which is unknown and which was finally completed in the Han Dynasty, is composed of two books: *Plain Questions* and *Miraculous Pivot*, each being made up of 81 treatises. Under the guidance of the ancient materialism and dialectics the work extensively summarizes and systematizes the experiences of medical treatment and theories of Chinese medicine of the previous periods, describes the anatomy, physiology and pathology of the human body, and the diagnosis, treatment and prevention of diseases, on the basis of the then achievements of other natural sciences. It lays a primary foundation for the traditional Chinese medicine. The work attaches great importance to the unity of the human body and its relationship with nature. It inherits and develops the theories of yin and yang and of the five elements. All this enriched Chinese philosophy of that time.

黄帝内经素问 Plain Questions of the Yellow Emperor's Canon of Internal

Medicine See 黄帝内经.

黄帝阴符经 Classic of the Harmony of the Seen and the Unseen by the Yellow Emperor See 阴符经.

黄庭经 Scripture of the Yellow Court Also translated into *The Huang Ting Scripture*, it is a Taoist scripture consisting of *The Scripture on the Inner Phosphors of the Yellow Court* and *The Scripture on the Outer Phosphors of the Yellow Court*. *The Outer Phosphors* is usually considered to have been written during the Wei-Jin period while *The Inner Phosphors* is usually regarded to have been derived from the former by a certain author in the late Tang Dynasty. In 60 chapters in all, the work mainly deals with Taoist cultivation through an elaborate system of correspondences or interaction with heaven.

黄勉斋 Huang Mianzhai See 黄幹.

黄教 Yellow School See 格鲁派.

黄梨洲 Huang Lizhou See 黄宗羲.

黄梨洲文集 Collected Writings of Huang Lizhou A collection of poems, essays and philosophical works by Huang Zongxi. It was thus entitled because Huang was often called Master Lizhou by scholars. See 黄宗羲.

黄绾 Huang Wan(1477－1551) A scholar of the Ming Dynasty. Styled Shuxian and literarily named Jiu'an and Shilong, Huang was a native of Huangyan (in the present Zhejiang Province). Though an official, Huang devoted much of his attention to the study of Confucian classics and philosophy. In philosophy, he followed the doctrine of the Cheng-Zhu School at first, then turned to that of Wang Yangming. In his late years he veered away from Wang's theory and began to place more emphasis on the practical and practicable. He held that Neo-Confucianism of the Song and Ming Dynasty is too heavily influenced by the Chan Buddhism and advocates the empty and useless. According to him, knowledge should be attained from one's daily life and practice; and emotions and desires should not be eliminated, but led to the right way. He also stressed equally "righteousness" and "profit." His writings were mostly collected into *The Book of Illustrating the Way*.

黄道周 Huang Daozhou(1585－1646) A scholar of the Ming Dynasty.

Styled Youping and literarily named Shizhai, Huang was a native of Zhangpu (in the present Fujian Province). One of the top officials in the Ming Court, he was killed after his capture by the Manchu army. In philosophy, he held that all things come from one substance and that mind and body are inseparable just as the inseparation of principle and material force. In one's cultivation, he advocated the restraining of oneself, the rectification of one's mind and sincerity in one's thought. *A Rectified Interpretation of the Emblems of the Book of Changes*, *Collected Commentaries on the Book of Filial Piety*, and *The Illuminating Meaning of Grand Norms* are his major works.

黄幹 Huang Gan(1152—1221) A scholar of the Southern Song Dynasty. Styled Zhiqing and literarily named Mianzhai, Huang was a native of Minxian County (in the present Fujian Province). As a patriotic official, Huang firmly stood for the resistance against the Jin invasion. As a philosopher, he, a disciple of Zhu Xi, chiefly followed the theory of his teacher, but not exclusively. On one hand, he developed Zhu's doctrine that principle is one, but its manifestations are many; on the other, he also advocated the unity of human mind and nature. His chief works are *Collected Interpretations of Confucian Classics* and *Collected Writings of Mianzhai*.

黄震 Huang Zhen(1212—1280) A thinker of the late Southern Song Dynasty. Styled Dongfa, Huang, a native of Cixi (in the present Zhejiang Province), was usually called Master Yuyue by scholars. As an official he was virtuous and upright. After the fall of the Song Dynasty, he lived as a hermit in deep mountains and was starved to death. In philosophy he followed the Cheng-Zhu School though he went a little away from traditional Confucianism. He was opposed to those empty talks on human nature and mind and laid emphasis on practice, for he maintained that the Way is nothing but a road along which people walk. His chief works include *Huang's Daily Notes* and *Summery of Learnings, Ancient and Today*.

黄缭 Huang Liao(? —?) A dialectician of the Warring States period. Contemporary with Hui Shi, he is said to have been fond of looking into what causes the changes of nature. So *The Book of Master Zhuang* records in the

33rd chapter, "In the south there was an eccentric named Huang Liao who asked why heaven and earth do not collapse and crumble, or what makes the wind and rain, the thunder and lightening."

曹思文 Cao Siwen(? —?) A theist of the Southern Dynasties period. During the reign of Emperor Wu of the Liang Dynasty, he compiled *A Refutation of on the Destructibility of the Soul by Fan Zhen* and *A Second Refutation of on the Destructibility of the Soul by Fan Zhen* to preach the doctrine of the indestructibility of the soul after one's death.

曹洞宗 Cao-Dong Sect One of the five sects of the later Chan Buddhism. It was named after the Caoshan Mountain and the Dongshan Mountain in Jiangxi where the two actual founders: Ben Ji and Liang Jia, disliple and teacher, spread Buddhism respectively. This school advocates the doctrine that the Buddha-nature should be manifested from individual things. That is to say, in cultivation, one should realize Buddhist principles from things and they are in unity.

曹植 Cao Zhi(192—232) A writer and atheist of Wei of the Three Kingdoms period. Styled Zijian, Cao, the 3rd son of Cao Cao, was a native of Qiao (the present Boxian County, Anhui Province). In politics, he held that a worthy subject lies in his efforts to make the state prosperous and a wise ruler does not appoint unable persons to any posts. He criticized Taoism for its doctrine of immortality and maintained that any person is bound to die no matter who he is. *Collected Writings of Cao Zijian* is a collection of his poems and essays.

曹端 Cao Duan(1376—1434) A scholar of the Ming Dynasty. Styled Zhengfu, Cao, a native of Mianchi (in the present Henan Province), was popularly called Master Yuechuan by scholars. As a Neo-Confucianist, he firmly opposed the doctrines of Buddhism and Taoism and held that principle dominates material force. According to him, to cultivate our mind in everything we do is the great path that leads to the gate of Confucianism. His chief works include *A Detailed Interpretation of the Four Books*, *A Genealogy of Confucianist Schools* and *Collected Writings of Cao Yuechuan*.

曹褒 Cao Bao(? —102) A Confucian classicist of the Eastern Han Dy-

nasty. Styled Shutong, Cao was a native of Xue (in the present Tengxian County, Shandong Province). Cao was versed in Confucian classics, particularly the classics on rites, so he was appointed Erudite by Emperor Zhang and codified rites and rituals according to the orders of the Court and developed his father's studies of rites which was usually called the Qingshi School of Rites in history.

曹操 Cao Cao(155—220) A statesman, strategist, atheist and poet of the late Eastern Han Dynasty. Styled Mengde, Cao was a native of Qiao (the present Boxian County, Anhui Province). Appointed prime minister by Emperor Xian, Cao was then promoted as the Prince of Wei in the 21st year of the Jian'an Reign and posthumously titled Emperor Wu of Wei after his son Cao Pi took the throne. In politics, he followed the doctrines of the Legalist School and was quite strict and fair in meting out rewards and punishments. He encouraged farming and prohibited the annexation of land by nobles and despots, and tried to unify the Central Plains. He read extensively and was particularly versed in military works, with the result of codifying a commentary on *The Art of War by Master Sun.* He maintained that everything is changing in the world, and people must conform to the new conditions. He did not believe in the doctrine of the Heavenly mandate, thinking that the changes of seasons and weather are nothing but natural phenomena. *Collected Writings of Cao Cao* contains his works.

梦溪笔谈 Notes Taken in the Mengxi Garden Also translated into *Dream Pool Essays* by some scholars, it is a work by Shen Kuo of the Northern Song Dynasty. It was thus entitled because it was written in the Mengxi Garden of Runzhou (in the area of present Zhenjiang, Jiangsu Province) where Shen lived after 1088 or so. Shen was a scholar of exceptionally broad scope and an eminent statesman. In the performance of his official duties he travelled a great deal throughout the country and quite a number of data and items of information in the work were the results of the author's observation and reflection during the course of his journeys. The book contains over 500 notes in different size. The range of the subjects touched upon is extraordinarily wide: historical

events, biographies, affairs of state government, system of state examinations, philosophy, music, painting, calligraphy and many other facets of life. But the main part of the work is devoted to information, descriptions and theoretical reflections regarding natural sciences, engineering and technical inventions. So the work is of great value as a source of primary information about the achievements of science and engineering in China during the 10th to 11th centuries. See 沈括.

唯生论 **I. philosophy of the unique importance of life** The theory held by the rightist faction of Guomindang. See **I. II. Philosophy of the Unique Importance of Life** Also translated into *On the Unique Importance of Life*, it is a philosophical work by Chen Lifu, one of the top leaders of Guomindang. Published in the 1930s, the work propounded Chen's theory of vitalism. Chen exclaimed that he wrote the work to recapture the essence of China's cultural tradition and to provide a philosophical basis for the political and social theories of Sun Zhongshan. Actually, his purpose was to resist against the influence of Marxism and Leninism and to set up a philosophy for Guomindang. In it, Chen held that all things in the universe have life, so things of the same specimen should not fight against each other.

唯识宗 **Consciousness-Only School** Also translated into "Mere Ideation School," it is one of the Chinese Buddhist schools founded by Xuan Zang and his disciple Kui Ji. Originated from the Indian Yogachara Buddhism, it is also called Dharmalaksana Sect, for it advocates the doctrine that the appearances or laksana of all things or Dharma should be interpreted with the three characters of existence, and the Sect of Ci'en Temple, for Kui Ji spread Buddhism in the temple. This school follows *The Sutra of Explaining the Profound*, *Yogacarya Chumi Sutra* and *A Treatise on the Establishment of the Doctrine of Consciousness-Only*. The Consciousness-Only School maintains that what people call the "ego" and "dharmas," or things, have only a false basis and lack any real nature of their own: Their manifestations are all mental representations dependent upon the evolutions of consciousness. That is, they are products of consciousness which acts as their evolving agent. This school divides

consciousness into eight kinds: those of the five senses(sight, hearing, smell, taste and touch), plus a sixth consciousness which coordinates these senses, that of intellection, or the manas consciousness, and the maturing consciousness, variously called the alaya consciousness, the seed consciousness or storehouse consciousness. Whereas the ego and things, considered as external to the mind, are not in their essential nature existent, the consciousness upon which this ego and these things depend is itself real. Therefore the ego and things cannot be said to be absolutely empty or unreal. Accordingly the Consciousness-Only School follows a middle way, denying the existence of external things as such, but affirming that of consciousness. The alaya consciousness or the seed consciousness contains "seeds" or effects of previous deeds and thoughts that affect future deeds and thoughts. Future deeds and thoughts are "transformations" of present ones, and present ones are "transformations" of past ones. In these transformations dharmas are produced. Some are the products of imagination and have only illusory existence. Others have dependent existence because they depend on causes for their production. But those of the "nature of perfect reality" have true existence. When an individual attains perfect wisdom all transformations are transcended. However, not all men can achieve this since not all men possess the Buddha nature. The Consciousness-Only School, like the Three-Treatise School, was essentially no more than an Indian school transplanted to the Chinese soil. It lacked the spirit of synthesis and was too extreme for the Chinese. Consequently it declined after a few centuries, a relatively short time compared to other schools.

唯物辩证法论战 Debate on Dialectical Materialism A debate in the field of philosophy on whether philosophy still existed or not, on the relationship between ontology and epistemology, and on the essence of dialectical materialism. Taking place in the 1930s, it is also called the Debate on Philosophy with Zhang Dongxun and Ye Qing as the representatives of the idealistic side and Ai Siqi, Deng Yunte, Shen Zhiyuan, and Zhang Jitong as representatives of the materialistic side.

啥 sha A term used by the Yi Nationality to refer to the clear or pure mate-

rial force that makes up heaven.

常无有 invariable being and nonbeing A shortened form of 常有(invariable being) and 常无(invariable nonbeing), which, as basic Taoist concepts, refers to the two opposites of the Way.

常州学派 Changzhou School One of the famous schools of the Qing Dynasty in the study of Confucian classics. It was thus called because its chief members, Zhuang Cunyu, Zhuang Shuzu, Liu Fenglu and Song Fengxiang were natives of Changzhou (in the present Jiangsu Province). As one of the Modern-Script schools, it was good at and famous for the study of *Gongyang's Commentary on the Spring and Autumn Annals* and advocated the study of the profound significance from the subtle words of Confucian classics. It exerted great influence on Kang Youwei in the reform of the late years of the Qing Dynasty.

常变 invariability Also translated into "constancy" or "always-so," it is a philosophical category in ancient China, which refers to the universal and eternal law of things. *The Book of Master Lao* reads in the 16th chapter, "All things, howsoever they flourish, return to their root. This return to their root is called quiescence, which is called submission to fate. Submission to fate is called invariability. To know this invariability is called enlightenment." Other scholars, such as Master Xun and Master Han Fei, also made statements on the category.

崔述 Cui Shu (1740 — 1816) A scholar of the Qing Dynasty. Styled Wucheng and literarily named Dongbi, Cui was a native of Daming (in the present Hebei Province). Though he took some official posts, Cui is remembered for his detailed studies of Confucian classics. He believed that when he found that the historical and other documents of the Han Dynasty were at variance with the accounts in Confucian classics these texts had already been marred by many accretions and false interpretations. Therefore, he made detailed studies of the classics themselves, tried to derive the truth from them and resolved to write a work to rectify unwarranted accretions in spurious books and to expose the fallacies in popular theories. The result was a collec-

tion of his treatises on ancient history, sages and the classics, bearing the collective title *A Record of Beliefs Investigated*.

崔浩 Cui Hao(?—450) A scholar of the Northern Wei Dynasty. Styled Boyuan, Cui was a native of Qinghe (in the present Wucheng County, Shandong Province). A versatile scholar, Cui was well versed in Confucian classics, history and astronomy. He was firmly opposed to Buddhism and was killed by the Court because he urged the emperor to eliminate Buddhism.

崔寔 Cui Shi(? —? 170) A politician and thinker of the Eastern Han Dynasty. Styled Zizhen and Yuanshi, Cui was a native of Anping (in the present Hebei Province. On the post of minister, Cui wrote a treatise called *On Politics*, advocating the combination of Confucianism with Legalism so as to save the state from a political crisis.

崇正辩 Critical Study in Venerating the Orthodox Teachings A work by Hu Yin of the Southern Song Dynasty which refutes one by one the speeches of famous monks from the Jin to the Song period by quotating orthodox Confucian teachings.

崇本抑末 uphold the fundamental and check the incidental See 事本禁末.

崇本举末 venerate the fundamental to promote the incidental A term used by Wang Bi of the Three Kingdoms period. Here the fundamental refers to nonbeing and the incidental refers to being. According to Wang, all beings originated from nonbeing. So once the fundamental is carefully attended to, the incidental will be well promoted.

崇有 advocate being Also translated into "venerate being," it is a philosophical idea of the Wei-Jin period which is opposite to the valuation of nonbeing. See 贵无派 and 崇有论.

崇有论 On the Advocate of Being Also translated into *A Treatise on the Pre-eminence of Being*, it is a work by Pei Wei of the Western Jin Dynasty. Pei was an ardent advocate of the Confucian ethical code and was firmly opposed to Neo-Taoism, so he wrote *On the Advocate of Being* to refute the prevalent doctrine of nonbeing which takes nonbeing as the origin of all beings.

To Pei, being itself is the ultimate, and nonbeing cannot give birth to being. Thus he denied any Creator beyond the self-transforming multiplicity.

崇搬图 Flood Stories of the Mexie Nationality Also translated into *A Story of the Migration of Mankind* or *Records of Ancient Events*, it is a work of the Naxi Nationality which is also translated into 么些族的洪水故事，人类迁徙记，古事记 in Chinese, Mexie being another way to call the Naxi people in ancient China. By an anonymous author, it mainly describes how heaven, earth, man and things in the universe came into being, and holds that heaven and earth were transformed from Chaos that was made up of a mixture of the yin and yang forces.

晦庵集 Collected Writings of Hui'an See 朱子大全.

虚 vacuity Also translated into "void" or "emptiness," it is an important term in Chinese philosophy, which means differently in different schools of philosophy. In Taoism, it refers to a state that is characterized by total tranquility and transcendence of self, through which individual consciousness is believed to become one with the Way. Master Xun said, "That which does not let what is already stored obstruct what is about to be received is called 'vacuity.'" Here, it is used to describe the absence of prejudice in one's mind. According to *The Book of Master Guan*, it means space or the sky. Some philosophers regard it the origin of the universe, the one, or the Way. Zhang Zai of the Song Dynasty considered it to be the original state of material force.

虚一而静 vacuity, unity and quiescence Also translated into "emptiness, unity and still," it is a term used by Master Xun to refer to cognition. Xun said in the 21st chapter of *The Book of Master Xun*, "How can a person understand the Way? Through mind. How does the mind know? By vacuity, unity and quiescence."

虚无刑 formless vacuity See 虚无形.

虚无形 formless vacuity A term used to refer to the Way in Taoism, which can also be written as 虚无刑.

虚室生白 Brightness is born of the empty chamber A term used by Taoism to refer to the idea that the Way can be attained through one's cultivation,

that is, by eliminating one's desires and emptying one's mind.

假 hypothesis A logical term used by Later Moists of the Warring States period.

假有 false being Also translated into "phenomenal," it is a Buddhist term which refers to the idea that all things are empty or nonbeing in the original nature. It is also termed 世俗有 in Chinese.

得象忘言 Once the symbols have been grasped, the words may be forgotten A concept of cognition put forward by Wang Bi of the Three Kingdoms period. See 得意忘象.

得意忘象 Once the ideas have been grasped, the symbols may be forgotten A concept of epistemology put forward by Wang Bi of the Three Kingdoms period in his *A Brief Exposition of the Book of Changes*, which reads: Words serve to explain symbols and symbols serve to express ideas. Once the symbols have been grasped, the words may be forgotten; once the ideas have been grasped, the symbols may be forgotten. Here the "ideas" means those of sages; the "symbols" refers to those of the hexagrams in *The Book of Changes*; and the "words" to the explanations of the hexagrams. What Wang wants to express by it is that one should not limit oneself to the words and symbols in the study of *The Book of Changes*, but should master the ideas of sages by comprehending the words and symbols. But Wang isolates them from each other and regards them opposite to each other.

船山遗书 Surviving Writings of Chuanshan A collection of Wang Fuzhi's writings. It was thus entitled because Wang's literary name was Chuanshan. With various editions, the collection includes most of Wang's works. See 王夫之.

笨波教 Bon-Po Religion See 本教.

符验 verification Also translated into "prove to be valid," it is a term used by Master Xun of the Warring States period to refer to the verification of any theory.

象 I. Commentary on the Hexagram Symbols An abbreviated form of 象传. **II. semblance** Also translated into "phenomenon," it is a term opposite

to an object or a concrete thing in ancient philosophy. **III. imagination** A term used in *The Book of Master Han Fei.*

象山先生全集 Complete Works of Master Xiangshan A work of 36 volumes by Lu Jiuyuan. See 陆九渊.

象山学派 Xiangshan School A philosophical school headed by Lu Jiuyuan of the Southern Song Dynasty, who was usually called Master Xiangshan. As one of the chief Neo-Confucianist schools, this school advanced many propositions of subjective idealism, such as "the universe is my mind and my mind is the universe," and "enlightenment of the original mind." In the Ming Dynasty, Wang Shouren greatly developed the theory of this school and began to be called the Lu-Wang School. Its other chief members were Yang Jian, Cao Jian and Yuan Xie. See 陆九渊.

象外无道 There is no Way outside a semblance A concept put forward by Wang Fuzhi. Here "semblance" means objects of the world of matter while the "Way" refers to their objective law. According to Wang they are in unity and inseparable.

象传 Commentary on the Hexagram Symbols Partial text of *The Appendices to the Book of Changes*, which interprets every image and line of the 64 hexagrams. It consists of two parts: *The Great Symbolism* and *The Small Symbolism*. See 大象 and 小象.

象辞 Explanations on the Hexagram Symbols Another term for 象传. See 象传.

象数之学 Study of Emblems and Numbers Starting in the Han Dynasty, this doctrine became flourishing in the Northern Song Dynasty. The terms "emblem" and "number" are repeatedly used in *The Book of Changes.* Many Han philosophers studied the emblems and numbers in the attempt to explain all sorts of phenomena in the human world and the growth and evolution of the cosmos. Shao Yong, a famous Southern Song philosopher, elaborated and developed the theory (see 元会运世说 and 先天八卦方位图). He said the Supreme Ultimate, being one, does not move. It produces a duality, and this duality is spirit.... Spirit produces numbers, the numbers produce emblems,

and the emblems produce concrete things. In another way, it is to say: The Supreme Ultimate produces the two forms; the two forms produce the four emblems; the four emblems produce the eight trigrams, then through the intercourse of which all of the things in the universe come into being. His theory of emblems and numbers are quite mysterious and complicated. See 邵雍.

逸书 I. Lost Book A term used to refer to *The Ancient-Script Book of History*. **II. Lost Books** A term used to refer to those books of the pre-Qin period for which no Erudites were assigned.

逸礼 Lost Writings on Rites A term used to refer to those treatises on rites, except for the 17 included into the book *Ceremonies and Rituals*, of the pre-Qin and the early Han period.

逸诗 Lost Poems A term used to refer to those poems of the pre-Qin period which were excluded by *The Book of Songs*.

情 emotions Also translated into "feelings," it is an important term in Chinese philosophy referring to human emotions which usually include happiness, anger, sorrow, pleasure, love, dislike and fear. Early Confucianists, even Legalists, such as Master Kong, Master Meng, Master Xun and Han Fei, considered emotions and desires natural, for they were derived from human instincts, but they should be properly controlled and expressed in due measure. Moists advocated universal love and the other emotions should be got rid of. Master Zhuang held that people should have no emotions. Most of later Confucianists followed the theory of the early once, while some thought quite differently. Dong Zhongshu of the Western Han Dynasty took emotions to be evil and should try to make them conform to one's nature that was originally good. Han Yu of the Tang Dynasty divided human emotions into the upper, the middle and the lower category (see 性情三品说). See 性情.

清石经 Stone Classics of the Qing Dynasty Confucian classics carved on stones during the Qianlong Reign of the Qing Dynasty, which include all *The 13 Classics* (see 十三经) and are still extant in Beijing.

清代学术概论 Introduction to the Learning of the Qing Dynasty Also translated into *Intellectual Trends in the Qing Dynasty*, it is a work by Liang

Qichao. In 33 chapters the work puts forward the concept of "dynastic trends." According to Liang, since the Qin Dynasty the research work of China can be divided into four trends, that is the learning of Confucian classics of the Han Dynasty, that of Buddhism of the Sui and Tang period, that of Neo-Confucianism of the Song and Ming period, and the textual research of the Qing Dynasty. In content, it covers philosophy, Confucian classics, Buddhism, history, literature, astronomy, geography, mathematics, and so on.

清真大学 Great Learning of Islam An Islamic work by Wang Daiyu of the turning period from the Ming to the Qing Dynasty. In three parts, the work mainly describes the Islamic theories about cosmogony, Allah and the relationship between Allah and Mohammed.

清真指南 Islamic Guide A work by Ma Zhu of the early Qing Dynasty. In 10 volumes, the work mainly clarifies the differences between religions and expounds human life and death from the Islamic point of view.

清谈 Pure Conversation Also translated into "Light Conversation," "Pure Talk," or "Philosophical Conversation," it was a common thing prevalent among the Neo-Taoists of the Northern and Southern Dynasties period. At its best it was a form of philosophical dialogue in which two or more participants clarified their ideas and quickened their perceptions in vigorous and spirited interchange of argument and rebuttal. But often it was pure speculation without concern for actualities or practical results. Such dialogues could span the spectrum from poetry to the nature of being and nonbeing. The Pure Conversation School usually designates those Neo-Taoists who tended toward the mystical without presenting their philosophical foundation in a complete or detailed form, but who relied more on poetry, wine and conversation. The best known of the Pure Conversationalists were the Seven Worthies of Bamboo Groves.

清学案小识 Brief Records of Qing Scholars See 国朝学案小识.

清儒学案 Anthology of the Philosophical Works of the Qing Dynasty Also translated into *Records of Qing Scholars*, it is a work of 208 volumes patronized by Xu Shichang which follows in style *An Anthology of the Philosophical Works of the Song and Yuan Dynasties* and that of the Ming Dynasty by

Huang Zongxi and describes over 1000 scholars' life and their theories, and records part of their works.

渐了 gradual enlightenment See 渐悟.

渐化 gradual transformation See 著变.

渐悟 gradual enlightenment A Buddhist concept. Opposite to sudden enlightenment, this doctrine implies that Buddhahood can be attained only through a long practice of Buddhist cultivation. Shen Xiu, founder of the Northern School of the Chan Buddhism, accepted and developed the doctrine. See 神秀.

淮南子 Book of Master Huainan Also translated into *Writings of Prince Huainan*, it is a Chinese classic written by Liu An, Prince of Huainan, of the Western Han Dynasty. Consisting of 21 chapters, the work, mainly on metaphysics, cosmology, affairs of state and conduct, is usually considered to be a book of Taoism, though it also contains some doctrines of the Yin-Yang School, the Legalist School and Confucianism.

淮南格物说 Huainan Doctrine of Investigation of Things A term referring to Wang Gen's interpretation of the theory of investigation of things. It was so named because Wang Gen was a native of the region known as Huainan at his time. See 王艮.

深宁学派 Shenning School A philosophical school headed by Wang Yinglin of the late Southern Song Dynasty, whose literary name was Retired Scholar of Shenning. In philosophy, the school laid greater emphasis on the theory of the School of Mind expounded by Lu Jiuyuan and Lü Zuqian, though it also absorbed some doctrines of Zhu Xi. Its other chief members include Hu Sansheng, Dai Biaoyuan, Wang Shichang, and Wang Suichu. See 王应麟 and 深宁集.

深宁集 Collected Writings of Shenning A work by Wang Yinglin of the late Southern Song Dynasty. In 100 volumes, the work accepted and developed the doctrines of Lü Zuqian, and absorbed, at the same time, ideas of Zhu Xi and Lu Jiuyuan. It lays greater emphasis on the importance of mind. According to the work, all transformations come out of our mind which is identi-

fied with the Way; and humanity is the mind of man and man is the mind of Heaven and Earth. It also includes Wang's studies of the ancient classics, institutions and history.

深察名号 Profound Examination of Names and Appellations The title of one of the treatises of Dong Zhongshu's *Luxuriant Gems of the Spring and Autumn Annals*. Inheriting and developing the doctrine of Master Kong's rectification of names the treatise lays great emphasis on the importance of profound examination and study of names and appellations and rectifies the content of various names and appellations, such as emperor, prince, official, common people and human nature.

章太炎 Zhang Taiyan See 章炳麟.

章学诚 Zhang Xuecheng(1738—1801) A thinker and historian of the Qing Dynasty. Styled Shizhai and literarily named Shaoyan, Zhang was a native of Huiji (the present Shaoxing, Zhejiang Province). Though a Presented Scholar, Zhang did not take any official post all his life which he devoted to teaching and writing, especially the study of history. He developed his own genetic view about history. He maintained that history should be studied and written with a broad understanding of the underlying moral principle or meaning behind the events and the facts that constitute history. In philosophy, he held the universe is full of things alone. The Way is nothing but law that operates things and the Way cannot exist without concrete things. According to him, all *The Six Classics* are histories and the study of them is only for the purpose of practical use. His main works include *A General Interpretation of Culture and History* and *Surviving Works of Zhang Xuecheng*.

章实斋 Zhang Shizhai See 章学诚.

章炳麟 Zhang Binglin(1869—1936) A thinker and one of the nationalist revolutionaries. Zhang was at first named Xuecheng and styled Meishu. Later, because of his admiration for Gu Yanwu, he changed his name to Jiang and took the literary name Taiyan. Born in Yuhang of Zhejiang, Zhang received a traditional education during which he was influenced by those Ming Dynasty loyalist thinkers who had refused to serve the Qing Dynasty. He also read a lot

on Western science and social theories and became an admirer of Western civilization. As a newspaper editor, Zhang expressed his belief that the crises of China resulted from the Manchu rule. Accordingly, he became a radical revolutionary and appealed for the people to rise up and overthrow the corrupt and decayed Qing government to establish a republic. In 1903 he published *A Letter in Refutation of Kang Youwei's Views on Revolution* in which he criticized Kang's idea of reform and advocated violent revolution. In the same year he also wrote a preface to Zou Rong's *Revolutionary Army*, a famous pamphlet propagating revolution. All these led to his frequent arrest and persecution by the Qing government. After his release in 1906 he went to Japan, where he joined the United League led by Sun Zhongshan. After the Republican Revolution of 1911, Zhang served as a consultant to the government. After 1918, however, he became discouraged and retired from politics, engaging in teaching and writing. Among his writings the most philosophical work is *The Book of Grievances*, and all his works were published posthumously in *The Complete Works of Zhang Taiyan*. To justify his advocacy of revolution, Zhang developed materialistic and atheistic theories. Regarding the idea that the power of the sovereign was bestowed by Heaven, Zhang pointed out that there is not such a thing as Heaven. It is, in fact, an empty area filled with material force among the stars. This area or what people call Heaven is naturalistic and therefore, has nothing to do with human affairs. Zhang criticized the philosophers who associated ether with humanity or compassion, and argued that ether is a kind of material which has forms so small that people cannot see them with their eyes, and that it is something like the atom which, of course, cannot be equated with any spiritual element. Accordingly Zhang opposed religion and denied the existence of gods and ghosts. He explained the origin of mankind according to Darwin's theory of biological evolution, holding that man was not created by gods but evolved from the ape. By the same way Zhang attempted to explain nature and the history of mankind, contending that all the beings in the universe, from the inorganic substance to the organic beings, from animals and plants to human beings, are always in a state of flux and reflux. Living

beings, in the struggle for survival, constantly undergo changes in their forms in order to adapt themselves to the different circumstances, and this accounts for the changes and transformations of living beings. Like the other living beings, man has also been facing the problem of adaptation to the various circumstances. Moreover, there has been intense competition among the nations in which the strong survive whereas the weak gradually disappear. On account of this, Zhang contended that the Chinese people, in order to survive and flourish in an era of keen competition, must first of all overthrow the traitorous Qing government and establish a people's republic. Therefore he concluded that revolution, not reform, was the only proper remedy for the China of his day. Zhang's ideas were much admired by the revolutionaries and exerted a great influence during his time.

商书　Book of Shang　A part of *The Book of History* which records events of the Shang Dynasty. See 尚书.

商君　Lord Shang　See 商鞅.

商君书　Book of Lord Shang　Also translated by some scholars into *Works of Lord Shang*, it is one of the representative and influential works of the Legalist School attributed to Shang Yang and his followers. Consisting of 29 treatises at first, the book, though only 24 are extant, contains writings of Shang Yang about politics, economy, philosophy and law. It also describes the economical, political and military systems of the State of Qin during the Warring States period. See 商鞅.

商鞅　Shang Yang(? 390—338 BC)　A statesman and one of the representative thinkers of the Legalist School during the Warring States period. Shang's family name was actually Gongsun, he was usually called Shang Yang just because his fief granted by Duke Xiao of Qin was called Shang, and thus his title Lord Shang or Lord of Shang. Sometimes he was also referred to as Wei Yang, for he was a native of the State of Wei. Shang went to Qin in 361 BC when Duke Xiao came to power and soon became prominent there because of his theory. Shang believed that the integrity of a state could be maintained only with power and laws and that power consisted of a large army and full gra-

naries. Entering into the service of Duke Xiao, Shang Yang began his reform. He replaced the feudal division of the country with a system of centrally appointed governors. He instituted compulsory military service, a new system of land division and taxation, and insisted on strict and uniform administration of the law. His successful reform paved the way for the eventual unification of the Chinese Empire by the Qin Dynasty. He was sentenced to death by his political enemies after the death of his patron Duke Xiao. His work, *The Book of Lord Shang*, became one of the main works of the Legalist School.

率性 follow one's nature A concept of Confucian ethics. *The Doctrine of the Mean* reads, "What Heaven endows is called nature. Following this nature is called the Way. Cultivating this Way is called instruction. It teaches people to follow their nature in their life, for it is endowed by Heaven and is born good."

庸庵全集 Complete Works of Yongan A collection of writings by Xue Fucheng of the late Qing Dynasty. Entitled after Xue's literary name, the collection, 47 volumes in all, reflects Xue's political, economical and philosophical points of view. In politics, Xue supported the system of constitutional monarchy; in economy, he stressed the development of industry and commerce; in philosophy, he maintained that both the Way and concrete things are always changing. See 薛福成.

康有为 Kang Youwei(1858—1927) A scholar, thinker, politician and reform leader of modern China. Styled Guangxia, and literarily named Changsu and Gengsheng, Kang, whose original name was Zuyi, was a native of Nanhai, Guangdong Province, so he was also popularly called Kang Nanhai. As a child and youth, Kang received a traditional education of Confucianism. But after reading about the outside world, he came to admire Western civilization. In the 1880s he began to conceive some of his basic ideas: ideas of historical progress, social equality, a world government, and the nature of the universe. In 1890 he opened a school in Guangdong to teach his new learning. In 1891 Kang completed his famous *Examinations of the Forged Classics During the Xin Period*. Central in this work is the theory that the Ancient Script versions

of the classics, sponsored by Liu Xin while serving under the usurper Wang Mang, had really been forged by Liu himself for Wang Mang's usurpation, and, hence, are not products of the Zhou Dynasty, but of Wang Mang's Xin period. These were startling ideas in the intellectual world because these classics had been held sacrosanct as the basis of the state cult ever since the Eastern Han Dynasty, and consequently, harsh criticism was poured on Kang from all sides. Of course, Kang's ideas were not justified. This book was followed by *Examinations of Master Kong's Reforms* in 1897, which expounds Kang's belief that Master Kong was concerned with contemporary problems and stood for change. The change in things, Kang maintained, is one of the basic rules governing the universe and the society as well as personal life. Since Kong was actually a reformer, then reform of present institutions or ideas is in accord with Kong's true teachings. The present time, Kang argued, is the Age of Approaching Peace. It is, therefore, necessary to promulgate the doctrines of self-rule and independence, and the actualities of parliamentary and constitutional rule. If the laws are not reformed, great disorder will result. Apparently Kang invoked Kong to further his aims of reform. Kang's interpretation of Confucian teachings and research on ancient texts later inspired modern scholarship in the reappraisal of China's past. When China was defeated by Japan in 1895, Kang mobilized hundreds of provincial Recommended Men then in Beijing to protest against the humiliating peace terms and to petition for far-reaching reforms to strengthen the empire. He and his associates published newspapers and founded the Society for the Study of National Strengthening. In 1898 he prevailed upon Emperor Guangxu to launch the reform program. Among the many measures that were promulgated were the streamlining of the government, strengthening of the armed forces, new standards in the civil service examination system, the development of commerce and industry, the promotion of local self-government, and the opening of modern schools. The reform measures were annulled, however, when the dowager empress Cixi reasserted control. Kang escaped to Japan. After the failure of several attempts to restore the emperor, Kang resumed his writing in exile. His most significant work

completed at this time was *The Book of Great Unity*. This work was published in part in 1913 and the whole book, consisting of 10 volumes, was published posthumously in 1935. According to this book, history evolves through three ages with three rotating phases in each. The three ages are the Age of Disorder, the Age of Approaching Peace, and the Age of Great Unity. Not only are there cycles of order and disorder within this evolutionary movement, there are series of subcycles. The life of man consists only of what is appropriate or inappropriate. What man finds inappropriate constitutes pain; what man finds appropriate constitutes pleasure. The path taken by all living creatures in the world is solely one of seeking pleasure and avoiding pain. But man's life is largely a life of suffering, which Kang classified into the sufferings associated with man's physical life, those associated with natural disasters, those associated with the human relationships, those associated with human institutions, those associated with human feelings, and those caused by man's esteem of external things. These sufferings have their sources in national distinction, class distinction, racial distinction, sex distinction, family distinction, occupational distinction, and specific distinction. In the Age of Great Unity these sources of suffering will be overcome so that the whole world will become a unity — one race, one family, love among all sentient beings, and equality. The philosophical basis for this utopia is his interpretation of humanity which Kang equated with what Master Meng called "the mind that cannot bear to see the suffering of others." It is compassion. It is also the power of attraction that pulls all people together. As such it is ether or electricity, which permeates all things everywhere. In 1917, Kang participated in the abortive restoration of the Qing ruler. In the years that followed, he opposed the Southern Government of the revolutionary leader Sun Zhongshan. He called for the preservation of Confucianism and the establishment of a reformed Confucian Church to provide the people with spiritual guidance. In his last years, he renewed his philosophic reflections, completing his last book, *On Heavens*, in which he blended astronomy with his own metaphysical musing. Besides prolific writings on the classics, politics, and economics, Kang also left behind travel accounts and an an-

thology of his poems.

康南海 Kang Nanhai See 康有为.

康斋文集 Collected Writings of Kangzhai A work by Wu Yubi of the Ming Dynasty. In 12 volumes, the collection contains Wu's essays and poems. Most of the essays are descriptions of Wu's Neo-Confucianist ideas, especially the cultivation of mind, for Wu held that one must try to purify one's mind and restore one's true mind and true nature. See 吴与弼.

康僧会 Kang Senghui(? —280) An Indian monk supposed to be of Tibetan descent, who came to Jianye (the present Nanjing) in 247 during the Three Kingdoms period. There Sun Quan of Kingdom Wu built a temple for him to spread Buddhism. He had a good command of both Buddhism and Confucianism and advocated their reconciliation. It is said that he translated *The Hynaprraynaparamita Sutra* and other Buddhist scriptures.

阎若璩 Yan Ruoqu(1636—1704) A Confucian classicist of the Qing Dynasty. Styled Baishi and literarily named Qianqiu, Yan was born in Huai'an of Jiangsu Province. As one of the greatest Confucian classicists of that time, Yan achieved great literary achievements. Most of his works — more than ten in number — are about Confucian classics study and historical geography. His most important study, which raised him to the front rank, is *An Inquiry into the Authencity of the Ancient-Script Book of History*, to which he is said to have devoted 30 years. By convincing evidence and judicious arguments, he proved beyond doubt that *The Ancient-Script Book of History* and *The Book of History with a Commentary by Kong Anguo* were forgeries. This result was accepted by many scholars in the Qing Dynasty.

阐告子 On Master Gao A writing by Gong Zizhen of the Qing Dynasty which expounds his theory on human nature. In it, Gong followed Master Gao's doctrine recorded in *The Book of Master Meng* that human nature is neither good nor bad, and criticized other doctrines on human nature.

阐提 one who has cut off the root of goodness See 一阐提迦.

盖天说 Hemispherical Dome Theory Also translated into "Theory of Heavenly Cover," it is one of the cosmological doctrines in ancient China, which

figures heaven as a hemispherical cover, and earth as a bowl turned upside down.

寇谦之 Kou Qianzhi(365－448) A famous Taoist priest of the Northern Wei Dynasty. Kou, whose original given name was Qian, was styled Fuzhen. A native of Shanggu of Changping (the present Beijing), he began his life of a Taoist priest at the age of 18 and later became a Celestial Master of the religion. He maintained that the Taoist Religion should absorb doctrines of Confucianism, such as the doctrine of the five constant human relationships and that the religion should also contribute to the state government. Later his school was called the Northern Way of Celestial Masters.

密宗 Esoteric School Also translated into "School of Mystery" and called the True Words School, it is one of the most influential branches of the Indian "mantre schools" and was introduced into China in about 716 by the so-called Three Bodhisattvas of the Kaiyuan Reign of the Tang Dynasty and developed into the Esoteric School of China. As the name indicates it was founded for the study of the mysterious. According to the school, all things in the universe, including Buddhas and men, are produced by the six fundamental elements — earth, water, fire, wind, space and mind. The inanimate are made only of the first five, while the animate are made of all the six. Both Buddhas and men are of the same elemental nature. So if common people faithfully receive the three important teachings from the masters by personal contact — how to sit, how to use your mouth and how to think, they will become Buddhas, too. The main scriptures the school follows are *The Great Sun Scripture*, *The Vajrasekharasutra*, *The Vajraskharayogacarasutra*, and *The Saptakotibuddhamatrcundisutra*.

密教 Esoteric Buddhism Also translated into Mystery School, it is one of the Buddhist schools which, also called the Esoteric Buddhism of Yogacara, was formed by the adoption of some doctrines of Brahmanism by some scholar of the Mahayana School in the 7th century and introduced into China during the Kaiyuan Reign. See 密宗.

梁丘贺 Liangqiu He (? —?) A Confucian classicist and founder of

Liangqiu School of *The Modern-Script Book of Changes*. Styled Changweng, Liangqiu was a native of Zhu (the present Zhucheng, Shandong Province). He studied *The Book of Changes* first under Jing Fang, then under Tian Wangsun, and became an Erudite during the reign of Emperor Xuan of the Western Han Dynasty. His followers mainly include Shi Sunzhang, Deng Pengzu and Heng Xian. His works were lost long ago.

梁任公 Liang Rengong See 梁启超.

梁汝元 Liang Ruyuan See 何心隐.

梁启超 Liang Qichao(1873—1929) A scholar, thinker, and reformer of modern times. Styled Zhuoru and literarily named Rengong and Master of Ice-Drinking Study, Liang was a native of Xinhui, Guangdong Province. A disciple of Kang Youwei, Liang worked side by side with Kang to make theoretical preparations for a political reform in China. After China's humiliating defeat by Japan, the writings advocating reform by Kang and Liang came to the attention of the Emperor and helped usher in the Hundred Days Reform. After the failure of this movement, Liang fled to Japan. During his exile he edited newspapers and introduced many Western political, social and economical theories which affected a whole generation of young people. Liang returned to China in 1912 after the establishment of the Republic of China. In 1918 Liang made a journey to some European countries and wrote *Records of My Impressions of Europe* in which he said that European civilization was declining, and the Chinese people should carry forward their own tradition instead of modeling themselves on the Europeans. In the 1920s he supported Zhang Dongsun in debate with Marxists, and was against the spread of Marxism in China. In philosophy, Liang admired the Idealist School, especially Wang Shouren's doctrine of the extension of the innate knowledge of the good. Liang enthusiastically eulogized the heroes in history and said that without heroes there would be no history. Liang was the foremost intellectual leader in the first two decades of the 20th century. His famous academic works include *A History of Chinese Political Thought of the Pre-Qin Period*, *An Introduction to the Learning of the Qing Period* and *Eighteen Treatises on Buddhism*. *Collected Writings*

of Ice-Drinking Study is the collection of his works.

梁漱溟 Liang Shuming(1893—1988) A scholar and philosopher. Styled Shouming. Liang, a native of Guilin, Guangxi Province, was born and grew up in Beijing. Liang graduated from the Zhili Public Law School and joined the United League in 1911. But after the 1911 Revolution he turned to the Consciousness-Only Buddhism and spent three years in semi-seclusion. In 1917, he was invited by Cai Yuanpei to join the faculty of Beijing University. At about this time, Liang turned from both utilitarianism and Buddhism to his own theory of Confucianism. In 1922, he published his influential work *Cultures of the West and the East and Their Philosophies*. Seeking to show that Chinese culture was relevant to the modern world, Liang identified in the work the West, China and India as three basic cultural types, ultimately differentiated from each other by the subjective attitude or will, which informs and characterizes the attempts of each one to solve the problems posed by its environment. According to him, the Western with "the attitude of struggle," seeks to wrest the satisfaction of their desires from the external world or from other peoples; the Chinese attitude is one of harmonization and satisfaction through adjustment, and the Indian attitude is escapist, recognizing the futility of desires and the search for satisfaction. Liang held that these cultural wills succeed one another in dialectical sequence. In the 1920s and 1930s, Liang led the rural reconstruction movement in Henan and Shandong, and wrote *The Final Awakening of the Chinese People's Self-Salvation Movement* and *The Theory of Rural Reconstruction*, arguing that because China is different from Western nations, it will be wrong to import such Western political systems as democracy and Communism. He denied the validity of applying Marxist class analysis to China and held that the derangement of Chinese society in the name of class struggle is the result of the irresponsible actions of men who are using Marxist theory to obtain power for themselves. In philosophy he combined that of Bergson with Master Meng and Wang Yangming's idealism, stressing intuitionism. His other major works include *Essentials of Chinese Culture*, and *An Introduction to Indian Philosophy*.

续皇清经解 Supplement to Collected Commentaries and Annotations on the Classics by Scholars of the Qing Empire Originally titled 皇清经解续编 in Chinese, the work, also called *Collected Commentaries and Annotations on the Classics of the Nanqing Academy*, was compiled by Wang Xianqian of the Qing Dynasty. The work, in 1430 volumes, contains 209 writings on Confucian classics written from the Reign of Jiaqing to that of Guangxu and was first printed in the Nanqing Academy of Jiangyin.

续高僧传 Supplement to Biographies of Eminent Monks A Buddhist work by Dao Xuan of the Tang Dynasty, so it is also called *Tang Compilation of Biographies of Eminent Monks*. It was thus entitled because Hui Jiao of the Liang period wrote a work titled *Biographies of Eminent Monks*. Different records hold different ideas about the size of the work, some claiming 30 volumes while others 40 volumes. In all it covers 700 monks or more.

续焚书 Supplement to a Book to be Burnt A work by Li Zhi of the Ming Dynasty. Consisting of five volumes, the book, edited by Li's disciple Wang Benke, criticizes Confucian classics and the hypocrisy of the doctrines. See 李贽.

续藏书 Supplement to a Book to be Hidden Away A work by Li Zhi of the Ming Dynasty. In 27 volumes, the book contains about 400 figures' biographies of the Ming Dynasty. In it, the author made anti-traditional criticism of those persons. See 李贽.

尉缭 Wei Liao(? —?) A Military Strategist and statesman of the Warring States period. A native of Weishi (in the present Henan Province), Wei is said to have been a disciple of Master Guigu or a follower of Lord Shang Yang. He was well versed in the doctrines of yin and yang and arts of war and left behind *The Book of Master Wei Liao*. See 尉缭子 **I**.

尉缭子 I. Master Wei Liao See 尉缭. **II. Book of Master Wei Liao** A military work by Master Wei Liao, which is included into *The Seven Military Classics*.

十 二 画 Twelve Strokes

博物志 Records of Myriad Things Also translated into *Record of the Investigation of Things*, it is a work by Zhang Hua of the Western Jin period. In 10 volumes, the work, whose original edition had long been lost, was gathered and edited by later scholars from various sources. Besides descriptions of things, it also records many mythological and Taoist stories, so it is valuable to some extent in the study of ancient Chinese thought, literature, and history. See 张华.

援 analogy One of the Later Moist logical terms in *The Book of Master Mo*.

握一知多 Mastery of one results in the understanding of all things A concept of Taoism which means that the good mastery of the Way would lead to the understanding of everything in the universe.

棒喝 bang or bawl Also translated into "stick or yell," it refers to the methods used usually by some Chan Buddhist schools to help monks leap to enlightenment.

焚书 Book to be Burnt A work by Li Zhi of the Ming Dynasty. The author thought it could not be openly read, otherwise he would probably be killed for the book because his anti-traditional criticism hit hard at the ills of the dominant scholars. In six volumes, the work, which is also called *Li's Book to be Burnt*, contains Li's letters, essays, poems and so on. In it, the author shows a great contemptuous and negating attitude towards Confucianism and sharply criticizes many important scholars' ideas about Masters Kong and Meng. See 李贽.

雅述 Elegant Narrative A work by Wang Tingxiang of the Ming Dynasty. In two parts, the writing holds that before heaven and earth were formed only existed the primordial force before which existed no things like the Way or principle. This theory negated both the doctrine of Taoism and the theory of Neo-Confucianism on cosmogony.

韩伯 Han Bo(332—280) A philosopher of the Eastern Jin Dynasty. Styled Kangbo, Han was a native of Yingchuan (in the present Changge County, Henan Province). Official though he was, he is mainly remembered as a philosopher in history. He accepted both the doctrine of the Valuing-Nonbeing School and that of the Advocating-Being School including the idea of self-transformation of Guo Xiang, which showed his tendency to reconcile the two schools. His chief work is *A Commentary on Appended Judgements of the Book of Changes.*

韩非 Han Fei(? 280—233 BC) A Legalist philosopher during the late Warring States Period. Han Fei was an aristocrat of the State of Han and once studied together with Li Si under Master Xun. Finding that his advice to the ruler of his native state went unheeded, he put his ideas into writing, which was greatly admired by King Zheng of Qin. When he was sent as envoy to the Court of Qin by the king of Han, he was falsely accused by Li Si and was imprisoned and obliged to commit suicide. His work, *The Book of Master Han Fei*, comprises a synthesis of Legalist theories up to his time. Han Fei made a comprehensive synthesis of the three tendencies within the Legalist School: the enforcement of law with heavy reward and punishment advocated by Shang Yang, the manipulation of statecraft stressed by Shen Buhai and the exercise of power or authority introduced by Shen Dao. Centering his system upon the enforcement of law with heavy reward and punishment, Han Fei formed his unique doctrine of Legalism—a combination of law, statecraft and authority, which laid the theoretical basis for the unification of China by the Qin Empire. Han Fei's philosophical doctrines were derived in part from Master Lao, but greatly influenced by Master Xun. He took the Way to be the universal law of the universe and the principle to be the specific law of things. Han Fei also supplied a rational explanation for revolutionary changes of the old order. To him, it was axiomatic that political institution should change with changing historical circumstances. Therefore politics must look always to the present and to changing circumstances rather than to any static idea or ideal.

韩非子 I. Master Han Fei The respectful title of Han Fei. **II. Book of**

Master Han Fei Collected works of Han Fei of the late Warring States period. Consisting of 55 treatises, it was at first entitled *The Book of Master Han*. The present title was given after the Tang Dynasty so as to distinguish it from the works of Han Yu. See 韩非.

韩昌黎 Han Changli See 韩愈.

韩诗 Book of Songs with a Commentary by Han Ying One of the Modern-Script versions of *The Book of Songs*. Commented by Han Ying of the early Han Dynasty, it led to the founding of a new school on *The Book*. See 韩诗外传 and 韩婴.

韩诗外传 Outer Commentary on the Book of Songs by Han Ying Also translated into *Han Ying's Illustrations of the Didactic Application of the Classic of Songs*, it is a work of 10 volumes by Han Ying of the Western Han Dynasty which mainly quotes the lines of *The Book* to confirm ancient events. Some scholars believe that it is not the original version, for, according to some classics, the original version consisted of only six volumes.

韩退之 Han Tuizhi See 韩愈.

韩婴 Han Ying(? —?) A Confucian classicist and founder of the Han Ying School of *The Book of Songs* of the Western Han Dynasty. A native of Yan (the present Beijing), Han was well versed in *The Book of Songs* and was appointed Erudite of *The Book* during the reign of Emperor Wen, though he was also good at *The Book of Changes*. He is said to have written *Inner and Outer Commentaries on the Book of Songs*, but now only *The Outer Commentary* is extant. See 韩诗外传.

韩愈 Han Yu(768—824) A writer and philosopher of the Tang Dynasty. Styled Tuizhi, Han was from Heyang, Dengzhou Prefecture (the present Mengxian County, Henan Province). Because his ancestors lived in Changli, Hebei, he was often called Han Changli. Having got the title of Presented Scholar at the age of 25, he began his long and repeatedly frustrated official career, though he has been remembered in history chiefly for his achievements in literature and philosophy. In literature he, with other writers, started the great Classical Prose Movement and turned prose creation onto the healthful

track and he himself became the leading figure of the eight great prose masters of the Tang and Song period. In philosophy, he is usually regarded as the first protagonist of Neo-Confucianism. For quite a long period from the Jin Dynasty to Han's time, Confucianism had greatly declined in popularity while Taoism and Buddhism had become rather conspicuous, even dominant. Against the tendency, Han resolutely began a defense of the Confucian doctrines. He criticized the Taoist idea of inaction and the Buddhist emphasis on silence and annihilation of the self. He maintained only Confucianism, which came into being much earlier than Taoism and Buddhism, is the orthodox doctrine or Way of China. According to him, the orthodox Confucian Way began with Yao and passed through Shun, Yu, Tang, King Wen, King Wu, the Duke of Zhou, Master Kong, to Master Meng. After Meng, it was no longer transmitted, and it was he himself that continued the great cause. In defending Confucianism, Han quoted extensively from *The Book of Master Meng*, *The Great Learning*, *The Doctrine of the Mean*, and *The Book of Changes*, works that hitherto had been somewhat neglected by Confucianists. He thought that the so-called orthodox Confucian doctrine is nothing else but the traditional virtues of humanity, righteousness, and others advocated by Master Kong, and the books do reflect those ideas. As for human nature and emotions Han held that they can be divided into three grades: the superior, the medium, and the inferior. The superior grade is originally good; the medium can be led to be either good or evil depending on the cultivation; and the inferior is originally evil. Han's philosophical works include *An Inquiry on Man*, *An Inquiry on Human Nature*, *An Inquiry on the Way*, *An Inquiry on Spirits* and *An Inquiry on Defamation*, which are contained in *Collected Writings of Master Changli*.

韩檀　Han Tan　Another way to call 桓团. See 桓团.

朝彻　become enlightened　A term from *The Book of Master Zhuang*. See 见独.

敬　earnestness/seriousness/reverence　See 主敬.

敬告青年　Notice to Youths　A writing by Chen Duxiu, which was published

in the 1st issue of *New Youth* in September, 1915. The article exposes the darkness of China at that time and calls on the youth of China to struggle for a new society and a new future. It conducts the young people to be after science, democracy and progress and fight against superstition and ignorance. So it soon became quite influential among young intellectuals.

塔本玛哈卜迪说 five fundamental elements doctrine A philosophical concept of the Mongolian Nationality which refers to space, air, fire, water and earth, or fire, earth, water, metal and wood. These five elements make up the material world.

彭绍升 Peng Shaosheng (1740－1796) A scholar of the Qing Dynasty. Styled Yunchu and literarily named Chimu, Master Zhigui and Jiqing, Peng was a native of Changzhou (the present Wuxian County of Jiangsu Province). When very young, Peng began to learn and mastered Confucian classics. He also studied devoutly the Neo-Confucianist works of the Song and Ming philosophers, especially the learning of mind advocated by Lu Jiuyuan and Wang Yangming. He attached great importance to nature, maintaining that nature is the fundamental in Confucian study. Then he began to study Buddhist works and tried to reconcile Confucian and Buddhist doctrines. Because he called him Retired Scholar of the Erlin Residence, his collection of writings was entitled *Collected Works of the Erlin Residence*. See 二林居集.

彭晓 Peng Xiao (?－?) A Taoist priest of the Five Dynasties period. Styled Xiuchuan and literarily named Master Zhenyi (meaning True One), Peng was a native of Yongkang (in the present Zhejiang Province). His chief work is *A Comprehensive Interpretation of the Kinship of the Three with Chapters Marked*, which divides *The Kinship of the Three* into 90 chapters and expounds the theory of emblems and numbers of *The Book of Changes* used by the book.

彭蒙 Peng Meng (?－?) A philosopher of the Warring States period. A native of the State of Qi, Peng became a scholar in Jixia Academy. Influenced by the Taoist ideas, Peng advocated the equality of all things, and held that even a clod of earth also possesses the Way. He taught people to discard

knowledge, abandon self, and follow the inevitable. Therefore, to him, sages are useless. In moral cultivation, people should be impartial and non-partisan, easy going and unselfish, and decisive but without predetermination. He had considerable influence at his time.

絜矩 principle of regulating one's conduct or putting oneself in the place of others A concept used in *The Great Learning*, which, according to Zhu Xi, is the development of Confucian virtues of loyalty and altruism.

葫芦的传说 Legend of the Gourd A long poem of the Wa Nationality on the origin of the universe and man.

葬书 Book on Burial ① A work usually attributed to Guo Pu of the Eastern Jin period, which preaches the geomantic theory maintaining that one's burial place after death would decide the fortune of his descendents. ② A writing by Chen Que which, contrary to Guo Pu, criticizes the geomantic theory.

葛玄 Ge Xuan (164—244) A Taoist wonder-worker of the Three Kingdoms period. Styled Xiaoxian, Ge was a native of Jurong (in the present Jiangsu Province). He studied Taoism under Zuo Ci, and was specially good at those works on alchemism, and later was honored Immortal Ge.

葛洪 Ge Hong (284—364) A Taoist master, alchemist and medical scientist of the Eastern Jin period. Styled Zhichuan and literarily named Master Baopu, Ge was a native of Jurong (in the present Jiangsu Province). Very much fond of Taoist techniques on immortality and health nourishment, Ge began to study Taoism under Zheng Yin, a disciple of Ge Xuan, from his early years. When Sima Rui came to power, Ge began his official career and after a strenuous life in civil and military service, this great eclectic scholar is said to have undertaken a long journey to South China in quest of pure cinnabar found there. He stopped at the Luofu Mountain, where he tempered elixir and died. Ge's major work is *The Book of the Embracing-Simplicity Master*. In it, he systematized and elaborated Taoist theories and practices of immortals beginning with the Warring States period, and incorporated into Religious Taoism Confucian doctrines, especially the ethical teachings, such as the Three Cardinal Guides and the Five Constant Virtues. He held that a man without those

fine virtues can't attain immortality. He discussed in detail the various formulas and practical operations for making the "gold elixir" in the work and hence he was regarded by some scholars as the founder of the Way of Gold Elixir.

董子 Book of Master Dong See 董无心.

董无心 Dong Wuxin(? —?) An atheist of the Warring States period. The 31st chapter of *The Book of Master Mo* records that Dong once debated with some disciples of Master Mo on whether gods and spirits existed in the world. According to *The History of the Han Dynasty*, he also clearly denied the existence of gods and the so-called mandate of Heaven in his own writing entitled *The Book of Master Dong*, which was unfortunately lost long ago.

董仲舒 Dong Zhongshu(179/197—104 BC) A philosopher and great scholar of the Modern-Script School of Confucian Classics of the Western Han Dynasty. Born in Guangchuan (the present Jingxian County of Hebei Province), Dong was a master of *Gongyang's Commentary on the Spring and Autumn Annals*. As the result of his good responses to the inquiries of Emperor Wu in *A Memorial to the Throne by a Man of Wisdom and Virtue Replying Inquires by Bamboo Slips* in which he gave the Emperor the advice of discarding the hundred schools and respecting only Confucianism, he attracted imperial notice and was appointed minister successively to two royal princes. But he achieved no more success in his political career and had to spend his remaining years in teaching and writing. In history he was known for his famous work *Luxuriant Gems of the Spring and Autumn Annals*. Dong Zhongshu combined the Confucian doctrines with the theories of yin and yang and the five elements, and formed his theological system which established the authorities of Heaven, Sovereign, father and husband. The core of his philosophical system is the theory of the "interaction between Heaven and man." Dong believed in the all-pervasive operation of the yin-yang forces and an item-by-item correspondence between man and Heaven. He also believed in a close relationship between the actions of man and Heaven. To him, "Heaven is the sovereign of all gods," and "the Son of Heaven receives the mandate from Heaven." Thus, the power of the sovereign is god-given. Heaven can mete out rewards and punishments

according to man's behaviours. The virtuous rule will be marked by order and harmony in the country. Any evil act of the ruler will cause catastrophes and anomalies sent by Heaven as warnings to the ruler. Continuing the Confucian tradition, Dong elaborated the principles of the Three Cardinal Guides and the Five Constant Virtues. They became controling ideas in Chinese ethics ever since. As to human nature, Dong advocated the theory of the three categories of human nature, that is, nature of the upper category, nature of the lower category and nature of the ordinary man. Dong Zhongshu laid an institutional basis for the Confucian orthodoxy and for the recruitment of able scholars as government officials through an examination system. He was one of the most influential thinkers in Chinese history.

葆光 preservation of light Also translated into "preservation of enlightenment," it is a term used by Master Zhuang to refer to the light of knowledge and wisdom which should be preserved and hidden.

葆真 preservation of the true Also translated into "keep tight hold of the true nature," it is a term used in the 21st chapter of *The Book of Master Zhuang* which refers to preserving one's natural instinct or the true nature.

蒋信 Jiang Xin (1483 — 1559) A scholar of the Ming Dynasty. Styled Qingshi and literarily named Daolin and Master Zhengxue (meaning Rectifying Learning), Jiang was a native of Changde (in the present Hunan Province). After he got the title of Presented Scholar, he was appointed to several official posts. But he attached great importance to the learning of Confucian classics. He once studied them under Wang Yangming and Zhan Ruoshui after he had given up his office. He held that the whole universe is one with oneself and that principle and material force, mind and nature, self and others are not two, but one. He asked: In *The Six Classics*, where is it ever said that there is a principle and also material force? He maintained that all talks about destiny, the Way, sincerity, the Supreme Ultimate and humanity refer to material force. His writing *Daily Notes in Taogang* contains his doctrines.

蒋维乔 Jiang Weiqiao(1873—1958) A scholar and philosophical historian. Styled Zhuzhuang and literarily named Master Shiyin, Jiang was a native of

Wujin of Jiangsu Province. In his 20s, Jiang began to study the Western Learning and accepted the ideas of reformers. As he maintained that only education could save China, he joined China Society of Education established by Cai Yuanpei and devoted almost all his life to education since then. As a philosophical historian, he wrote *A History of Chinese Philosophy of the Past 300 Years*, *A History of Buddhism in China*, *An Introduction to Buddhism* and so on.

惠子 I. Master Hui see 惠施. **II. Book of Master Hui** A book by Hui Shi of the Warring States period which was lost long ago.

惠栋 Hui Dong(1697—1758) An important Confucian classicist and founder of the Wu School of the Qing Dynasty. Styled Dingyu and literarily named Songya, Hui was a native of Wuxian County of Jiangsu Province. Born into a family of scholars, Hui studied under his father's students by reading extensively and became well versed in Confucian classics. Because of his failure in the civil service examinations, he taught as a private scholar almost throughout his life. In the classical studies, Hui developed further the theories of the School of the Han Learning, adhering to the philological or textual study of the classics. As a result, he produced works of lasting importance and founded the so-called Wu School in the classical study. His chief works include *Comments on the Book of Changes*, *Investigations on the Ancient-Script Book of History*, and *The Original Meanings of the Nine Classics*.

惠施 Hui Shi(?370—310 BC) A great philosopher of the School of Logicians during the Warring States period. Usually respectfully called Master Hui, Hui Shi was a native of the State of Song but once served as prime minister in the State of Wei. Like Moists, he also advocated universal love and opposed war. It is said that he wrote a lot of works, but only ten paradoxes recorded in Chapter 33 of *The Book of Master Zhuang* and a few fragmentary statements have survived. Hui's basic doctrine is the unity of similarity and difference which greatly stresses relativity. See 历物十事 and 合同异.

惠能 Hui Neng See 慧能.

喻老 Illustrations of Master Lao's Teachings The 21st essay of *The Book*

of Master Han Fei which develops some ideas of Master Lao and introduces them into his own theory on how the ruler should practise administration and government of a state.

景不徙 Shadow does not move One of the paradoxes of the Dialecticians during the Warring States period recorded in the 41st chapter of *The Book of Master Mo*, which reads, "A shadow does not move. The reason lies in the changing of its action." That is to say a shadow can appear and disappear, and the new shadow replaces the old one when the new one appears at a certain point of time.

景德传灯录 Jingde's Record of the Transmission of the Lamp A work completed by Dao Yuan in the Jingde Reign of the Northern Song Dynasty on the history of the Chan Buddhism. In 30 volumes, the work, comparing the Chan Buddhism to a lamp which can light up the dark, records stories of 52 generations in the development of the Chan Buddhism, 1701 monks and their quotations. It is one of the most influential Buddhist works in China.

紫微学派 Ziwei School A philosophical school headed by Lü Benzhong of the Northern Song Dynasty. Influenced by Buddhism and the Cheng brothers and their disciples, Lü and the school laid great emphasis on the exhaustive study of principle and cultivating one's nature to the utmost. They held that the most important in the study of Confucian classics is to be well versed in *The Book of Filial Piety*, *The Analects*, *The Doctrine of the Mean*, and *The Great Learning*, then to read other works extensively. The other chief members of the school were Lü's disciples, such as Lin Zhiqi, Li Nan, and Fang Chou.

傅山 Fu Shan(1607—1684) A scholar and thinker of the turning period from the Ming to the Qing Dynasty. Styled Qingzhu(青竹) which was later changed to Qingzhu(青主), Fu, whose original given name was Dingchen, was a native of Yangqu, Shanxi Province. Fu was well versed not only in history, Confucian classics and the study of philosophers in history, but also in literature, philology, painting, calligraphy, and medicine. When the Ming Dynasty was collapsing, he sought safety with his family in the mountains of

central Shanxi and declined all the official offerings of the Qing Court. However, he was still accused of plotting against the new regime and of having communications with the remnant Ming ruler in South China. Brought to Taiyuan and imprisoned, he was subjected to bodily punishments but remained undaunted throughout the trial, until his students effected his release the following year. In philosophy, he often called his theories as heresies, for he held they were unorthodox ideas when Neo-Confucianism was dominant. In cosmology, he held that all things in the universe come into being by natural evolution according to their own natural law, and the source of all things is the primordial material force. According to him, material force is prior to principle and all things are in constant motion. He attached equal importance to the study of both Confucian classics and philosophers of other schools in history, which went against the idea that only Confucianism was orthodox. Opposed to the approach and methodology adopted by the Neo-Confucianists of the Song and Ming period, he advocated careful distinction and independent judgement of one's own in the study of Confucianism. Some works of his, such as *A Critical Commentary on the Book of Master Zhuang* and *An Annotation of the Book of Master Xun* have been recently discovered.

傅子 Book of Master Fu A work by Fu Xuan of the Wei-Jin period, which is said to have been made of over 100 volumes at first. But now only 12 complete essays and some fragments are extant. The work contains Fu's doctrines on all fields, such as on philosophy, political institutions and systems, agriculture and water conservancy, and national defense. As for his doctrines on philosophy, see 傅玄.

傅玄 Fu Xuan (217 — 278) A philosopher of the Wei-Jin period. Styled Xiuyi, Fu was a native of Niyang, Beidi (in the present Yaoxian County, Shaanxi Province). As an official, Fu was upright and just. As a philosopher, he was in some way materialistic. He held that all things in nature have their own law of motion and man's ethical virtue cannot replace the function of the natural law. He compared human nature to water which could change its shape according to the shape of a vessel. To him, it is quite natural for man to set

store by honor and profit; and what is important is to mould one's nature by teaching him fine virtues. *The Book of Master Fu* contains all his writings.

傅青主 Fu Qingzhu See 傅山.

傅奕 Fu Yi(555—639) A scholar and atheist of the turning period from the Sui to the Tang Dynasty. As a scientist, Fu was versed in astronomy, calendar making, and mathematics. As a philosopher, he refuted Buddhism. To him, Buddhism, a foreign religion, is contradictory to Confucianism and has caused great harm to the country, the people and its government. What is more, the building of so many temples and the supporting of so many monks are great wastes and have even weakened the country. So Buddhism should completely forbidden in China. *A Commentary on the Book of Master Lao* is his main work.

储泳 Chu Yong(? —?) A scholar and atheist of the Ming Dynasty. It is said that at first he had firmly believed the arts of divination. As he went deeper in his studies he found out that they were actually false doctrines and came back to Confucianism. In cosmology, he regarded the primordial force as the source of the universe, maintaining that the clear, pure force went up and formed heaven while the turbid force came down and formed earth. He once wrote commentaries on *The Book of Changes* and *The Book of Master Lao*, but all were lost long ago.

循名责实 hold actualities according to the names A political view of the Legalist School of the Warring States period. See 形名.

嵇中散 Courtiers' Director Ji See 嵇康.

嵇中散集 Collected Writings of Courtiers' Director Ji See 嵇康 and 嵇康集.

嵇叔夜 Ji Shuye See 嵇康.

嵇康 Ji Kang(223—262) A poet, essayist, musician, Neo-Taoist philosopher and one of the Seven Worthies of Bamboo Groves of the Three Kingdoms period. Styled Shuye, Ji was a native of Huiji (the present Shaoxing, Zhejiang Province). His original surname was, in fact, not Ji but Xi which was changed to Ji for some unknown reason after his family moved to Zhi (near the

present Suxian County, Anhui Province) where he was born. Though his father died when Ji was a child, he still received a good education, became quite famous for his rich talents, married a royal princess of the Cao family, and received an appointment as courtiers' director, which accounted for the fact that he was usually called Courtiers' Director Ji. Later when the Sima clan seized control of the government, Ji refused to hold office under the Simas. He retired to his estate and lived a free and scandalizing life, often engaged in the so-called Pure Conversation in bamboo groves, so he was condemned to death by Sima Zhao at last. In philosophy, he obviously inclined towards Taoism. He held man and all things in the universe come into being by the interaction between the yin and yang forces which come from the primordial material force. To him, mind and things are separate from each other and without any close relationship. In the essay *Music Has in it Neither Grief nor Joy*, he argued that sound has nothing to do with human emotions, for the same piece of music might stimulate different feelings. In politics, he stood for government by inaction. His essays are contained in *Collected Writings of Ji Kang*, which is also entitled *Collected Writings of Courtiers' Director Ji*.

嵇康集 Collected Writings of Ji Kang Also entitled *Collected Writings of Courtiers' Director Ji*, it is a work by Ji Kang of the State of Wei of the Three Kingdoms period. Consisting of 10 volumes, the collection contains Ji's poems and essays on politics and philosophy and reflects Ji's thought and literary achievements. See 嵇康.

程门四弟子 four disciples of the Chengs A collective term to refer to Lü Dalin, Xie Liangzuo, You Zuo and Yang Shi who studied under the two Cheng brothers, Cheng Hao and Cheng Yi of the Song Dynasty.

程氏易传 Cheng's Commentary on the Book of Changes A shortened form of 周易程氏传. See 周易程氏传.

程伊川 Cheng Yichuan See 程颐.

程朱学派 Cheng-Zhu School A Neo-Confucianist school represented by Cheng Yi of the Northern Song Dynasty and Zhu Xi of the Southern Song Dynasty. This school is the opposite to the idealistic Neo-Confucian school of Lu

Xiangshan and Wang Yangming. Cheng Yi formulated the major concepts and provided the basic arguments of this school, and Zhu Xi supplemented and refined them and brought Neo-Confucianism into a systematic and rationalistic whole. At the centre of the school is its concept of principle; its other major concepts are the Supreme Ultimate, material force, the nature of man and things, the investigation of things and the moral quality of humanity. This school is also called the Cheng-Zhu Rationalistic School or the School of Nature and Principle. See 程颐,朱熹 and 性理学.

程明道　Cheng Mingdao　See 程颢.

程颐　Cheng Yi(1033—1107)　A Neo-Confucianist philosopher and educationist of the Northern Song Dynasty. Styled Zhengshu, Cheng, a native of Luoyang (in the present Henan Province), was often called Master Yichuan. Cheng Yi and his elder brother Cheng Hao were both disciples of Zhou Dunyi, a famous philosopher of that time, and co-founded the philosophical School of Luoyang, named of course after their hometown where they taught for many years. The two brothers were usually known as the Two Chengs. The central concept of Cheng Yi's philosophy is principle. To him, principle is the universal truth, universal order, and universal law. It is self-evident and self-sufficient. Principle is one but its manifestations are many. It is both natural and moral. It has meaning as an abstract reality, but more so as the moral law of man. The endowment of material force in man is important for his goodness or evil. In Cheng Yi's words, "If one's material force is clear, one's capability will be clear, and if one's material force is turbid, one's capability will be turbid." Hence, to get rid of the turbidness and understand principle constitute the task of moral cultivation. Cheng Yi emphasized that the way to discover and understand principle is to investigate the myriad things of the universe in which principles are present. He espoused many methods of investigation — induction, deduction, the study of history and other disciplines, and participation in human affairs. Cheng Yi realized the universality of contradictions. He held that things turn into their opposites when they reach the extreme, and that growth and decline of things follow and depend on each other. He pro-

posed such extremely ascetic slogans as "eliminating human desires and preserving the Heavenly principle." He even considered the remarriage of a widow the worst offence and said that for a widow, to die of hunger is a trifle, but to lose her chastity through remarriage is something disastrous. Cheng had great influence on later philosophers. Zhu Xi accepted and developed Cheng's ideas into what came to be called the Cheng-Zhu School. His main works are *Collected Writings of Yichuan*, *A Commentary on the Book of Changes by Yichuan*, and *Cheng's Discourses on the Classics*. All the writings of the two Cheng brothers were collected in *The Complete Works of the Two Chengs*.

程瑶田 Cheng Yaotian(1725—1814) A scholar and Confucian classicist of the Qing Dynasty. Styled Yitian and Yichou and literarily named Rangtang, Cheng was a native of Shexian County, Anhui Province. Cheng studied, together with Dai Zhen and Jin Bang, under Jiang Yong and is said to have been well versed in the doctrines of principle, philology, institutions, music, Confucian classics and other learnings. In study, he stressed independent thinking and opposed heavy dependence on others' commentaries and explanations, which led to his correction of the mistakes in the commentary on *The Book of Rites* by Zheng Xuan and the defects in *A Commentary on the Classic of Waterways* by Li Daoyuan. His writings were collected into *Records of Comprehensive Arts*.

程端礼 Cheng Duanli(1271 — 1345) A scholar and educationist of the Yuan Dynasty. Styled Jingshu, Cheng, a native of Yinxian County, Zhejiang Province, was usually called Master Weizhai. He devoted almost all his life to education, first as an official in administrative institution and then as a teacher and director of the Jiaxuan and Jiangdong academies. He tried to carry forward Zhu Xi's educational thought, asking students to read by heart, to study with earnestness, to be deeply reflective, and to preserve the firm will. As for the teaching content, he maintained that, besides *The Four Books* and *The Five Classics*, calligraphy, composition, astronomy, geography, phonology, law, mathematics, history, official systems and institutions should all be taken into account.

程颢 Cheng Hao(1032—1085) A Neo-Confucianist philosopher and educationist of the Northern Song Dynasty. Styled Bochun, Cheng, a native of Luoyang (in the present Henan Province) was usually called Master Mingdao. Cheng Hao studied philosophy, together with his younger brother Cheng Yi, under the famous philosopher Zhou Dunyi and co-founded the philosohical School of Luoyang. In history, the two brothers were usually known as the Two Chengs. Cheng Hao stressed principle as production and reproduction. He saw the spirit of life in everything, which impressed him much more than the rational character of things. Furthermore, to Cheng Hao, the highest principle was the principle of Heaven, a concept he evolved himself. He believed that principle is more than the rational basis of being. It is the principle of Heaven, the self-evident universal truth that carries with it the dictate to distinguish right from wrong and the imperative to do good. Instead of focusing his attention on the investigation of things, Cheng Hao advocated sincerity, seriousness and calm introspection. To him, only when mind is calm — that is, free from selfishness, cunning, and deliberate effort — can it be peaceful. One can then respond to things as they come and naturally maintain a balance between the internal and the external. Cheng Hao considered understanding the nature of humanity to be of the greatest importance. The man who has such an understanding will be free from all opposition between the self and the other and will be able to form one with all things. Cheng Hao's ideas influenced the later Idealist School of Neo-Confucianism founded by Lu Xiangshan and Wang Yangming. His works, together with those of Cheng Yi, were collected in *The Complete Works of the Two Chengs*.

鹅湖之会 Goose Lake Monastery Debate A celebrated debate took place in 1175 at the Goose Lake Monastery of Xinzhou (the present Shangrao, Jiangxi Province), between Zhu Xi and Lu Jiuyuan and their followers. Lü Zuqian, who attempted to reconcile the two opposing schools, invited the participants and chaired the debate. The debate centered upon the methods of study and moral cultivation. Zhu Xi's approach consisted of following the path of inquiry and study, extension of knowledge, and exercise of earnestness whereas that

of Lu Jiuyuan consisted of honoring the moral nature and investigation of the mind. They attacked and satired each other and broke up in discord.

释三破论 Refutation of On the Three Dilapidations A work by Seng Shun of the Southern Dynasties which criticizes the ideas of the Buddhist dilapidations of the country, the family, and individual persons expounded in the work *On the Three Dilapidations* written by a certain Taoist.

释达性论 On the Refutation of Fully Developing Nature A work by Yan Yanzhi of the Eastern Jin period, which criticizes He Chengtian's doctrine that the soul will not exist when one dies and advocates the Buddhist concept of retribution. See 达性论.

释私论 On Self-interest Also translated into *Dispelling Self-interest*, it is a work by Ji Kang of the Three Kingdoms period, which expounds the criteria of measuring public- or self-interest.

释疑论 Treatise of Dispelling Doubts A work by Dai Kui of the Eastern Jin period, which refutes the Buddhist theory of retribution.

答曹舍人 Reply to Drafter Cao A writing by Fan Zhen to reply Cao Siwen on the relationship between body and soul, stressing that the soul cannot remain when the body is annihilated.

智仁勇 wisdom, humanity and courage Basic virtues advocated in Confucian classics, such as *The Analects* and *The Doctrine of the Mean*. The former reads in the 14th chapter that a man of humanity is free from anxieties, a man of wisdom is free from perplexities, and a man of courage is free from fear while the latter regards them as three universal virtues.

智俨 Zhi Yan(602—668) A Buddhist master and the 2nd patriarch of the Flowery Splendor School. Zhi, whose lay surname was Zhao, was a native of Tianshui (in the present Gansu Province), became a monk at the age of 12 and studied Buddhism under Du Shun in the Zhixiang Temple of the Zhongnan Mountain and was ordained at the age of 20. Then he studied the Flowery Splendor Sutra under Master Zhi Zheng and wrote *Notes in Quest of the Profound Doctrines of the Flowery Splendor Sutra* to interpret the gist and tenets of the sutra. In his late years he stayed and taught *The Flowery Splendor Su-*

tra in the Yunhua Temple. He advanced the five teachings doctrine: the teaching for ignorant Sravakas, the elementary teaching of Mahayana, the final teaching of Mahayana, the sudden teaching of Mahayana and the perfect teaching of the One Vehicle, and advocated the causation of the ten mysteries. His chief disciples were Huai Qi, Fa Zang and Yi Xiang.

智顗 Zhi Yi(538－597) A Buddhist master and founder of the Tiantai School. Styled De'an, Zhi Yi, whose lay surname was Chen, was a native of Yingchuan (the present Xuchang, Henan Province). At the age of 18 he became a monk and was ordained at the age of 20 in the Guoyuan Temple in Xiangzhou. Then after he studied *The Lotus Sutra* under Hui Si, he first went to Jinling and then to the Tiantai Mountain in 575 to lecture on *The Lotus Sutra*. There he stayed for years, completed the establishment of the Tiantai School and was known as the 4th patriarch of the school. Around the central doctrines of gaining three insights in one mind and the harmonious combination of the threefold truth, he laid equal emphasis on the cultivation of cessation and contemplation, and meditation and wisdom. His major works are *The Profound Meanings of the Lotus Sutra* and *On the Great Doctrine of Cessation and Contemplation*.

焦竑 Jiao Hong(1540－1620) A scholar of the Ming Dynasty. Styled Ruohou and literarily named Yiyuan and Danyuan, Jiao was a native of Jiangning (the present Nanjing). After he got the title of Presented Scholar Jiao was appointed compiler in the Hanlin Academy. Jiao studied Confucian classics under Geng Dingxiang and Luo Rufang. So he was one of the chief members of the Taizhou School. He also firmly believed in the teaching of Li Zhi and maintained that Li, though not necessarily a sage, might at least be considered to deserve the seat next to the sage. Understandably, he regarded Buddhism to be the same as the sages' learning and systematically sought to refute Cheng Hao's refutations of Buddhism. To him, the Confucian idea of fully developing one's mind and knowing one's nature was not at all different from Buddhist concept of perceiving mind and seeing nature, which proves that he tried to reconcile Confucianism and Buddhism. His writings are mainly commentaries

on *The Book of Master Lao*, *The Book of Master Zhuang*, *The Book of Changes* and other classics.

焦循 Jiao Xun(1763—1820) A scholar and philosopher of the Qing Dynasty. Styled Litang, Jiao was a native of Ganquan (the present Yangzhou, Jiangsu Province). Influenced by his family, he began to study Confucian classics, especially *The Book of Changes* at an early age. In 1801, he became a Recommended Man and in the following year went to Beijing and competed unsuccessfully in the metropolitan examination. Then he gave up hopes of an official career and decided to study and write on the classics at home. In addition, he was well versed in history, mathematics, the study of calendar, philology and drama. As a philosopher his main contribution to the study of *The Book of Changes* is his application of the principles of mathematics. As for the relationship between human nature and desires he held that human nature is primarily motivated by the desires of food and sex, just as with other animals. The difference lies in man's capacity to acquire knowledge by which he may regulate his desires so that he can prevent calamities prejudicial to his continued existence or the existence of the group. Actually, like Dai Zhen whom he admired and followed in many aspects, Jiao advocated the regulation, not suppression, of human desires. He interpreted the Way as the proper thoroughfare of human life in general, and principle as the thoroughfare that is suited to man individually. His main works include *A Rectified Interpretation of the Book of Master Meng*, *A General Interpretation of the Analects*, and *The Three Books on the Book of Changes*.

奥色密色 Creation An epic of the Hani Nationality. Transliterated from the language of the Hani Nationality, the title refers to the creation of heaven and earth or the genesis of the universe. According to the poem, the universe and all things in it come from the body of the supernatural ox.

粤闽学派 Yue-Min School One of the Neo-Confucianist schools after Wang Shouren in the Ming Dynasty. Consisting of Wang's disciples, such as Xue Kan and Zhou Tan, from Guangdong and Fujian areas whose simplified names are Yue and Min, the school had little influence in history.

禽滑釐 Qin Guli(? —?) A Moist of the early Warring States period. A native of the State of Wei, Qin was an important disciple of Master Mo, and was particularly expert in defending cities. According to the 50th chapter of *The Book of Master Mo*, he once led 300 men in defending the city of the State of Song against the coming attack from the State of Chu. The 12 chapters from the 52nd to the 63rd were talks about how to defend cities by Qin and Master Mo. *The Book of Master Lie* records that he once had a debate with Yang Zhu on the ideas of universal love and each one for himself.

鲁迅 Lu Xun(1881 — 1936) A great writer, thinker and revolutionary. Styled Yucai, Lu Xun, which was the most popular pen name of Zhou Shuren, was a native of Shaoxing, Zhejiang Province. Born into a family of commercial and landlord background, Lu received an early traditional education in his hometown. Shortly before the reform movement of 1898, Lu left Shao xing for Nanjing to study in the Railway and Mines School. Probably during this time Lu Xun read translations of foreign books and discovered the new world of Western science, literature, philosophy, and history. From the works of Charles Darwin and Thomas Henry Huxley he learned about the doctrine of evolution. After his graduation, Lu Xun went to Japan to study medicine, but there he found that a fundamental change in the spirit of the Chinese people was more important, so he decided to devote himself to literature which he thought could reach the masses and was the best means to effect the change. In 1909, he came back to China and taught first in Hangzhou and then in Shaoxing. After the establishment of the republican government, he, invited by Cai Yuanpei, began to work in the Ministry of Education. At the same time, he taught in Beijing University and Beijing Women Teachers University. In 1918, he published his story *A Madman's Diary* to fiercely attack the conventional patriarchal family system. In the May 4th Movement, Lu Xun advocated democracy and science and assailed superstitions and autocracy. During his stay in Beijing, he firmly sided with the patriotic students. After the massacre of demonstrating students by the Duan Qiren government on March 18, 1926, a day which Lu called the "darkest day in Chinese history,"

he was forced to leave for Fujian and teach in Xiamen University. In January 1927, he went to Zhongshan University and taught Chinese literature there. He resigned after the massacre of the April 12th, 1927 and went to Shanghai in October that year. Just at that time Lu gave up his faith in the doctrine of evolution and began to accept Marxist theory about class struggle, read a lot of works on modern Russian literature and Marxism, and believe that the Chinese Communist Party was the driving force in the Chinese revolution. In 1930, he joined the Freedom League and the League of Left-Wing Writers. In 1933, he began to serve on the Executive Committee of China League for Civil Rights. In philosophy, Lu Xun, just as mentioned above, believed in the theory of evolution at first. Since 1927 he took on Marxist philosophy of world. He argued that common people created the world and the so-called genius came only from the broad masses of the people. He wrote to publicize the theory of class struggle and the role of revolution, saying that only revolution could promote the society of mankind. He wrote lot of stories, novels, poems and essays, which were collected in *The Complete Works of Lu Xun.*

鲁问 Questions from Lu The title of the 49th chapter of *The Book of Master Mo*, in which Mo answered questions from the King of the State of Lu and others, expounded his doctrines of righteousness, universal love and condemnation of offensive wars, and put forward some naive dialectical propositions in philosophy and logic. See 墨子.

鲁论 Analects of the Lu Version One of *The Modern-Script Analects.* Said to have been handed down by someone of the State of Lu, it was popular in the Han Dynasty and was one of the sources of the present *Analects.*

鲁学 Lu School One of the schools in the study of Confucian classics of the Qin-Han period and represented by some scholars from the State of Lu, such as Shen Pei who is said to have written a commentary on *The Book of Songs* and Gao Tangsheng who is said to have written a commentary on *The Book of Rites.*

鲁胜 Lu Sheng(? —?) A scholar and logician of the Western Jin period. Styled Shushi, Lu was a native of Daijun (near the present Yanggao, Shanxi

Province). Lu Sheng inherited the theories of the pre-Qin logicians and stressed the relationship between form and name. He argued that behind a name there must exist a form, so just from the names of things, one could tell the differences of things from each other. *Forms and Names* and *A Commentary on the Moist Dialecticians* are his philosophical works, but were lost long ago.

鲁斋学派 Luzhai School A philosophical school represented by Xu Heng of the Yuan Dynasty whose literary name was Luzhai. The school inherited the theory of the Cheng-Zhu School, stressing Neo-Confucianist doctrines of the Supreme Ultimate and the Heavenly principle and advocating the Three Cardinal Guides and the Five Constant Virtues in ethics. The other chief members include Liu Yin, Yao Shu, Dou Mo and Hao Jing. See 许衡.

鲁斋遗书 Surviving Works of Luzhai A collection of writings by Xu Heng of the Yuan Dynasty whose literary name was Luzhai. Consisting of 14 volumes, the collection contains Xu's essays, poems, letters, memorials to the ruler and so on. See 许衡.

鲁褒 Lu Bao(? —?) A recluse of the Western Jin Dynasty. Styled Yuandao, Lu was a native of Nanyang (in the present Henan Province). A learned scholar, Lu did not take any official post. His main achievement was the treatise *On Money and God*. See 钱神论.

遁天倍情 violate the principle of nature and increase the emotion of man A concept elaborated in the 3rd chapter of *The Book of Master Zhuang* when Zhuang talked about someone's mourning of Master Lao's death. To Zhuang, death is the natural result of life, and to feel bitterness against such a result is "to violate the principle of nature and to increase the emotion of man." He who does so must pay the penalty, which is the suffering he feels in his life. If we understand the saying "when we come, it is because we have the occasion to be born; when we go, we simply follow the natural course," then we shall no longer be affected by sorrow or joy, and so should not pay any penalty, but should be released from bondage.

皖派 Wan School Also translated into Anhui School, it is a Confucian clas-

sical school represented by Jiang Yong and Dai Zhen, natives of Anhui Province, the simplified name of which is Wan. Scholars of this school advocated a philological or textual study of Confucian classics to explore and expound their profound meanings. The other chief members include Cheng Yaotian, Duan Yucai, Wang Niansun, and Wang Yinzhi.

舜典 Canon of Shun See 尧典.

谢上蔡 Xie Shangcai See 谢良佐.

谢玄 Xie Xuan(343—388) A celebrity and politician of the Eastern Jin period. Styled Youdu, Xie was a native of Yangxia (the present Taikang, Henan Province). As an official and general, he successfully planned, together with his uncle Xie An, the Feishui Battle. As a scholar, he was good at the Pure Conversation and fond of Neo-Taoism.

谢应芳 Xie Yingfang(?—?) A scholar of the turning period from the Yuan to the Ming Dynasty. Styled Zilan, Xie, a native of Wujin (in the present Jiangsu Province), humorously called his house Guichao, meaning the nest of a tortoise, and used it as his literary name. He was once recommended as director of the Sanqu Academy, but he declined and retired into the Hengshan Mountain where he died at the age of 97. In philosophy, he followed the Cheng-Zhu School. He was firmly opposed to superstitious beliefs, arguing that life and death are natural events and blind belief in them is not helpful at all to mankind. He also reprobated Buddhism and Taoism as heresies. His main works are *Disputations on Doubts* and *Writings of Guichao.*

谢良佐 Xie Liangzuo(1050—1103) A scholar and Neo-Confucianist of the Northern Song Dynasty. Styled Xiandao, Xie, a native of Shangcai (in the present Henan Province), was usually called Master Shangcai. As one of the four well-known disciples of the two Cheng brothers, Xie inherited and developed in a way the doctrines of the brothers. He held that principle is one and once one has thoroughly understood it, he can understand everything. He argued that when one has thoroughly and exhaustibly studied principle, he will understand what the others do and what Heaven does, and can hence become identified with Heaven. To him, the principle of Heaven and human desires

are sharply opposite; and the attainment of the principle must be resulted from the elimination of desires. He also maintained that mind is principle, humanity is also principle, and human mind is equal to humanity, so the exhaustive study of principle and investigation of things should be the true knowledge of oneself. With these ideas, Xie started a new philosophical school called the Shangcai School. His main works are *A Discourse on the Analects* and *Recorded Conversations of Master Shangcai*.

谢鲲　Xie Kun(280－322)　A Neo-Taoist of the turning period from the Western to the Eastern Jin Dynasty. Styled Youyu, Xie, a native of Yangxia (the present Taikang, Henan Province), became well-known when he was quite young. A self-proclaimed follower of Masters Lao and Zhuang, he was fond of unconventional and unrestrained way of life and particularly interested in *The Book of Changes* and *The Book of Master Lao*.

湛甘泉　Zhan Ganquan　See 湛若水.

湛若水　Zhan Ruoshui(1466－1560)　An outstanding thinker, official and educator of the Ming Dynasty, Zhan, styled Yuanming and literarily named Ganquan, was a native of Zengcheng (in the present-day Guangdong Province) and a disciple of another famous Ming philosopher Chen Xianzhang. After succeeding in the highest civil service examination in the 1500s, he began his official career, first as a member of the Hanlin Academy, then gradually rising to as high as the head of the Ministry of Rites, then of Personnel, and finally that of War, in Nanjing, the southern capital of the Ming Dynasty. Throughout his official career, he never ceased teaching and spreading his own philosophical doctrines in the academies founded by himself, which totaled over 30 in Guangdong, Fujian, and areas around Nanjing. So he was considered one of the two most influential educators at that time, the other being Wang Yangming. Though Zhan and Wang both belonged to the Neo-Confucianist School of the Ming Dynasty, they were different from each other in some philosophical concepts. Zhan maintained that there is nothing that mind cannot embrace. So he said, "The mind embraces and thus goes even beyond heaven, earth and all things; yet it permeates at the same time what is within

heaven, earth, and all things. What thus lie within and without are not to be differentiated. For heaven and earth there is nothing internal or external, and for the mind there is likewise nothing internal or external." Wang Yangming usually stressed reaching for the intuitive knowledge in one's own mind, to which Zhan objected. Zhan emphasized the realization everywhere of the Heavenly principle. According to him, the Heavenly principle is identical with mind and nature; human nature is also that which forms one body with heaven and earth and all things. Zhan and Wang also differed over the interpretation of the doctrine of the investigation of things. For Wang, it chiefly refers to the moral rectification of one's mind, while, for Zhan, it includes intellectual inquiry, such as the study of Confucian classics. *Collected Writings of Zhan Ganquan* is a collection of his works.

湛然 Zhan Ran(711—782) A Buddhist master and the 9th patriarch of the Tiantai School. Zhan Ran, whose lay surname was Qi, was a native of Jingxi, Changzhou (near the present Yixing, Jiangsu Province), so he was also known as Master Jingxi. Though born into a Confucianist family and receiving a traditional education, Zhan Ran, at the age of 20, began to study the Tiantai Buddhism, and became a monk at the age of 38 in the Jingle Temple of Yixing. Years later he first went to the Kaiyuan Temple of Wujun (the present Suzhou, Jiangsu Province) and gave lectures on the doctrine of cessation and contemplation, then to the Guoqing Temple of the Tiantai Mountain in his late years and took it his great task to restore the Tiantai Buddhism. He put forward the theory that even inanimate things possess the Buddha-nature that is to say, even the single mind of a single particle of dust comprises the mind-nature of all sentient beings and Buddhas. So he said, "All things, being immutable, are the Bhutatathata, and the Bhutatathata, responding to causation, is all things. His major works are *An Annotation on the Profound Meanings of the Lotus Sutra*, *The Great Meaning of the Doctrine of Cessation and Contemplation*, and *The Diamond Stick.*

湘江评论 Xiangjiang Review A weekly critic sponsored and published in July 14, 1919 by the United Students' Association of Hunan. With Mao Ze-

dong as its editor-in-chief, the *Review* regarded as its task the publicizing of the newest ideology. So it tried hard to publicize Marxism, socialism, democracy and new culture, and sang the praises of the October Revolution of Russia, and exposed the evils of feudal warlords and imperialist powers, and soon attained national recognition among young intellectuals. Mao Zedong's most influential article of this period, an anti-imperialist and anti-militarist essay entitled *The Great Union of the Broad Masses of the People* appeared in the weekly in July and August. It was banned after its 5th issue by Zhang Jingyao, a warlord who controlled Hunan at that time.

温故知新 gain new understanding by reviewing old knowledge Master Kong's doctrine in teaching, which is recorded in the 2nd chapter of *The Analects*.

游酢 You Zuo(1053—1123) A scholar of the Northern Song Dynasty. Styled Dingfu, You, a native of Jianyang(in the present Fujian Province), was usually called Master Zhishan by his contemporary scholars. One of the four disciples of the two Chengs as he was, You, besides absorbing the philosophical theory of Cheng Hao and Cheng Yi, thought highly of Buddhism and advocated its fusion with Confucianism. He wrote commentaries and explanations on *The Book of Changes*, *The Doctrine of the Mean*, *The Analects*, *The Book of Master Meng* and so on, which were all included into *Collected Writings of Zhishan*.

游廌山 You Zhishan See 游酢.

禅机 subtleties of the Chan Buddhism A term referring to the allegorical terms of gestures used usually by the Chan School to enlighten one's Buddha-nature.

禅宗 Chan School Also translated into "Chan Buddhism," "Chanism" or "Meditation School," it is one of the most important Buddhist schools of China. The name is an abbreviation of Channa, a Sanskrit word, meaning meditation. According to the Chan tradition, the school originated with certain esoteric teachings allegedly expounded by the historical Buddha to a disciple, and thereafter transmitted through a series of Indian patriarchs of the school from

mind to mind without the use of written texts. Finally the twenty-eighth of these patriarchs, the famous Bodhidharma, came to China during the reign of Emperor Wu of the Liang Dynasty, thus becoming the first Chan patriarch in China. After his death the school was successively headed by his disciple Hui Ke as the second Chinese patriarch, by Seng Can as the third, by Dao Xin as the fourth, and by Hong Ren as the fifth. Following Hong Ren, the Chan Buddhism divided into two schools: the Northern School led by Shen Xiu, stressing gradual enlightenment; and the Southern School led by Hui Neng, stressing sudden enlightenment. The Southern School gradually overcame the powerful Northern School, and the doctrines now associated with Chan are those of the Southern School. As for its doctrines, the school holds that the nature of mind of everyone is originally pure, the Buddha-mind is everywhere, so anything can occasion its realization at any time; that enlightenment can hence be gained in the midst of ordinary living and one's daily life and the Way are self-same; and that enlightenment can come by a sudden illumination. This is what is meant by realizing one's own nature for the attainment of Buddhahood and reaching the sudden enlightenment for the attainment of Buddhahood. This school mainly follows *The Diamond Sutra*, *The Lankavatara Sutra* and *The Awakening of Faith in the Mahayana*. Later this school split into seven small branches or so.

禅定 meditation Also translated from the Sanskrit words Dhyana and Samadhi into "intent contemplation" or "abstract meditation," it is a Buddhist term used to refer to the enlightening method of perfect absorption of thought into deep meditation exempt from all external sensations.

禅学 Chan Buddhism Also translated into "Meditation Buddhism," it is one of the two great Buddhist schools coexistent with the Prajna Buddhism during the Wei-Jin period. It is characteristic of concentrating oneself on meditation. See 禅宗.

童心说 doctrine of the child's heart Also translated into "doctrine of the child's mind," it is a doctrine advanced by Li Zhi of the Ming Dynasty, according to which man originally possesses a pure and innocent heart — the

child's heart. It consists of natural instincts, such as eating, drinking, pursuit of pleasure, and avoidance of pain. Owing to the corruption of the outside world, man loses his child's heart and degenerates. Hence, in order to preserve the child's heart man should reduce or eliminate his perceptual knowledge. This doctrine is evolved from Wang Yangming's theory of innate knowledge but it denies the so-called innate morals of humanity, righteousness, propriety, wisdom, loyalty and filial piety.

曾子 Master Zeng(505 — 436 BC) A philosopher and disciple of Master Kong of the late Spring and Autumn period, whose given name was Shen and whose style was Ziyu. Zeng was famous for his moral cultivation and he once said that he examined his speeches and deeds three times a day to make sure that he did not say or do anything improper. He held that loyalty and altruism were Master Kong's consistent principle. He was particularly influential in reaffirming the Confucian emphasis on the virtue of filial piety, arguing that it is a son's duty to honor his parents and to be able to perfectly support them. *The Book of Master Zeng* has been attributed to him, and it is said that he is also the author of *The Great Learning* and *The Book of Filial Piety*, which has not been verified yet.

曾文正公全集 Complete Works of Master Zeng Wenzheng A collection of writings by Zeng Guofan who was posthumously titled Wenzheng (meaning Literary Uprightness). Consisting of 167 volumes and first published in 1876, the collection contains Zeng's memorials to the Qing Court, letters to others and his family writings on Confucian classics and history, and so on, which reflects Zeng's thought, political and even daily life or experiences. See 曾国藩.

曾国藩 Zeng Guofan(1811 — 1872) A statesman and Neo-Confucianist of the late Qing Dynasty. Originally named Zicheng, Zeng, a native of Xiangxiang, Hunan Province, was styled Bohan, literarily named Disheng, and posthumously titled Wenzheng (meaning Literary Uprightness). Having become a Presented Scholar in the Reign of Daoguang, Zeng began his official career and achieved a widespread reputation as a military and political leader, especially after his success in suppressing the Heavenly Kingdom of Great Peace.

As one of the representatives of the Self-Strengthening Movement, Zeng, together with Li Hongzhang, established the Jiangnan Manufacture Bureau to produce advanced guns and warships. As a Neo-Confucianist, Zeng absorbed doctrines of the Cheng-Zhu School, the Si-Meng School and the Lu-Wang School. He held that sincerity is the fundamental principle that counts for all the changes of the universe and that even dominates all things of the universe. He thought that the restoration of one's original nature of good can be reached only by the investigation of things and the cultivation of sincerity. He also advocated the theory of fate and the mandate of Heaven. His writings are contained in *The Complete Works of Zeng Wenzheng*.

曾参 Zeng Shen See 曾子.

尊德性而道问学 honor the virtuous nature and follow the knowledge Also translated into "treasure one's inherent virtues and accumulate one's knowledge," it refers to two cultivation methods advanced in *The Doctrine of the Mean*, which mean venerating one's original nature of good and at the same time cultivate or develop the nature by learning.

善无畏 Subhakarasimha(637—735) A Buddhist master, translator, and one of the founder of the Esoteric School. A native of India, Subhakarasimha came to Chang'an (the present Xi'an, Shaanxi Province) in 716 and was regarded as one of the Three Bodhisattvas of the Kaiyuan Reign. He translated some of the scriptures of the Esoteric School, such as *The Great Sun Scripture*. See 密宗.

善导 Shan Dao(613—681) A Buddhist Master and founder of the Pure Land School. Shan, whose lay surname was Zhu, was a native of Linzi (the present Zibo, Shandong Province). He became a monk when he was still a child and learned *The Lotus Sutra* and *The Vimalakirti-nirdesa Sutra*. After he was ordained, he began to study *The Sutra of Contemplating Amitayus*. In 641, he went to the Xuanzhong Temple of the Shibi Mountain of Xihe and studied under Dao Chuo. Then he went to the Guangming Temple of Chang'an and spread the Pure Land Buddhism there. See 净土宗.

道 Way Also translated into "Road," "Principle" or "Tao," it is one of the

most important terms in Chinese thought and philosophy. It first appeared during the Spring and Autumn period. People then talked about the Way of Heaven and the Way of man. The pre-Qin Confucianists regarded the Way mainly as morality, truth, and correct method of governing a country or leading a righteous life. Master Lao, founder of Taoism, employed the term to establish his whole system and gave it a metaphysical meaning. For Master Lao, the Way is the one, the nonbeing, the creator of all things, the all-embracing principle, the supreme standard, the eternal truth and nature itself. Master Zhuang elaborated Master Lao's idea and took it to be the origin of the world. He interpreted it as the Way of unceasing transformation. In so doing he gave it a dynamic character. To the Han philosopher Dong Zhongshu the term was the expression of Heaven — the eternal principle both for man and things. In Chinese Buddhism, especially in the Chan School, it is used to refer to the real nature, the original face, the true self, or the Buddha Nature. In Neo-Confucianism, the Cheng-Zhu Rationalistic School used the Way to mean the principle, human nature, the Supreme Ultimate, and all things, whereas the Lu-Wang Idealistic School identified the Way with mind and the innate knowledge.

道一 Dao Yi See 马祖.

道心 mind of the Way Also translated into "mind of Tao" and "mind of the spirit," it is a term coming originally from the chapter of *Counsel of Great Yu* in *The Book of History* of the Ancient-Script School. It says, "The mind of man is unstable and the mind of the Way is but small; be discriminating, be undivided, that you may sincerely hold fast to the mean." Many scholars thought that the basic meaning of the mind of the Way is the mind that acts in conformity with the ethics and moral standards of the feudal society. But various interpretations were given from, someway, different points of view. Cheng Hao thought the mind of man is equivalent to human desires while the mind of the Way to Heavenly principle. Zhu Xi developed the idea. To him, they cannot go to excess. If they go to excess, selfish desires will result and then the Heavenly principle will be obscured just like a pearl lying in muddy

water. By investigating things constantly, the desires will be dissolved away. Lu Jiuyuan and Wang Yangming did not agree to the view. They thought mind is only one, and there cannot be two minds. They held mind is just equivalent to principle. The mind of man constitutes Heaven in all its profundity, within which there is nothing not included. Because of the barriers caused by selfish desires, we have lost this original state of Heaven. If we concentrate our thoughts upon extending the intuitive knowledge, so as to sweep away all the barriers and obstructions, the original mind will be restored.

道术 I. doctrines of Taoism Also translated into "learning of Taoism," it is a term first used in this sense probably by *The Book of Master Zhuang* in its last chapter. **II. ethics and learning** A term used in this sense by *Master Lü 's Spring and Autumn Annals*. **III. Way IV. methods of cultivating the Way V. arts and techniques of Religious Taoism**

道生 Dao Sheng(?355—434) A famous monk and founder of the Sudden Enlightenment School of Chinese Buddhism, with Wei as his lay surname. A native of Julu(in the present Hebei Province), he became a monk in his early years and learned Buddhism under Zhu Fatai, so he was also called Zhu Dao Sheng. Later he learned the Prajna Buddhism under Kumarajiva and took part in the translation of the Prajna sutras. His only extant work is *An Annotation on the Lotus Sutra*.

道生法 Way produces laws Also translated into "Laws are originated from the Way," it is a concept of the Huang-Lao School from the Qin to the Han period.

道论 On the Way A writing by He Yan of the Wei-Jin period, which is considered by some scholars part of He's another work *On the Classic of the Way and its Virtue*. In it He mainly expounds the theory that nonbeing is the origin from which being originated. See 何晏.

道安 Dao An(314—385) A Buddhist master of the Eastern Jin period. Originally surnamed Wei, Dao was a native of Fuliu of Changshan(the present Jixian County, Hebei Province). He became a monk at the age of 12. It is said that Dao An was full of earnest love for the Buddhist scriptures and set his

will upon propagating Buddhism. As the representative of the School of Original Nonbeing of the Prajna Buddhism he held that all the different dharmas are void and empty in their original nature and nonbeing had existed before all things were produced. His main works are *A Treatise on the Emptiness of Nature* and *A Treatise on Original Nonbeing*. He also translated or helped to translate some Buddhist scriptures.

道问学　follow the knowledge　See 尊德性而道问学.

道纪　essential law of the Way　A term used by Master Lao (see 执道). The Master maintained that one can know the beginning of the world and dominate present things so long as one has understood and grasped the essential law of the Way.

道枢　essence of the Way　Also translated into "pivot of the Way" or "axis of the Way," it is a concept used in the 2nd chapter of *The Book of Master Zhuang* which reads, "The 'this' is actually 'that' while the 'that' is actually 'this.' Both of them have a right and a wrong in it. Is there really a distinction between them? Not to distinguish 'that' and 'this' as opposites is the very essence of the Way." Clearly, to Zhuang, the truth of the Way is nothing else but transcending or eliminating distinctions and opposites.

道法　Way and laws　Also translated into "Way and standards," it refers to two categories repeatedly described in some works of the pre-Qin philosophers. The former refers to the source of all things while the latter refers to laws, standards or regulations in governing a state.

道法自然　Way models itself on nature　Also translated into "Standard of the Way is the spontaneous;" or "Tao takes what is natural as its model," it is a concept from the 25th chapter of *The Book of Master Lao*, which reads, "Man models himself after earth, earth models itself on heaven, heaven models itself on the Way, and the Way models itself on nature." This generalizes the characteristics of the Way.

道学　Orthodox Learning　Another term for Neo-Confucianism. See 理学.

道学六先生　Six Neo-Confucianist Masters　Also translated into "Six Scholars of Neo-Confucianism," it is a collective term referring to Zhou Dunyi, Shao

Yong, Zhang Zai, Cheng Hao, Cheng Yi, and Sima Guang of the Northern Song Dynasty.

道宣 Dao Xuan(595—667) A famous monk and founder of the Zhongnan Mountain School of the Tang Dynasty. Dao, whose lay surname was Qian, was a native of Dantu (in the present Jiangsu Province) or Changcheng (the present Changxing of Zhejiang Province). He became a monk at the age of 15 and stressed chiefly the Disciplinary Buddhism, especially the four-division discipline. His chief works are *Expanded Collection of Essays on Propagating the Light* and *A Supplement to Biographies of Eminent Monks*. See 律宗.

道统 Confucian orthodoxy A term usually used to refer to the orthodox tradition handed down from generation to generation. It is generally accepted that the tradition began with Yao and passed through Shun, Yu, Tang, King Wen, King Wu, the Duke of Zhou, Master Kong, Master Meng, Zhou Dunyi, Cheng Hao, Cheng Yi, to Zhu Xu, though Han Yu held that after Master Meng he himself was the person who inherited the tradition.

道原 I. On the Way as the Source A Taoist writing of the Warring States period. Made up of 460 Chinese characters or more, it had long been lost and one copy was unearthed in 1973 in a Han tomb at Mawangdui Village of Changsha, Hunan Province. It tells about the nature and function of the Way. According to it, the Way, formless and nameless, is the source of all things and has various manifestations in things; "one" is the another way to call it, with vacuity as its housing, non-action as its essential character, and harmony as its function. **II. On the Way** One of the essays in *The Book of Master Wen*, which expounds the doctrine of the Way that Master Lao advanced.

道家 Taoism Also translated into "Taoist School," it is one of the leading philosophical schools founded by Master Lao, which has, along with Confucianism, shaped Chinese life for more than 2000 years. The text central to all expressions of the Taoist spirit is *The Classic of the Way and Its Virtue*, previously known as *The Book of Master Lao* after the name of the mysterious master traditionally said to have been its author. The cardinal concept is that of the Way, the ineffable, eternal, creative reality which is the source and end of

all things. The Way is nonbeing itself, never acts, yet there is nothing it hasn't done, "The virtue" is the manifestation of the Way within all things. Thus, to possess the fullness of "its virtue" means to be in perfect harmony with one's original nature. According to Master Zhuang, an individual in harmony with the Way comprehends the course of nature's constant change and fears not the rhythm of life and death. As is accomplished at death, so in life must the individual return to the original purity and simplicity of the Way. In contrast to the Confucian program of social reform through moral principle, ritual, and government regulation, the true way of restoration for the Taoists consisted in the banishment of learned sageliness and the discarding of wisdom. "Manifest the simple", urged Master Lao, "embrace the primitive, reduce selfishness, have few desires." As the Way operates impartially in the universe, so should mankind disavow assertive, purposive action. The Taoist life is not, however, a life of total inactivity. It is rather a life of nonpurposive action. Stated positively it is a life expressing the essence of spontaneity. While *The Book of Master Zhuang* and *The Book of Master Lie* are guides directing all persons in the realization of total freedom; *The Classic of the Way and Its Virtue* is addressed in particular to rulers. Great rulers, taught Master Lao, simply follow nature and the people only know of their existence. During the early period of the Western Han Dynasty, Taoist thoughts and the Huang-Lao theories were admired and followed by the rulers, which led to a period of peace and prosperity. Near the end of the 2nd century BC the Taoist mystics organized a monastery, transforming *The Classic of the Way and Its Virtue* into sacred scripture. The new religion borrowed the name of its scripture and became the Religion of the Way or Religious Taoism or Taoist Religion. A revival in the study of the Taoist texts in the 3rd and 4th century AD after the fall of the Han Dynasty produced a loose amalgam of ideas which came to be known as Neo-Taoism. From the Song Dynasty onward, Taoism, together with Buddhism, was frequently criticized by the Neo-Confucianists. However, throughout Chinese history, Taoism served as a counter balance to Confucianism, and had a great influence on Chinese culture.

道教 Religious Taoism Also translated into "Taoism," "Taoist Religion," and "Religion of the Way," it is a religion of Chinese source, which would search for its origins in three aspects: the worship of gods and spirits in ancient times, the theories and practices of the immortals advocated by the necromancers of alchemists, and philosophical Taoism represented by Master Lao. The earliest use of the term itself is generally believed to have appeared in *Xianger's Commentary on the Book of Master Lao* which is said to have been written by Zhang Daoling, one of the starters of the fully developed Taoist religious movements. In the 1st century BC, the Way of Five Pecks of Rice, or the Way of the Celestial Masters was founded by Zhang Daoling who is said to have received a revelation from Master Lao or Lord Lao the Most High. So Master Lao was honored by him as the founder of the religion and *The Classic of the Way and its Virtue* as the scripture. Zhang was later honored by his disciples as Celestial Master, whence came the name the Way of the Celestial Masters. Then a little later, the other movement was initiated by Zhang Jue, who founded the Way of the Great Peace and worshiped *The Classic of the Great Peace* as its scripture. Up to then Religious Taoism fully developed and exerted great influence in China. It lays great emphasis on the essential doctrine of the Way, holds that the Way is the source of the universe and the incarnation of Lord Lao the Most High, and worships the Three Pure Worthies, namely Celestial Worthy of the Original Beginning, Celestial Worthy of the Sacred Treasure, and Celestial Worthy of the Way and its Virtue. The techniques to cultivate one into an immortal are many, such as conduction of one's breath, feeding on air, embryonic breathing, outer elixir, inner elixir and abstinence from all cereals. After the Han Dynasty, Religious Taoism continued its development. In the 4th century, Ge Hong, a Taoist Master, alchemist and medical scientist of the Eastern Jin period, wrote *The Book of the Embracing-Simplicity Master*. In it, Ge enriches some doctrines of the religion by systematizing and elaborating the theories and practice of immortals, discussing in detail the various formulas and practical operations for making the gold elixir, and incorporating into it some Confucian ethical teachings. Kou Qianzhi of the

Northern Wei Dynasty carried out a great reform of the religion by eliminating the abuses from the three Zhangs, that is, Zhang Daoling, Zhang Heng, and Zhang Lu, and the result of the radical reform led to the establishment of the Northern Way of the Celestial Masters. At the same time, Lu Xiujing, a Taoism Master of Song during the Southern Dynasties, by fusing several Southern Taoist sects, established the Southern Way of the Celestial Masters. Lu also examined and distinguished more than 1000 volumes of Taoist scriptures, including precepts, ceremonies, alchemical drugs, and charms and talismans, which he divided into Three Caves. Thus, he laid the basis for the divisions of Taoist canons. Then Tao Hongjing, a great Taoist Master between Qi and Liang of the Southern Dynasties, by editing and annotating the Taoist texts, integrated into Religious Taoism the Confucian and Buddhist doctrines and divided Taoist immortals into several grades, and founded the Maoshan Sect. In the Tang Dynasty, its founder Li Yuan claimed to be descended from Master Lao, which resulted in even greater development of the religion, and the two sects gradually became one. From the Song to the Yuan period, two new sects were influential, one being the Perfect Realization Sect founded in 1167 by Wang Chongyang, who advocated the syncretism of the three religions and placed emphasis on meditation as a means to return to one's original nature and thus to prolong life while the other being the Way of Orthodox Unity headed by Zhang Yucai. After the Yuan Dynasty, Religious Taoism began to decline by and by.

道绰 Dao Chuo(562—645) A Buddhist monk of the transitional period from the Sui to the Tang Dynasty and one of the founders of the Pure Land School. Known also as Chan Master Xihe, Dao Chuo, whose lay surname was Wei, was a native of Wenshui (the present Wenshui, Shanxi Province). He became a monk at the age of 14. At first, he studied *The Great Nirvana Scripture*, and then moved by the inscription for Monk Tan Luan in the Xuanzhong Temple he converted to the Pure Land School and for the 2nd half of his life, he taught *The Sutra of Contemplating Amitayus*. He maintained that the only way to the Buddhist paradise is the constant invocation of the

name Amitabha who has the power to save his believers.

道德 Way and virtue Also translated into "Tao and virtue" or "Truth and power," it refers to two philosophical categories differently used by Confucianism and Taoism in ancient China. According to Confucianism, the Way refers to the ideal or perfect personality or character or truth while the virtue means standard for behaviour and conduct. So Master Kong said in the 7th chapter of *The Analects*, "Set one's will on the Way; establish the fundamental on the fine virtues; base oneself on the principles of humanity, and find enjoyment in the six polite arts." To Taoists, the term implies quite differently, for they hold that the Way is the source of universe or the all-embracing principle of all things while the virtue or power which is inherent in a thing, is the principle underlying each individual thing. So Master Lao said in the 51st chapter of *The Book of Master Lao*, "The Way gives birth to all things and the virtue rears them."

道德天尊 Celestial Worthy of the Way and its Virtue The deified title given to Master Lao by Religious Taoism. Its complete form is Celestial Worthy of the Way and its Virtue, the Most High.

道德论 On the Way and On the Virtue A collective way to name He Yan's two commentaries. They both mainly expound his theory that nonbeing is the origin from which being originated.

道德经 Classic of the Way and its Virtue See 老子 I.

道器 Way and concrete things Also translated by some scholars into "Way and implements," "Way and objects," or "Tao and instruments," it refers to a couple of philosophical categories in ancient China which were first described in detail in *The Book of Changes*. Its *Appended Judgements (I)* reads, "The interaction of yin and yang is called the Way.... What is above shapes is called the Way and what is within shapes is called concrete things." This implies that the Way, which means the principle or law of things, is prior to concrete things. In the Song Dynasty, Neo-Confucianists began a debate on the relationship between them. Cheng Yi held that concrete things are the Way, and the Way is also a concrete thing, but the Way is the fundamental. Zhu Xi had

a similar doctrine about it. Wang Fuzhi of the turning period from the Ming to the Qing Dynasty had a materialistic idea about it. According to Wang, the world consists only of concrete things; the Way is the Way of concrete things, but concrete things may not be called concrete things of the Way; and without concrete things there cannot be the Way. Some later philosophers followed Wang's theory.

道藏 Taoist Canon Also translated into *Taoist Tripitaka* or *Taoist Patrology*, it refers to the collected scriptures of Religious Taoism. Its earliest edition took place in the period of the Northern and Southern Dynasties. By the Kaiyuan Reign of the Tang Dynasty it was added up to 3744 volumes and began to take the title. Up to the Yuan Dynasty its total number of volumes reached as many as 7800 or more.

幾 subtle signs A term used by *The Book of Changes* to refer to the slight beginnings of movement of things.

缘生 arising from conditional causation See 缘起.

缘起 arising from conditional causation A Buddhist term translated from the Sanskrit word Pratityasamutpada. Also termed 缘生 in Chinese, it refers to the basic concept that everything in the universe is not spontaneous and self-contained but is produced by causal conditions, so it has no separate and independent nature.

巽 xun trigram/hexagram one of the eight trigrams and one of the 64 hexagrams in *The Book of Changes* with ☴ and ䷸ as their respective diagrams, which symbolizes soft wind, submission, and attainment.

巽斋学派 Xunzhai School A philosophical school represented by Ouyang Shoudao and Wen Tianxiang. It was thus named because Ouyang was often called Master Xunzhai. On the whole the school followed the theory of Zhu Xi in philosophy, but it stressed more practicality and maintained that material force is the origin of the universe. The other chief members included Ouyang Xin, and Liu Chenweng.

婺学 Wuzhou School See 金华学派.

十 三 画 Thirteen Strokes

摄生 preserve life Also translated into "hold on life," it is a term from the 50th chapter of *The Book of Master Lao* which reads, "It is said that he who is good at preserving his life does not meet with tigers or rhinoceros when traveling on land, nor is he wounded in war." Master Han Fei developed the idea and maintained that the most important thing in preserving one's life is to save one's energy and vigor.

瑜伽行派 Yogacara Sect Also called the Sect of Being of the Great Vehicle School, it is an important branch of the Great Vehicle School of Buddhism, following the doctrines of consciousness-only, of the three aspects of nature and the five categories and the hundred divisions of concepts, and so on.

瑜伽密教 Esoteric Buddhism of Yogacara See 密教.

甄鸾 Zhen Luan(? —?) A scholar of the Northern Zhou Dynasty of the Northern Dynasties period. During the Tianhe Reign, Emperor Wu of the Northern Zhou Dynasty repeatedly gathered scholars and ministers to comment on Confucianism, Taoism and Buddhism. Zhen, as a minister and scholar, was ordered to prepare a detailed commentary on them, which resulted in a treatise entitled *Taoism Ridiculed*. In it, Zhen refuted Religious Taoism as a false and misleading one.

蒙古秘史 Secret History of Mongolia Also called *A Secret History of the Yuan Dynasty*, it was written in Mongolian in 1240 by an anonymous author. The work, in annalistic and literary style, writes about the beginning of the nationality, emperors, and events in the national development. It holds that Genghis Khan was the son of Heaven and ruled the nationality with the mandate of Heaven, and that society as well as nature are both in the process of constant development.

蒙庄 Zhuang of Meng Another way to call Master Zhuang, for Zhuang was a native of Meng in the State of Song. See 庄子.

蒙藏佛教史 History of Mongolian and Tibetan Buddhism A work by Miao

Zhou. Published in 1935, the work of 24 chapters describes the origin, development, schools, literature, and temples of Buddhism in Tibet and Mongol, and is regarded as one of the important reference books in the study of Mongolian and Tibetan Buddhism.

禁攻寝兵 check aggression and propose disarmament An idea put forward by Song Jian and Yin Wen. See 宋尹学派.

楚中学派 Chuzhong School One of the Neo-Confucianist schools after Wang Shouren in the Ming Dynasty. Chuzhong refers to the present Hubei Province. It was thus called because its representative scholars, such as Jiang Xin and Ji Yuanxiang, were natives of that area. This school, though consisting of Wang's disciples, had little influence in history.

楚狂接舆 Jieyu, Madman of Chu See 接舆.

雾罩 wuzhao A term of the Miao Nationality equal to the "primordial material force" in ancient philosophy of the Han Nationality. The Miao people held that wuzhao produced white mud and black mud, and that the former changed to heaven while the latter to earth.

暧哺 ai and bu Philosophical categories of the Yi Nationality. "Ai" symbolizes the male and positive while "bu" refers to the female and negative. The interaction of Heaven and Earth gives birth to ai and bu and all other things.

虞书 Books of Yu Also called *The Books of Yu and Xia*, it is the 1st part of *The Book of History* that records about Yao, Shun and Yu.

虞翻 Yu Fan(164—233) A Confucian classicist of Wu of the Three Kingdoms period. Styled Zhongxiang, Yu was a native of Yuyao(in the present Zhejiang Province). As a classicist, he wrote a number of commentaries on Confucian classics, such as *The Analects*, *Discourses on the States*, and *The Book of Changes*. He also had a good mastery of *The Book of Master Lao*, though he was particularly well versed in *The Book of Changes*. According to records, he once deducted the doctrine of emblems and numbers by matching the eight trigrams, the five elements, the directions, and the ten Heavenly stems.

鉴真 Jian Zhen(688—763) A Buddhist master and founder of the Vinaya

School of Japan. Jian Zhen, whose lay surname was Chunyu, was a native of Jiangyang (the present Yangzhou, Jiangsu Province). After he became a monk at the age of 14, he travelled to many places and cities, such as Luoyang and Chang'an, to study Buddhism. Years later he returned to the Daming Temple of Yangzhou, gave lectures on Buddhist disciplines and prohibitions and became a famous master of the Vinaya School. In 742, he was determined to go to Japan and carry forward the Vinaya Buddhism at the invitation of two of his Japanese students—Eiei and Fusho. After repeated failures in crossing the sea, he arrived at Nara of Japan in 754 and founded the Vinaya School of Japan. He brought with him a great number of Buddhist scriptures, various genres of literature, works of arts and other valuable things, which exerted great influence on Japanese culture.

蜀石经 Stone Classics of Shu Confucian classics carved on stones in the State of Shu during the period of the Five Dynasties. Started in the 1st year (938) of the Guangzheng Reign, they are also named *The Guangzheng Stone Classics*. The classics, carved in the regular script, include *The Book of Filial Piety*, *The Analects*, *Literary Expositor*, *The Book of Changes*, *The Book of Songs*, *The Book of History*, *Ceremonies and Rituals*, *The Book of Rites*, *The Rites of Zhou*, and *Zuo's Commentary*.

微显阐幽 make manifest what is minute and clarify what is obscure See 显微阐幽.

腹䵍 Fu Tun(? —?) An Elder Master of the Moists of the Warring States period, who earnestly practised the regulations of the Moist School. According to *Master Lü's Spring and Autumn Annals*, his only son killed a man, Fu still executed him though King Hui of Qin had already given orders not to punish his son.

腾格里 Heaven A Mongolian term used to refer to both the natural heaven and the anthropomorphic Heaven.

辞 judgement A term in ancient logic which was first used in *The Book of Changes*.

辞让之心 mind of modesty and yielding See 四端.

解老　Comments on the Book of Master Lao　The title of the 20th chapter of *The Book of Master Han Fei*, which is one of the earliest extant commentaries on *The Book of Master Lao*. In it, Han distinguished the Way and principle and stressed the dialectical changes of things.

解放与改造　Emancipation and Reconstruction　A periodical sponsored by Zhang Dongxun, Yu Songhua, and Liang Qichao in 1919, which changed to *Reconstruction* in 1920. It carried articles on a variety of new ideas from the West and Russia by scholars of widely differing viewpoints, but it attacked Marxism and historical materialism. It stopped its publication in 1922.

解脱　deliverance　Also translated into "liberation," it is a Buddhist term referring to releasing from worldly worries or distresses to attain the spiritual freedom.

解蔽　Dispelling Prejudices　Also translated into *Dispelling Obsession*, it is the 21st chapter of *The Book of Master Xun*, which mainly describes cognitive methods.

鲍敬言　Bao Jingyan(? 278—342)　A thinker and atheist of the Eastern Jin period. Most of his doctrines are preserved in *A Refutation of Bao Jingyan* by Ge Hong(see 诘鲍篇). According to the essay, Bao held that Heaven cannot mete out any will or control or manage anything in the human world; and that all things in the universe come into being out of the transformation of the yin and yang forces. He argued that in ancient times, there was no distinction between sovereign and subject; and that the system resulted, in fact, from the situation in which the strong bullied the weak and the wise fooled the stupid, so he maintained that the existence of the ruler will surely lead to disasters.

詹何　Zhan He(? —?)　A philosopher of the Warring States period. A native of the State of Chu, Zhan developed Yang Zhu's doctrine of "each one for himself" and "valuing life." Master Han Fei criticized him for his arbitrary guesses with no factual foundation in the 20th chapter of *The Book of Master Han Fei*.

慎子　I. Master Shen　The honorific name of Shen Dao of the Warring States period. See 慎到. **II. The Book of Master Shen**　Collected works of

Shen Dao which is said to consist of 42 treatises, but only five are extant now. It elaborates Shen's theories of inaction, power or authority and government by law. *In it he particularly emphasized the function of authority, saying,* "When Yao was of low rank, people did not listen to his teaching; but when he became king, his orders were carried out and his interdicts had force. This shows that talent and wisdom are not sufficient to subdue the masses, but that authority and position are able to subject even men of talent." According to him, the ruler should be honored and his subjects made meek by the authority or power of the ruler.

慎言　Careful Speech　A work by Wang Tingxiang of the Ming Dynasty. In 13 volumes, the work mainly describes Wang's cosmology and epistemology. Wang held that material force is the source of things, that material force can never extinct though it can disperse and condense, and that the Way or principle can only exist within material force — the formed or the formless. Wang denied the so-called innate knowledge of good in man and stressed that, apart from human instincts, all knowledge of man is acquired after his birth.

慎到　Shen Dao(? 395—? 315 BC)　A Legalist philosopher of the Warring States period. Born in the State of Zhao, he studied the doctrine of Taoism at first, then turned to Legalism. A versatile scholar, he was once a teacher in the Qi palace, and then served as a senior official in the State of Han. See 慎子 and 法术势.

慎独　be watchful over oneself when one is alone　Also translated into "be *cautious when one is alone," it is a term of ethical cultivation of Confucianism.*

裸葬书　Book on Burying Naked　A writing by Yang Wangsun of the Western Han Dynasty, which reflects his atheist ideas. See 杨王孙.

禆灶　Bi Zao(? —?)　A Grand Master of the State of Zheng of the Spring and Autumn period. According to records, he was good at the arts of divination and many of his forecastings came true.

新书　New Writings　A work by Jia Yi of the Western Han Dynasty, so it is also titled *The Book of Master Jia*. Consisting of 10 volumes and 58 essays, the work, chiefly on politics, points out the faults of the Qin Dynasty, and

that the people is the fundamental of a state. In philosophy, Jia held in the work that the Way is the origin of the universe, but he also said that the interaction of the yin and yang forces produces all things.

新世训 New Instruction for the World A work by Feng Youlan published in 1940. Also entitled *A New Treatise on the Way of Life*, the work maintains that the doctrine of the mean, and the virtues of conscientiousness and altruism are the universal truths and exemplifies them with current affairs.

新生命派 New Life School A philosophical school which was formed in the late 1920s and named after *New Life*, a monthly magazine, and New Life Press established by Zhou Fohai, Tao Xisheng, Mei Siping and so on. With an anti-Marxist tendency, the school opposed Marxism and negated the doctrine of class struggles and the necessity of fighting against imperialism and feudalism. It disintegrated when the War of Resistance against Japan broke out.

新民丛报 Renovation of the People A semi-monthly magazine sponsored and established by Liang Qichao in Japan in 1902, whose chief contributors were Kang Youwei, Jiang Guanyun, Mai Menghua, Xu Qin, Yang Du and so on. In the first two years the magazine did a lot in publicizing the reform movement, ideas of freedom and equality, and other progressive stands. But after 1903, it turned to defend the system of constitutional monarchy against the revolutionaries headed by Sun Zhongshan in their effort to found a republic. It stopped in 1907.

新民主主义论 On New Democracy An essay written by Mao Zedong and published in the first issue of the magazine *Chinese Culture* in 1940. According to the historical characteristics, the essay maintains that old democracy and new democracy are different concepts; that the Chinese revolution is, of course, a new democratic revolution, the future of which can only be socialism.

新民说 Discourses on Renovation of the People A collection of essays and discourses published by Liang Qichao from 1902 to 1906 in a semi-monthly periodical entitled *Renovation of the People* started by Liang himself. 20 essays in all, the work holds that the most important and urgent task in China of that

time was not to introduce new thoughts to China, but to renovate the people. On one hand he advocated ethical revolution, spread the Western ideas such as liberty, self-government, and progress; on the other he continued to aid Kang Youwei in defending the monarchist cause, which showed Liang's contradiction and wavering in ideology.

新论 New Discourses Also translated into *New Discussions*, it is a work by Huan Tan of the Eastern Han Dynasty. As an atheist writing, the work criticizes the doctrines of superstitious divination and prognostication and compare the relationship between body and soul to that between light and candle and attempts to prove that the soul or spirit cannot exist without the body just as the light cannot exist without the candle. See 桓谭.

新社会 New Society A periodical magazine sponsored by Qu Qiubai and Zheng Zhenduo in Beijing in November, 1919. Before it was forbidden in 1920, it had published 18 issues and carried articles on politics and literature, advocating social reforms and the realization of democracy. Some of the articles publicized Marxism and socialism.

新启蒙运动 New Enlightenment Movement An ideological and cultural movement started by some Communists in the 1930s. Also called the New Rationalistic Movement, it was the continuation and development of the May 4th Movement. It stimulated all the patriots to struggle against feudal ethical code, restoration of old evils, blindness, superstition and any obscurantist policy so as to awake the Chinese people to rise against the Japanese invasion.

新青年 New Youth A famous revolutionary magazine during the New Culture Movement. Established by Chen Duxiu in Shanghai in 1915, it was first entitled *Youth Magazine*, but from its 2nd volume it was renamed *New Youth*. The main contributors to the magazine included such great figures as Li Dazhao, Lu Xun and Hu Shi. The magazine carried a lot of well-known treatises advocating science, democracy, new morals, and literature in the vernacular and opposing the traditional Confucian ideas. It began to introduce Marxist theories after the Russian Revolution in 1917 and served as the official newspaper of the Communist Party after its establishment. It stopped publica-

tion in 1926.

新事论 New Treatise on Culture and Society A work of 12 essays by Feng Youlan. Published in 1939, the writing mainly discusses issues about culture and society, which is actually the continuation of *A New Treatise on Neo-Confucianism*. This work was also entitled *China's Road to Freedom*.

新知言 New Treatise on the Methodology of Metaphysics A work by Feng Youlan. Published in 1946, this writing chiefly expounds the methodology of the study of so-called new Neo-Confucianism. The author, influenced by Western philosophy and logic, maintained philosophical subjects should be regarded as logical ones and philosophical analysis as logical analysis.

新学 I. Xin Learning A term referring to the study of the Ancient-Script classics promoted by Liu Xin during the later period of the Western Han Dynasty. At that time the Modern Script classics were generally accepted and admired, but Liu Xin proclaimed that he had discovered some classics in an older script. The learning is thus called because it was officially established during Wang Mang's Xin Dynasty when Liu became Prime Minister. From then on began the controversy between the Ancient Script scholars and the Modern Script scholars. **II. New Learning** ① A term referring to the learning advocated by Wang Anshi. Wang wrote commentaries on *The Book of Songs*, *The Book of History*, and *The Rites of Zhou* to further his reform. His new interpretations of these classics were called the New Learning. ② A term referring to the Western Learning introduced to China before the May 4th Movement, especially the Western science, politics and ethics.

新学伪经考 Examinations of the Forged Classics During the Xin Period Also translated into *Study of the Classics Forged During the Xin Period*, it is a work written by Kang Youwei in 1891. Kang concluded in it that the Ancient-Script versions of Confucian classics sponsored by Liu Xin while he was serving the usurper Wang Mang had really been forged by Liu himself for Wang's usurpation, and hence, had not been products of the Zhou Dynasty, but of Wang Mang's Xin period. In fact, this work was one of the preparatory jobs for political reform that Kang was advocating.

新语 New Speeches A philosophical work by Lu Jia. See 陆贾.

新原人 New Treatise on the Nature of Man A work by Feng Youlan. Published in 1943, the work, consisting of 10 chapters, chiefly discusses the author's philosophy of life. According to the author, the philosophy of life can be divided into four levels: the natural level, the utilitarian level, the moral level and the Heavenly level.

新原道 New Treatise on the Way (of Living) A work by Feng Youlan. Published in 1945, the writing, consisting of 10 chapters, combines Neo-Confucianism with the Western theory of new realism and forms Feng's New Neo-Confucianism. It was also entitled *The Spirit of Chinese Philosophy*.

新理性主义运动 New Rationalistic Movement See 新启蒙运动.

新理学 Treatise on New Neo-Confucianism A work by Feng Youlan. Written in 1937 and published in 1939, this work, according to the author, is the continuation, not explanation, of Neo-Confucianism of the Song and Ming period; so it is called New Neo-Confucianism. In fact, it is a combination of Neo-Confucianism with new realism of the West.

新唯识论 New Doctrine of Consciousness-Only Also translated into *New Theory of Consciousness-Only*, it is a work by Xiong Shili. See 熊十力.

新潮 Renaissance A monthly magazine started and published by Luo Jialun and Fu Sinian in January, 1919 with the help of Chen Duxiu and Li Dazhao. According to the Chinese title, it should mean "New Tide" in English, "Renaissance" was the English subtitle when it was first put out. Before it ceased publication in March, 1922, the magazine had carried articles advocating freedom of marriage, the equality of men and women, opposition against feudalism, literary revolution and ethical revolution. So it played an influential role in the New Culture Movement of the May 4th Movement.

新儒学 I. Neo-Confucianism See 理学. **II. New Confucianism** A term advanced by He Lin in his essay *The New Development of Confucianism* in August, 1941. He held that the fusion of traditional Confucianism with the Western philosophy and Christian theory will result in a new philosophy, New Confucianism which will well develop the national spirit.

数 **I. forecast** A term used in this sense by *The Book of Changes*. **II. destiny/Heaven-determined order III. mathematics** One of the six arts (see 六艺) **IV. arts of divination** A shortened form of 术数.

数术 **arts of divination** See 术数.

廌山学派 **Zhishan School** A philosophical school represented by You Zuo who was usually called Master Zhishan by his contemporary scholars. This school followed the theories of Cheng Hao and Cheng Yi of the Northern Song Dynasty but absorbed some Buddhist ideas. Its other chief members were Zeng Kai, Chen Shen and so on.

慈恩宗 **Ci'en School** See 唯识论.

慈悲 **be benevolent and merciful** Translated from the Sanskrit word Maitri-karuna, it is a Buddhist term referring to the idea that Buddhas and Bodhisattvas offer happiness to all beings and free them from distresses.

慈湖学派 **School of Master Cihu** A philosophical school headed by Yang Jian of the Southern Song Dynasty. It was thus titled because Yang Jian was also called Master Cihu. Its chief members included Qian Shi, Chen Xun, Gui Wanrong and so on. They developed Lu Jiuyuan's theory into solipsism advocating the doctrine that everything lies within one's mind and everything is the product of one's mind. See 杨简.

慈湖遗书 **Surviving Works of Master Cihu** A work of 20 volumes by Yang Jian. It includes Yang's such philosophical writings as *The Self and the Book of Changes* and *A Treatise on the Four Abstentions*. See 杨简.

窥基 **Kui Ji**(632—682) A Buddhist master and one of the founders of the Consciousness-Only School. A native of Chang'an(the present Xi'an, Shaanxi Province), Kui, whose lay surname was Yuchi, was styled Hongdao and usually known as Master Ci'en because he headed and stayed in the Ci'en Temple for many years. Since 654, he learned Indian from Xuan Zang, began to help his teacher translate Buddhist sutras, and wrote notes and commentaries on their translations. In the 8th century, his writings and theories were accepted by Japanese and the Consciousness-Only School spread to Japan. See 唯识宗.

辟 **comparison** One of the seven methods of dialectic described in the chap-

ter of *Minor Illustrations* of *The Book of Master Mo.*

辟韩 Refutation of Han Yu One of the four essays by Yan Fu published in 1895 after Japan's defeat of China. In the writing, Yan, with Master Meng's view that the people rank the highest ... and the ruler counts for the least, criticizes feudal monarchy on the basis of Western concepts of civil rights and denounces all the emperors from the Qin Dynasty down as "arch usurpers of power." But at the same time, he held that China, out of the conditions of the Chinese people who were not yet ready for self-government, should practise the constitutional monarchy. See 严复.

十 四 画 Fourteen Strokes

境界说 spheres of living doctrine Also translated into "doctrine of the spheres of living," it is a concept put forward by Feng Youlan in *A New Treatise on the Nature of Man.* According to the work, the spheres of living, by the different degrees of understanding and self-consciousness, could be classified into four grades: the innocent sphere, the utilitarian sphere, the moral sphere, and the transcendent or Heavenly sphere. If a man simply does what his instinct or the custom of his society leads him to do, his sphere of living is the innocent sphere. If everything a man does is self-benefit, his sphere of living is the utilitarian type. If a man does everything for righteousness, not for his personal profit, his is the moral sphere. If a man looks at himself as a citizen of Heaven and does everything for the benefit of the universe, his sphere of living is the transcendent sphere.

榕村全书 Complete Writings of Rongcun A work by Li Guangdi whose literary name was Rongcun. Collected, compiled and published by Li's descendents, it consists of 40 writings by Li, including the 40 volumes of *The Complete Works of Rongcun*, and his commentaries on Confucian classics. In philosophy, he held in it that what fills the universe is nothing else but material force and what is produced from the condensation of material force is the formed. To him, material force, the formed, the spirit, and principle actually

mean the same thing. See 李光地.

榕村全集 Complete Works of Rongcun A collection of writings by Li Guangdi of the Qing Dynasty. Consisting of 34 volumes of essays and six volumes of poems, the collection includes many of Li's writings on Confucian classics, natural sciences and the Western Learning. Later it was included in *The Complete Writings of Rongcun*. See 榕村全书.

辕固生 Yuan Gusheng(? －?) Founder of the Qi School of *The Modern-Script Book of Songs* of the Western Han Dynasty. A native of Qi Prefecture (the present Linzi, Shandong Province), Yuan was appointed Erudite in the reign of Emperor Jing. He advocated Confucianism and depreciated Taoism.

静因之道 way of quiescence and following the spontaneous A concept advanced by some scholars of the Jixia Academy of Qi. The 36th chapter of *The Book of Master Guan* reads, "The superior man who adheres to the Way appears to lack knowledge when at rest alone and appears as his counterpart when responding to things. This is the way of quiescence and following the spontaneous." Actually it means that in cognition, one should dispel all subjective preconception and emotional factors and try to see the completely objective and original features of things.

静明学派 Jingming School A philosophical school headed by Chen Yuan of the Yuan Dynasty. It was thus named because Chen was usually called Master Jingming. In the Yuan Dynasty, the Cheng-Zhu theory became dominant in north China while Lu Jiuyuan's doctrine fell into oblivion. But Chen, against the trend, taught Lu's theory and helped spread Lu Jiuyuan's philosophy. The other chief members were Zhu Fan, Li Cun, Shu Yan, Wu Qian and so on.

静的文明 civilization characteristic of quiescence See 动的文明.

静修学派 Jingxiu School A philosophical school of the Yuan Dynasty headed by Liu Yin whose literary name was Jingxiu. His followers were mainly Teng Anshang, Hao Yong, and Liu Junju. See 刘因.

蔡九峰 Cai Jiufeng See 蔡沈.

蔡孑民 Cai Jiemin See 蔡元培.

蔡元定 Cai Yuanding(1135－1198) A musician and Neo-Confucianist of

the Southern Song Dynasty. Styled Jitong, Cai, a native of Jianyang (in the present Fujian Province), was usually called Master Xishan. As a versatile scholar, he was well versed in astronomy, geography, music, mathematics, calendar and Confucian classics. In philosophy, he had profound study of the theory of emblems and numbers, and fused lots of Taoist ideas into Confucian doctrines, holding that man should take nature and the Heavenly Way as the fundamental. His main works include *An Interpretation of Grand Norms* and *A Detailed Discourse on the Numbers of Great Evolution.*

蔡元培 Cai Yuanpei(1868－1940) A modern thinker, educationist, and democratic revolutionary. Styled Heqing and literarily named Jiemin, Cai was a native of Shaoxing, Zhejiang Province. Having got the title of Presented Scholar during the Reign of Guangxu, he entered the Hanlin Academy. But disappointed at the Qing government, Cai gave up his office and went to Southern China to devote himself to teaching. In 1904 he helped organize and became the first president of the Restoration Society, a revolutionary group dedicated to the overthrow of the Qing Dynasty. He published *A History of Chinese Ethics* in 1910, which was the first work on the history of Chinese ethics. He was appointed minister of education in 1912 by Sun Zhongshan. Shortly after the presidency was passed to the military dictator Yuan Shikai, Cai resigned his post and went to Europe, where he remained until late in 1916. Then Cai was made chancellor of China's most prestigious school, Beijing University. He advocated freedom of thought and incorporation of learnings of diverse nature and made the university a center of the New Culture Movement and played a major role in the May 4th Movement. In 1923 he published *Chinese Philosophy in Recent 50 Years* in which he divided Chinese philosophy of the 50 years into the introduction of Western philosophy and the sifting of ancient philosophy. During the 1930s he joined the League for the Guarantee of People's Right and had sympathy for the Communist Party. He died in Hong Kong in 1940. His works were published by later scholars under the title of *The Complete Works of Cai Yuanpei.*

蔡沈 Cai Chen(1167－1230) A scholar of the Southern Song Dynasty.

Styled Zhongmo, Cai, a son of Cai Yuanding and a disciple of Zhu Xi, was a native of Jianyang (in the present Fujian Province). He lived in the Jiufeng Mountain as a recluse and devoted all his life to the study of Confucianism and was, hence, usually called Master Jiufeng by scholars. He studied profoundly *The Book of History*, especially the chapter of *Grand Norms* and Shao Yong's theory of emblems and numbers for dozens of years. He held that number is the fundamental of the universe, which produced heaven and earth, man and things. To him those who can well understand the theory of number are wise ones, and those who cannot are foolish ones; what is more, numbers are created and brought into completion by man, for all things are within oneself. In his thought, there is also something dialectical. For instance, he maintained that one and two are inseparable and without one two cannot be established. That is to say he realized the unity of opposites. His main works are *Supreme Principles of Grand Norms* and *Collected Commentaries on the Book of History*.

蔡邕 Cai Yong(132—192) A calligrapher, writer and Confucian classicist of the Eastern Han Dynasty. Styled Bojie, Cai was a native of Yu of Chenliu (in the present Qixian County, Henan Province). As a calligrapher and classicist, Cai once copied *The Six Classics* in the clerical script which was engraved on stone tablets during the Reign of Xiping and was therefore called *The Xiping Stone Classics* in history. In philosophy, he advocated theism, holding that Heaven can mete out rewards and punishments and that temples should be established for praying gods for seeking protection.

蔡墨 Cai Mo See 史墨.

嘉祐石经 Jiayou Stone Classics See 北宋石经.

臧文仲 Zang Wenzhong(? —617 BC) Also called Zang Sunchen, Zang was a Grand Master of the State of Lu during the Spring and Autumn period. He held that an official should not fear difficulties and the ruler should be thoughtful to people in trouble. So in the 28th year during the reign of Duke Zhuang when a famine struck the State of Lu, Zang went to the State of Qi to purchase grain for his people. *Zuo's Commentary* records that in the 21st year

of the reign of Duke Xi a great drought struck the State of Lu. Duke Xi was going to burn Wang, a shaman, alive. Zang disagreed, saying, "That does nothing good to lessen the drought. What we should do is to repair the inner and outer city walls, eat simply, spare expenditure, pay more attention to agricultural matters and encourage people to help each other. These are what we should do. What can Wang do? If Heaven wish to put him to death, it would not have given him life. If he can really bring about drought, to burn him will increase the clamity." The duke followed his advice, and that year the people did not suffer very much. Zang's idea acted upon the formation of Wang Chong's atheism.

鹖冠子　I. Master Heguan(? —?)　An anonymous hermit of the State of Chu during the Warring States period with Heguan as his literary name. *The Book of Master Heguan* is usually attributed to him. **II. Book of Master Heguan**　A Taoist work usually attributed to a man called Master Heguan. Consisting of three volumes and 19 essays, it is mainly on Taoism and arts of war.

裴頠　Pei Wei(267 — 300)　A philosopher of the Western Jin Dynasty. Styled Yimin, Pei was a native of Wenxi (in the present Jiangxian County, Shanxi Province). Pei, as a philosopher, was an ardent advocate of the Confucian ethical code and was opposed to the nihilistic, hedonistic and mystical Neo-Taoism, especially the prevalent "Pure Conversation." To him, the high valuation of nonbeing, the pursuit of mysterious objects, the unpractical and idle talks and the individualistic revolt against the demands of society would inevitably result in the corruption of society. Hence Pei wrote his famous treatise *On the Advocate of Being* to refute the doctrine of nonbeing, which regards nonbeing as the origin of being. For Pei Wei, being itself is the ultimate, and nonbeing cannot give birth to being. Thus Pei denied any super-Creator beyond the self-transforming multiplicity. Pei gave a new definition to the Taoist concept "inaction" by interpreting it to mean the proper actions of the rulers, that is, the exalting of the virtuous, and government by virtue.

裴徽　Pei Hui(? —?)　A Neo-Taoist of Wei of the Three Kingdoms period.

Styled Wenji, Pei was a native of Wenxi (in the present Jiangxian County, Shanxi Province). Though an official, Pei was famous in history for his good mastery of *The Book of Master Lao*, *The Book of Master Zhuang* and *The Book of Changes*. He often discussed them with He Yan and Wang Bi and, like them, attached great importance to nonbeing which, to him, was the origin of everything.

僧佑 Seng You(445—518) Also translated into "Monk You," he was a Buddhist master and historian of the Qi-Liang period of the Southern Dynasties. Seng You, whose lay surname was Yu, was a native of Xiapi (near the present Suining, Jiangsu Province). He became a monk at the age of 14 and studied Buddhism successively under Fa Da of the Dinglin Temple and Fa Ying, a Vinaya master. So Seng You became a famous scholar on Buddhist Vinaya later. His famous works were *Collected Records Concerning the Tripitaka* and *A Collection of Essays on Propagating the Light*.

僧肇 Seng Zhao(384—414) Also translated into "Monk Zhao," he was a famous Buddhist master of the Eastern Jin Dynasty. Seng Zhao, whose lay family name was Zhang, was a native of Chang'an (the present Xi'an, Shaanxi Province). As his family was poor, he earned his living by copying out writings for others. Thus he had chances to gain an acquaintance with classics and histories. At first he was much fond of Taoism, especially the theory on mind. Later when he saw *The Vimalakirti Sutra*, he was filled with joys, accepted it completely and converted to Buddhism. He was only a little over 20 years old when he became a famous monk. Later he refreshed himself under Kumarajiva and helped his teacher translate some scriptures. He studied with special favor the Prajna Buddhism though he was conversant with all of *The Tripitaka*. He held that all things are actually empty or unreal, for they all come into existence through the combination of causes and perish again with the separation of these causes. His major works are *Essays of Seng Zhao* and *A Commentary on the Vimalakirti Sutra*.

管子 I. Master Guan The respectful way to call Guan Zhong. See 管仲.
II. Book of Master Guan A book containing various writings by the scholars

of Jixia Academy in the State of Qi during the Warring States period, though the work is attributed to Guan Zhong. There are 76 treatises in the book, which are divided into eight categories. It miscellaneously includes the ideas of the Legalists, Taoists and the Logicians, and covers astronomy, agriculture, almanacs and geography.

管夷吾 **Guan Yiwu** See 管仲.

管仲 **Guan Zhong**(? —645 BC) A statesman and thinker of the Spring and Autumn period. Guan, a native of Yingshang (the present Yingxian County, Anhui Province), was at first named Yiwu with Zhong as his style and posthumously titled Jing (meaning reverence), so he was also called Guan Jingzhong. With repeated recommendations by Bao Shuya, Guan, a poor but talented young man, began his 40 years' official career as prime minister under Duke Huan of the State of Qi. With great efforts, he managed the union of all feudal lords and princes and helped Duke Huan become its 1st chief. In the State of Qi he carried out political and economic reforms and promoted and strengthened Qi's prosperity. He regarded propriety, righteousness, integrity, and the sense of honor vital important to a state, but he also maintained that only after the basic necessities of life have been provided for will the people observe these spiritual and ethical aspects. *The Book of Master Guan* is usually attributed to him.

管辂 **Guan Lu**(208—255) A Taoist wonder-worker of Kingdom Wei of the Three Kingdoms period. Styled Gongming, Guan was a native of Pingyuan (in the present Shandong Province) and is said to have been expert at divination and other Taoist techniques.

管商学派 **Guan-Shang School** A collective term referring to the early Legalists of the State of Qi and the State of Qin of the Warring States period headed by Guan Zhong and Shang Yang. Later it was replaced by another term—Shang-Han School as Han Fei became the greatest representative of the Legalist School. See 法家.

管敬仲 **Guan Jingzhong** See 管仲.

端木赐 **Duanmu Ci** See 子贡.

寡欲 make the desires few Also translated into "have fewer desires," it is a concept of moral cultivation of Confucianism which Master Kong once talked about. Before the Neo-Confucianists of the Song and Ming Dynasty, who maintained that the Heavenly principle must be preserved and human desires must be eliminated, Confucianists held that desires are not necessarily eliminated, but should be controlled and made fewer.

察今 Examination of the Present One of the treatises of *Master Lü's Spring and Autumn Annals*, which maintains that reforms and different policies, with the changing of conditions in society, should be adopted, so it opposes the idea of modeling after the former-day kings.

赛先生 Science A personified translation of the English word "science" usually attributed to Chen Duxiu in the New Culture Movement of the May 4th Movement period.

肇论 Essays of Seng Zhao Also translated into *Book of Seng Zhao* or *Book of Zhao*, it is a work by Seng Zhao of the Eastern Jin Dynasty. Consisting mainly of four essays, namely *The Immutability of Things*, *Emptiness of the Unreal*, *On Prajna Not Being Knowledge*, and *On Nirvana Being Namelessness*, the work fuses doctrines of *The Prajna Sutra*, *The Vimalakirti Sutra*, *A Treatise on the Middle Doctrine*, and *One Hundred Verses Treatise* and expounds the theory of emptiness in the original nature.

廖平 Liao Ping(1852—1932) A modern Confucian classicist. Styled Jiping and literarily named successively Siyi, Wuyi and Liuyi, meaning Four, Five and Six Interpretations, Liao was a native of Jingyan, Sichuan Province. Liao's interpretation of the classics underwent six successive changes or phases, which explains the literary name he gave himself late in life. The earliest phase was that of the Modern and Ancient Learning. He held that both of them should be attributed to Master Kong for the former was developed by Kong in his early years while the latter was established by the Master in his late years, which finds good expression in *A Study of Modern and Ancient Learning* published in 1886. Soon in 1888, Liao changed his theory to exalting the Modern and belittling the Ancient, for he held in *A Treatise on Compre-*

hending the Sage and *A Treatise on Refuting Liu Xin* that the Ancient-Script classics were forged by Liu Xin. His 3rd interpretation took place in 1898, which is called "the lesser and the greater plans," for he maintained that the Modern-Script classics are the lesser plan while the Ancient-Script classics the greater plan. Then his later three reinterpretations concerned with the spheres of so-called Heaven and man, study of man, or study of king, which became quite grotesque, and showed the declining of the Modern-Script School.

廖季平 Liao Jiping See 廖平.

漆雕开 Qidiao Kai(540 BC—?) One of Master Kong's disciples. Styled Zikai, Qidiao, a native of Lu or Cai, was famous for his moral excellence. He maintained that human nature is either good or evil, which is different from that of his teacher's.

遮帕麻和遮米麻 Heavenly Father and Earthly Mother The transliterated title of the epic of the Achang Nationality. Consisting of 1324 lines, the poem describes the origin of heaven, earth, man, and things in the universe. According to the poem, a white light broke up the state of the ancient Chaos, so bright and dark came into being, which produced yin and yang. Yin and yang produced Zhepama, Heavenly Father and Zhemima, Earthly Mother. They two brought into being heaven and earth by fusing earth, sand, water with their body and their marriage gave birth to mankind.

遮诠 negative annotation See 表诠.

谭峭 Tan Qiao(?—?) A Taoist priest of the Five Dynasties period. Styled Jingsheng, Tan was a native of Quanzhou (in the present Fujian Province). Fond of the doctrines of the Yellow Emperor and Master Lao, he traveled all over the country, visited famous Taoist priests and learned many hygienic and gymnastic techniques. In philosophy, he held that by transformation vacuity results in spirit, spirit results in material force, material force results in forms, and finally forms return to vacuity. He wanted a society of great harmony, all treating each other equally, whether they are close or distant. His major work is *The Book of Transformation*.

谭嗣同 Tan Sitong(1866—1898) Styled Fusheng and literarily named

Zhuangfei, Tan, a reformer and thinker, was a native of Liuyang of Hunan Province. In boyhood Tang received an orthodox education and became quite versed in Confucian classics, but at the same time he developed a fondness for swordsmanship and displayed an unrestricted outlook on life. In his young manhood, he spent years traveling many provinces and learned a lot about China of that time. Then he read a lot about Western science, history, politics and society in Shanghai. The repeated national humiliations which China suffered after 1842, especially the defeat by Japan from 1894 to 1895, aroused his patriotism. He returned to Hunan from Nanjing, opened up a newspaper called *New Hunan Study Journal* and became an ardent advocate of reform. In 1898 he established the Reform Association of South China and brought together all the patriotic and important figures and leaders of South China for a discussion of how to make China prosperous. Then in the same year, recommended by Xu Zhijing in his memorial to the throne, Tan became one of the Emperor's advisors in the promulgation of the proposed reform. Thereafter the reform movement was fairly launched very soon. The so-called " Hundred Days' Reform" which dealt with the importance of scientific studies, improvement of agriculture, adoption of Western military drill, modernization of schools, abolition of the traditional examinations, development of industry, etc, ended in failure. Tan, disdaining flight, calmly awaited arrest, died courageously a martyr declaring that without shedding blood no reform could succeed and there was no hope for a new China. Tan's master work is *A Study of Humanity* (see 仁学), in which almost all his views on philosophy, politics, society are expounded. In philosophy, his theory is an eclectic combination of Confucian, Taoist, Buddhist and Christian ideas with Western science. He employed the Western term "ether" in place of the traditional philosophical term "material force" and regarded it as the first principle of things. This "ether" is "the element of elements" and it adheres everywhere, penetrates everywhere, and connects everywhere, and all is permeated by it. "As made manifest in action, Master Kong variously referred to ether as humanity, as the power of originating growth, or as nature. Master Mo referred to it as universal love. The Bud-

dha referred to it as Buddha-nature, compassion and mercy. Jesus referred to it as soul, as loving others as oneself and regarding one's enemy as friends. . . ." According to Tan, humanity is the source of all things, and men of humanity take heaven, earth and all things as one with himself. Fundamentally, humanity is, as ether, pervasive to everybody, which should result in equality among all people including the rulers. Tan maintained that all things in the universe are simply the result of the combination of various chemical elements and the original substance of which these elements are composed is ether; that ether can neither be produced nor destroyed and its constituent elements can neither be added to nor subtracted from, therefore, the universe as a whole can never be said to acquire its birth or to come to an end; and that, ether as a whole never changing, the individual objects are always in a state of flux, and as separated entities, constantly undergo production and destruction. The fact that all things are constantly fluctuating between production and destruction means that they are continuously being renewed. Clearly, this is the theoretical foundation for his reform.

精气 vital force Also translated into "vital essence" or "primordial energy," it is used in ancient Chinese philosophy to refer to the source of all things and the origin of human life and wisdom.

精威五行 five elements of Jingwei See 精威五样.

精威五样 five substances of Jingwei A philosophical term of the Naxi Nationality. Also called the five forms of Jingwei and the five elements of Jingwei, the term, resulted from a combination of partial transliteration and partial translation according to its meaning, refers to wood, earth, iron, fire and water, each of which can be overcome by another.

精神科学 spiritual sciences ① A term used opposite to material sciences by Zhang Junmai in his *Philosophy of Life* to refer to philosophy, psychology, politics and so on. ② A term used by some scholars to refer to social sciences. ③ A term used by He Lin to refer to histories of ethics and arts.

疑古派 Doubting-Antiquity School A school formed after the May 4th Movement in 1919, which was famous for its distinguishing the ancient Chi-

nese history and Confucian classics. With Hu Shi, Gu Jiegang and Qian Xuantong as its chief members, the school held that, in the study of history, historians should be bold enough to doubt antiquity and that they should break the tradition that the study of the ancient history depended on *The Six Classics*. So they themselves made their new studies of the major Chinese classical texts to ascertain the authorship and authenticity of the ancient records and rejected some traditional conclusions.

熊十力 Xiong Shili(1884—1968) One of the outstanding figures of the 20th century Chinese philosophy. Styled Zizhen, Xiong was a native of Huanggang, Hubei Province. After the 1911 Revolution broke out, Xiong once worked for the republican army and government. A few years later he studied Buddhism under Ouyang Jingwu for a year, then turned to Confucianism. From 1923, he began to teach in Beijing University his new doctrine of consciousness-only. His theory combined elements of *The Book of Changes*, the Lu-Wang School of Neo-Confucianism, and the Consciousness-Only School of the Mahayana Buddhism. His theory found good expression in his work *New Doctrine of Consciousness-Only*, whose publication was completed part by part until 1944. According to his main thesis, reality or the universe is a great whole. Its basic nature, which is that of mind, will and consciousness, is eternal and continuous. It is dynamic, a vast ever-running current of changes, in process of perpetual transformation, producing and reproducing all things. His other main works are *On Confucianism*, *Important Conversations of Shili*, and *A Comprehensive Explication of the Buddhist Theory of Phenomena.*

熊伯龙 Xiong Bolong(1617—1669) An atheist of the early Qing Dynasty. Styled Cihou and literarily named Saizhai and Zhongling, Xiong was a native of Hanyang(in the present Hubei Province). Xiong was good at Western astronomy and mathematics and negated the existence of gods, spirits and ghosts. He classified and collected all the expositions on anti-Buddhism and anti-theology by Wang Chong and other thinkers in history and convincingly refuted religious superstitions in terms of the points of view of Confucianism. He held that heaven and earth are also natural phenomena and can never mete out

disasters, atrocities and prodigies. He criticized Buddhism as heretics for only talking about death, but not life. He maintained that Religious Taoism had given up the instructions of Master Lao. He called it to account if one could become an immortal by taking the so-called elixir, Master Baopu should be still living, then where was he now? His writings are contained in *The Complete Works of the Guyi Hall.*

十 五 画 Fifteen Strokes

横浦心传 Commentary on Mind by Hengpu A writing by Zhang Jiucheng whose literary name was Retired Scholar of Hengpu. In the question-answer style, the essay stresses the function of mind. See 张九成.

横渠学派 Hengqu School A philosophical school represented by Zhang Zai, who was often called Zhang Hengqu by his contemporaries for he was a native of Hengqu, a town in the present Shaanxi Province. Also called the Guanzhong School, it held that what fills the Void is nothing else but material force, so material force is the origin of the universe; and that each thing has two opposites. At the same time, the school stressed practicality, maintaining that learning and knowledge should be for practical uses. Its other chief members include Zhang Jian, Lü Dazhong, Lü Dajun, Lü Dalin, Fan Yu, and Hou Zhongliang.

榖梁传 Guliang's Commentary A shortened form of *Guliang's Commentary on the Spring and Autumn Annals*, it is usually regarded as a commentary on *The Spring and Autumn Annals* by Guliang Chi of the State of Lu of the Warring States period though some records say the given name might be Xi, Jia, Ti or Zhi. It is said that it had been orally passed on and on and had not written down until the Western Han Dynasty. Consisting of 11 volumes, the commentary covers as many years as *The Spring and Autumn Annals* does and lays a greater stress on the exposition of principles and profound meanings, and has long been one of Confucian classics.

榖梁赤 Guliang Chi(? —?) A scholar of the State of Lu of the Warring

States period and the author of *Guliang's Commentary on the Spring and Autumn Annals*. It is said that he learned *The Spring and Autumn Annals* under Zixia and then wrote the *Commentary*. See 穀梁传.

穀梁春秋 Guliang's Commentary on the Spring and Autumn Annals Another way to name 春秋穀梁传. See 穀梁传.

慧远 Hui Yuan(334—416) A Buddhist master of the Eastern Jin Dynasty. Originally surnamed Jia, Hui was a native of Loufan of Yanmen (the present Daixian County, Shanxi Province). When he was young, he had a good mastery of *The Six Classics* and was particularly versed in the doctrines of Master Lao and Master Zhuang. When he was 21 years old, the monk Dao An gave lectures on Buddhism in a monastery of Mount Heng of the Taihang Mountains. He went there and was won over, for he held that Buddhism has a deeper sight into life and society than Confucianism and Taoism. In his 24th year he began to give lectures on Buddhism and often quoted ideas of Master Zhuang. So he was one of the early monks who absorbed Taoist doctrines. As for Buddhist doctrines, Hui, basically speaking, accepted his teacher Dao An's theory of original nonbeing and greatly stressed the idea of retribution and the doctrine that the soul does not perish at death. He also organized many Indian and Chinese monks to translate quite a few of Buddhist sutras. His own works are mainly *Exposition of Mahayana*, *On Dharma-Nature* and *Illustration of the Doctrine of Retribution.*

慧南 Hui Nan(1002—1069) A Buddhist master and founder of the Huanglong Sect of the Linji School of the Chan Buddhism. Hui, whose lay surname was Zhang, was a native of Yushan (in the present Jiangxi Province). He became a monk in the Dingshui Monastery of the Huaiyu Mountain and was ordained at the age of 19. Since his 35th year, he began to give lectures on the Chan Buddhism in some monasteries, such as the Chongsheng Monastery in Tongan (in the present Fujian Province), and the Guizong Monastery of the Lushan Mountain. He stayed at last in the Huanglong Mountain (near the present Nanchang, Jiangxi Province), spread the theory of the Linji School, and was well-known for the so-called three passes of the Huanglong Sect, for in his

instructive lectures, he often asked three questions, namely, where is the birth Nidana of the Sthavira? Why are my hands similar to the hands of the Buddha? Why are my feet similar to the feet of a donkey? His doctrines are contained in *Collected Conversations of Master Hui Nan of the Huanglong Sect.*

慧琳 Hui Lin(? —?) A Buddhist monk of the Song Dynasty of the Southern Dynasties period. Hui, whose lay surname was Liu, was a native of Qinjun Prefecture (in the present Jiangsu Province). He became a monk when he was young and besides Buddhism, he was also well versed in Confucianism and Taoism. So he was greatly trusted by Emperor Wen of Song, allowed to participate in governing the state, and was known as Grand Councilor in Black. He wrote a work titled *On the White and the Black*, criticizing Buddhism for advocating the theory of retribution and the worship of Buddhas. His other works are *A Commentary on the Book of Filial Piety* and *A Commentary on Happy Excursion.*

慧能 Hui Neng(638—713) A Buddhist master, founder of the Southern School and the 6th patriarch of the Chan Buddhism of the Tang Dynasty. Hui, with Lu as his lay surname, was a native of Fanyang (near the present Beijing). His father was dismissed from his official post, banished to Xinzhou (near the present Xinxing, Guangdong), and died when Hui was still young. He had to make a living and support his mother by selling firewood. One day, on his way he heard someone reciting *The Diamond Sutra* and he became at once enlightened. So he was attracted to the Dongchan Monastery where the 5th patriarch was instructing his disciples. For some time he worked in the stable. When the 5th patriarch, near death, decided to choose as his successor the one who best understood the teaching of the Chan Buddhism, the favorite candidate Shen Xiu inscribed a verse on the wall outside the master's hall.

> Our body is the Bodhi-tree,
> And our mind the stand of a mirror bright,
> Carefully we cleanse it hour by hour,
> And let no dust alight.

Hui Neng read the verse, felt something wrong with it, and wrote a cor-

rective verse:

> Neither is there Bodhi-tree,
> Nor the stand of a mirror bright,
> Since all is void forever,
> Where can the dust alight?

The patriarch sensed Hui's thorough comprehension of Chanism and appointed him successor. Hui held that the Buddha-nature is in all men, so all can become Buddhas; that the Buddha-mind is everywhere, so anything can occasion its realization at any time; and that enlightenment can come by a sudden enlightenment, by which Buddhahood can be attained. His doctrines are included in *The Platform Sutra of the Sixth Patriarch.*

慧皎 Hui Jiao(497—554) A Buddhist monk and historian of the Liang Dynasty of the Southern Dynasties period. A native of Shangyu (in the present Zhejiang Province), he was famous for *Biographies of Eminent Monks*, which, as the 1st systematic biographies of Buddhist masters, created a repeatedly emulated style.

慧寂 Hui Ji(807—883) A Buddhist master and one of the founders of the Wei-Yang School. Hui, whose lay surname was Ye, was a native of Huaihua (near the present Panyu, Guangdong Province). He became a monk at the age of 17, and first studied Buddhism under Dao Zhen, then went to the Weishan Mountain for instructions from Ling You. After that he went to the Yangshan Mountain and spread Ling You's theory. Thus came into being the Wei-Yang School which advocates the realization of one's nature and development of the original mind. He was posthumously titled Master Zhitong.

震 zhen trigram/hexagram One of the eight trigrams and also one of the 64 hexagrams with ☳ and ䷲ as their respective diagram. According to *The Book of Changes*, it symbolizes thunder and movement.

噶举派 Kargyupa School A school of Tibetan Buddhism founded in the 11th century. The school is famous for its tradition in which the secret mystical traditions are passed on from master to disciple orally. It advocates patience with suffering and tameness. It is also called the White School or the White

Sect of Lamaism for its monks usually wear white.

颛孙师 ***Zhuansun Shi*** See 子张.

墨子 **I. Master Mo**(? 468－376 BC) The respectful title of Mo Di, a philosopher, politician and founder of Moism between the Spring and Autumn and the Warring States Period. Born in the State of Lu or Song he was widely read and well versed in the classics. After serving for a brief period as a civil servant, Mo spent a number of years as a traveling counselor to feudal lords and princes, but he failed just like Master Kong and Master Meng. Then he conducted a school and founded Moism. He left a work known as *The Book of Master Mo*. Universal love is the keynote of Mo's teaching. According to him, the chaotic condition of the time was brought about by selfishness and partiality. He exhorted everyone to practise universal love, that is, to regard the welfare of others as his own. Accordingly, Mo condemned offensive wars, wasteful funerals, and luxurious entertainment, and advocated mutual benefit and thrift. In regard to government, Mo favored virtue and talent as the basis for public leadership and appointment, but he considered "identification with the superior" necessary for group action. Mo attacked fatalism with great zeal, but he spoke of Heaven with feeling and conviction. To him the will of Heaven is to be obeyed by man and is the standard of human thought and action. Mo believed there are gods and ghosts who mete out rewards and punishments. A distinctive characteristic of Mo's thought is his stress on methodology. He insisted that standards of judgement be established, and his criteria may be summarized as the three-fold test and the fourfold standard. By this he contributed a great deal to the development of Chinese logic. Mo had great influence at his time and soon after his death, his system became embodied in an organized church. Moism ranked with Confucianism for some two centuries as one of the two "eminent schools of the day". **II. The Book of Master Mo** The work left by Mo Di and his followers. It consisted of 71 chapters, of which only 53 chapters are extant. The book contains the essence of his political, ethical, and religious teachings. Its gist is found in the three sets of chapters of its second section, which give an overview of the ten major tenets: exaltation of the

virtuous, identification with the superior, universal love, condemnation of offensive wars, economy of expenditures, simplicity in funerals, will of Heaven, on ghosts, denunciation of music as a wasteful activity, and anti-fatalism. The other sections might be listed as follows: a. Summaries and abstracts of Master Mo's teachings; b. discussions on logic and physical sciences; c. records of Master Mo's doings and sayings; d. a manual of military defense.

墨经 Moist Canon An important part of *The Book of Master Mo*, which was written by Later Moists. Consisting of *Canon*, *Expositions of Canon*, *Major Illustrations*, and *Minor Illustrations*, it mainly deals with subjects of epistemology and logic. Hence it is also called *The Moist Dialecticians*.

墨家 Moism Also translated into "Moists," it refers to one of the most important philosophical schools during the Warring States period. Founded by Master Mo, Moism rivaled Confucianism in prominence between the 5th and 3rd centuries BC, and was one of the two eminent schools of the time. Contrary to the Confucian doctrine of love with distinctions the Moists advocated the doctrine of universal love. Accordingly they condemned the offensive wars among the states, the wasteful rites and luxurious musical festivals of the nobles, and had great sympathy for the weak and the poor. In politics, the Moists hoped the virtuous and the talented ruled the state to bring benefits and order to the chaotic world. The Moists also made great contributions in epistemology, mathematics, logic, optics and mechanics. In contrast to most Chinese philosophers the Moists had sincere faith in the will of Heaven, and believed in the just reward and punishment of ghosts and gods, thereby placed ethics on a religious basis. Being well organized Moism later became somewhat a religious congregation with the Elder Master as its leader. The Elder Master, together with his devoted followers—mainly craftsmen and poor apprentices—exhorted zealously to promote benefits and remove evil while leading an extremely simple life. After Master Mo's death, Moism split into three schools. Moism was pushed into the background if not into complete oblivion by the ascendancy of Confucianism for the next 2000 years and was rediscovered only in the 20th century. The Moist scripture is *The Book of Master Mo*,

which is the main source for the study of Moism.

墨家三派 three schools of Moism Also called 三墨, the term refers to the three schools of Later Moism which appeared after the death of Master Mo. It is generally agreed that the main representatives are Xiangli Qin, Deng Ling and Wu Hou though there are different opinions among the scholars about the division of the three schools. But one point is exclusively agreed that they all belonged to the so-called Later Moism. See 相夫氏.

墨翟 Mo Di See 墨子.

墨辩 Moist Dialecticians ① A term used to refer to those Later Moists who were good at dialectic. ② See 墨经.

墨辩注 Commentary on the Moist Dialecticians A work by Lu Sheng of the Western Jin period which contains Lu's ideas on logic, especially his theory on forms and names. Unfortunately the book was lost except its preface.

德 virtue See 道德.

德先生 Democracy A personified translation of the English word "democracy" by Chen Duxiu in the New Culture Movement in 1919. He advocated democracy and refuted Confucianism, feudalism, old ethics and politics.

德性之知 knowledge of virtue and nature Also translated into "knowledge of the virtuous nature," it is a term used by Zhang Zai in opposition to the visual and auditory knowledge. See 见闻之知.

德治 government by virtue A political concept of Confucianism, which means the rulers should rule through virtue and talent, for the personal examples and moral persuasion and enlightenment of the rulers are more effective in governing the people than the various laws and heavy penalties.

德意志社会革命家小传 Biographical Sketches of Social Revolutionaries of Germany See 德意志社会革命家列传.

德意志社会革命家列传 Biographies of Social Revolutionaries of Germany A work by Zhu Zhixin which was at first called *Biographical Sketches of Social Revolutionaries of Germany*. First published in 1906, it introduces and expounds according to his own understanding Marx, Engels, and Lassalle and their works and theories. See 朱执信.

稷下学宫 Jixia Academy The earliest academic centre founded by Duke Huan of Qi or King Wei of Qi of the Warring States period near the Jimen Gate of Linzi (the present Zibo, Shandong Province), capital of the State of Qi. Lasting for about 150 years, the academy accepted nearly 1000 scholars of all philosophical schools, such as Zou Yan, Tian Pian, Shen Dao, Jie Zi, Peng Meng, Song Jian, Yin Wen, and Master Xun. It made great contributions to the flourishing academic situation of the Warring States period.

樊迟 Fan Chi(515 BC－?) A disciple of Master Kong. Also called Fan Xu, Fan, a native of the State of Qi of the late Spring and Autumn period, was styled Zichi. According to *The Analects*, he once asked his master what was humanity, Kong answered, "Love people." When he asked Kong how to farm and how to grow vegetables, Kong held Fan was low and mean.

樊须 Fan Xu See 樊迟.

谴告 On the Announcement of Heavenly Reprimand The 43rd chapter of Wang Chong's *Balanced Inquires*, which refuted Dong Zhongshu's doctrine that Heaven uses calamities and prodigies as a means of reprimanding people (see 谴告说). Wang said in it, "The Way of Heaven is that of spontaneity, which consists of non-action. But if it were to reprimand men that would constitute action and would not be spontaneous."

谴告说 theory that Heaven announces its reprimand A concept of Dong Zhongshu of the Western Han Dynasty, who held that calamities and prodigies are the reprimands of Heaven against man's wickedness. Dong said in the 30th chapter of *Luxuriant Gems of the Spring and Autumn Annals*, "According to a rough classification, things in the human world that undergo abnormal changes are called 'prodigies'; lesser ones are called 'calamities....' The source of all such calamities and prodigies lies in faults that exist within the state. Heaven sends forth fearful calamities in order to announce its reprimand."

潜夫论 Essays by a Hermit Scholar Also translated into *Doctrine by a Hermit* or *Complaint of a Hermit Scholar*, it is a work by Wang Fu of the Eastern Han Dynasty. The work was thus entitled because Wang wrote it in his life of seclusion. Consisting of 36 essays, the work holds that the primordial material

force is the origin of the universe, and that the people are the fundamental of a state. It also criticizes the corruption and abuses of his time.

潜书 Book on Private Thoughts Also translated into *Private Thoughts*, it is a work by Tang Zhen which includes Tang's views on philosophy, politics and society. See 唐甄.

潜虚 Hidden Void Also translated into *Hidden Emptiness*, it is a writing by Sima Guang of the Northern Song Dynasty, which holds that the void is the source of the universe. To Sima, material force is the source of nature and fate, but material force and all other forms are originated from the hidden void.

潘平格 Pan Pingge(1610—1677) A scholar of the turning period from the Ming to the Qing Dynasty. Styled Yongwei, Pan was a native of Cixi, Zhejiang Province. In philosophy, he studied the theory of the Cheng-Zhu School at first, then Taoism, and then Buddhism. At last, he thought all of them did not conform to the doctrines of Master Kong and Master Meng, so he turned back to seek humanity. He held that seeking humanity is the fundamental of Confucianism. To him, humanity is in unity with Heaven, earth and all things but it exists in daily affairs, so he stressed that one should seek one's genuine mind in daily life. He argued that Zhu Xi was heavily influenced by Taoism while Lu Jiuyuan was heavily influenced by Buddhism. His chief work is *Records of Seeking Humanity*.

潘用微 Pan Yongwei See 潘平格.

澄观 Cheng Guan(738—839) A Buddhist master and the 4th patriarch of the Flowery Splendor School of the Tang Dynasty. Cheng, whose lay surname was Xiahou, was a native of Shanyin of Yuezhou Prefecture (the present Shaoxing, Zhejiang Province). He became a monk at the age of 11 in the Baolin Temple. He was widely read in *The Buddhist Tripitaka* and especially good at *The Flowery Splendor Sutra*. In 776, he began to give lectures on the sutra and soon became a famous master. In 795, he was invited to lecture on it in the palace and was honorifically titled Master Qingliang. Then he participated in the re-translation of *The Flowery Splendor Sutra* and wrote *A Commen-*

tary on the Newly Translated Flowery Splendor Sutra during the Zhenyuan Reign. He carried forward the doctrines of the five teachings, the ten mysteries of the school, absorbed some ideas from other schools, and contributed a lot to its restoration.

颜之推 Yan Zhitui(531—590) A linguist and man of letters of the Northern Qi period. Having a long official career, Yan, a native of Langyu of Linyi (in the present Shandong Province), was famous for the work *Family Instructions of the Yans* which advises his descendants to cultivate their virtuous character and found office and success through their own hard work in the study of Confucianism. See 颜氏家训.

颜习斋 Yan Xizhai See 颜元.

颜元 Yan Yuan(1635—1704) A philosopher and educationist of the early Qing Dynasty, and founder of the Yan-Li School. Styled Yizhi and Hunran and literarily named Xizhai, Yan was born in Boye (in the present-day Hebei Province). Yan was so devoted first to the idealism of Lu Jiuyuan and Wang Yangming and then to the rationalism of Cheng Yi and Zhu Xi that he strictly observed the ethical admonitions of the Song scholars, including the practice of sitting in contemplation and divesting the mind of extraneous influences, as the way to intellectual enlightenment. But later, especially after his grandmother's death over which he did every mourning ritual according to *Family Rituals* said to have been compiled by Zhu Xi, he found the Song Learning gravely defective and became convinced that the concepts of the Song and Ming Neo-Confucianists, tinctured as they were with Buddhist notions, were misleading, heterodox, and at variance with Confucian classics which, in his opinion, stressed the importance of a life of practical activity. This belief resulted in a decisive change in attitude, from which a new philosophy of his own took shape. According to him, from the Han and Jin dynasties onward, thinkers were deeply interested in compiling commentaries and making Pure Conversations, instead of studying the classics themselves and doing practical jobs for the society. So he urged people to return to the study of ancient Confucian classics and lay greater emphasis on practical experience than on meditation. To him, knowl-

edge and action form a unity. He put his theory into practice in his own academy by preparing a curriculum which provided for military training, including strategy, archery, riding and boxing, for the classics and history study, including the dynastic histories, imperial decrees, memorials, and poetry, and for such practical sciences as mathematics, astronomy, and mechanics. Philosophically, Yan regarded material force as the essence of all the objects in the universe, and principle as the law of material force. Principle cannot exist independent of material force and things. Identifying principle and material force, he found the origin of evil neither in human nature nor in physical nature, but in agitation, obscuration and bad influence. On social economy, Yan advocated implementation of the ancient "井-field" land system, for he felt, by providing an equal distribution of the land, the people's livelihood would be ensured. Yan's important works are *Corrections of Wrong Interpretations of the Four Books*, *On the Four Preservations*, and *Comments on the Classified Conversations of Master Zhu*.

颜氏家训 Family Instructions of the Yans Also translated into *Family Admonitions of the Yans*, it is a writing by Yan Zhitui to urge his posterity to follow Confucian ethics and aspire after success through their own hard work. Divided into 20 chapters, the writing, also a source of information and reflection on the society, deals with many topics, such as the education of children, supervision of the family, person conduct, literary criticism, health maintenance, and adherence to Confucianism. It also argues that the five precepts of Buddhism are corresponding to humanity, righteousness, propriety, wisdom and faithfulness advocated by Confucianism.

颜师古 Yan Shigu(581—645) A Confucian classicist of the Tang Dynasty, whose given name was Zhou with Shigu as his style. A native of Wannian, Jingzhao (the present Xi'an, Shaanxi Province), Yan was well versed in Confucian classics and was ordered by the Tang Court to re-examine and interpret *The Five Classics*. Records have it that his work was quite convincing and popularly praised. He also wrote *A Commentary on the History of the Han Dynasty*.

颜回　Yan Hui　See 颜渊.

颜李学派　Yan-Li School　Also translated into Yan Yuan-Li Gong School, it is a philosophical school founded by Yan Yuan and his disciple Li Gong of the early Qing Dynasty. See 颜元 and 李塨.

颜李遗书　Surviving Works by Yan Yuan and Li Gong　A collection of writings by Yan Yuan and Li Gong. Edited by Wang Hao of the Qing Dynasty, it includes 17 works by Yan and Li, most of which are their philosophical ones and commentaries on Confucian classics.

颜钧　Yan Jun (? —?)　A scholar and one of the chief members of the Taizhou School of the Ming Dynasty. Styled Zihe and literarily named Shannong, Yan was a native of Ji'an (in the present Jiangxi Province). He studied philosophy under Wang Gen and Xu Yue. He held that human nature is like a bright pearl without any defilement originally, so in daily life one need only follow one's nature, acting completely spontaneously and naturally, and only in moments of excess need one practise caution, fear, and apprehension in order to rectify it.

颜渊　Yan Yuan (521—490BC)　A disciple of Master Kong. Styled Ziyuan, Yan, a native of the State of Lu of the late Spring and Autumn period, was also called Hui. He was famous for his eagerness to learn and endurance of poverty. Master Kong repeatedly praised him for his virtuous character. But unfortunately he died early. Yan was honored as a sage by some later rulers.

鹤山全集　Complete Works of Heshan　A collection of writings by Wei Liaoweng of the Southern Song Dynasty whose literary name was Heshan. 110 volumes in all, 12 of it are poems and 98 are essays. In philosophy, Wei maintained that mind is the origin of the universe. See 魏了翁.

鹤山学派　Heshan School　A philosophical school represented by Wei Liaoweng of the Southern Song Dynasty whose literary name was Heshan. In philosophy, the school, generally speaking, follows the theories of the Guanzhong School headed by Zhang Zai and the Luoyang School headed by Cheng Hao and Cheng Yi. But it lays greater emphasis on the function of mind (see 魏了翁). Its other chief members were Li Kunchen, Gao Zai, Wang

Wan, Wu Yong, and Qiao Zhongniu.

十六画以上 Sixteen and More Strokes

熹平石经 Xiping Stone Classics Confucian classics carved on stones in the 4th year (75 AD) of the Xiping Reign of the Eastern Han Dynasty. Written in the clerical script by Cai Yong, the classics include *The Book of Changes*, *The Book of History*, *The Book of Songs of Lu Version*, *The Spring and Autumn Annals*, *Gongyang's Commentary*, *The Analects*, and *Ceremonies and Rituals*.

醒狮派 Awakened Lion School See 国家主义派.

薛文清公文集 Collected Writings of Master Xue Wenqing A collection of works by Xue Xuan who was posthumously named Wenqing, meaning Literary Purity. In 24 volumes the collection, edited by Zhang Ding and published in 1489, includes all of Xue's philosophical works. It is also titled *Collected Writings of Master Xue Jingxuan*. See 薛瑄.

薛季宣 Xue Jixuan (1134 — 1173) A scholar of the Southern Song Dynasty. Styled Shilong and literarily named Genzhai, Xue was a native of Yongjia (in the present Zhejiang Province). He studied philosophy under Yuan Daojie, a disciple of the two Cheng brothers, but he, instead of making empty talks about the Neo-Confucianist ideas, took on a materialistic and utilitarian tendency. First of all, he advocated the approach that learning should be able to serve the practical needs of the world. So he made great efforts to study geography, water conservancy, and land and military systems. In philosophy, he held that the Way is inseparable from objective things, for it always exists in things, and that the Way of Heaven has nothing to do and cannot interfere with the Way of man. His theory was accepted by Chen Fuliang and developed by Ye Shi and caused the founding of the Yongjia School. Xue's main works are *An Exegetical Interpretation of the Ancient-Script Book of History*, *Essentials in Commentaries on the Spring and Autumn Annals* and *Collected Nonsensical Talks*.

薛敬轩先生文集 Collected Writings of Master Xue Jingxuan See 薛文清

公文集 and 薛瑄.

薛瑄 Xue Xuan (1389－1464) A Neo-Confucianist of the Ming Dynasty. Styled Dewen and literarily named Jingxuan, Xue was a native of Hejin (in the present Shanxi Province). He was posthumously titled Wenqing, meaning Literary Purity. An assiduous follower of Zhou Dunyi and the Cheng brothers, he maintained that, on the contrary of Zhu Xi's theory that principle is prior to material force, principle and material force cannot be separated. They are neither prior nor posterior to each other since there is no principle without material force and no material force without principle. He argued that material force can disperse and condense whereas principle does not. According to him, if one can clearly know nature and Heaven, no principle cannot be understood. So he repeatedly stressed the importance of restoring nature. His main works include *Reading Notes* and *Collected Writings of Master Xue Wenqing.*

薛福成 Xue Fucheng (1838－1894) One of the early reformers of the late Qing Dynasty. Styled Shuyun and literarily named Yongan, Xue was a native of Wuxi of Jiangsu Province. Xue had been a secretary first to Zeng Guofan and then to Li Hongzhang for some years. Then he was successively appointed minister to England, France, Italy and Belgium. He regarded the political system of constitutional monarchy of the West as the best one in the world. He favored the development of industry and the employment of machines in China, for he thought only by developing industry and commerce could China become powerful. And he also held that the rapid increase of population was one of the causes that led to poverty. According to him, history is constantly changing and evolutive, so China should practise an open-up and reform policy. In philosophy, he maintained that the Way is contained in concrete things. *The Complete Works of Yongan* was a collection of his writings.

整庵存稿 Surviving Manuscripts of Zheng'an A collection of writings by Luo Qinshun of the Ming Dynasty. Consisting of 20 volumes, the collection includes Luo's poems and essays of various genres that had not published in Luo's lifetime.

噩梦 Nightmare A work on politics by Wang Fuzhi of the turning period

from the Ming to the Qing Dynasty. Completed in 1682, the work advances some reform proposals on land, tax, personnel and civil service examination system. Wang entitled his writing *Nightmare* because he knew clearly that his ideas would be determinedly refused.

藏书 Book to be Hidden Away A work by Li Zhi of the Ming Dynasty. It was thus entitled because the author thought the book could not be openly read. In 68 volumes, the work, which is also called *Li's Book to be Hidden Away*, contains brief biographies of about 800 figures from the Warring States period to the end of the Yuan Dynasty, including even peasant rebels such as Chen Sheng and Dou Jiande. In it, the author criticizes scholars since the Tang Dynasty for echoing Master Kong regarding what is right or wrong without making any judgement of their own. He also maintained it is quite natural and justified for a widow to marry again. See 李贽.

戴东原 Dai Dongyuan See 戴震.

戴东原的哲学 Philosophy of Dai Dongyuan A work by Hu Shi. Published in 1927, the work argues that Dai's philosophy is the combination of the thorough pragmatism of Yan Yuan-Li Gong School and the study methods of Gu Yanwu, so Dai's philosophy of life is the scientific philosophy of life.

戴圣 Dai Sheng(? —?) A philosopher and founder of the School of *The Book of Rites by Dai the Younger* of the Western Han Dynasty. Styled Cijun, Dai was a native of Liang (the present Shangqiu, Henan Province). Dai, together with his uncle Dai De, studied *The Book of Rites* under Hou Cang and was appointed Erudite during the reign of Emperor Xuan and usually called Dai the Younger. He gathered and selected expositions and discussions on rites from ancient classics and edited *The Book of Rites by Dai the Younger*. See 小戴礼记 and 礼记.

戴季陶 Dai Jitao(1890—1949) A politician and thinker of the Guomindang government. Styled Jitao and Xuantang, and literarily named Xiaoyuan, Dai was originally named Liangbi, with Chuanxian as his alternate name and Tianchou as his pen name. Dai was born in Guanghan, Sichuan Province though his native town was Wuxing, Zhejiang Province. Dai received a tradi-

tional education in Guanghan and in 1906, he went to study law in Japan. In 1909 he returned to China and found employment as editor-in-chief of *Tianduo Journal* in 1910. Writing under the pen name Tianchou, he soon became known as the author of editorials that were bitterly critical of official corruption and mismanagement of the Qing government. But his attacks on local bureaucrats prompted them to secure a warrant for his arrest. He escaped in 1911 to Penang and joined the United League of China. In 1912 he became Sun Zhongshan's secretary and in 1924, he was elected to the Party's Central Executive Committee in the 1st National Congress of Guomindang and became head of the Party's propaganda department. After Sun Zhongshan's death, Dai revealed his true color of objecting to Sun Zhongshan's policy regarding the Chinese Communist Party and published two writings in 1925, namely *The Philosophical Foundations of Sun Wenism* and *The National Revolution and China's Guomindang*. The ideas Dai expressed in them were dubbed as Dai Jitaoism. Dai advocated his philosophy of the people's livelihood and opposed historical materialism. He argued that Sun's thought constitutes a moral philosophy that is rooted in the traditional ethical concepts of Confucianism, especially the doctrine of the mean. He held that humanity and love are the foundations of the philosophy of the people's livelihood, which is wholly distinct from the alien theories of Communism. His theories paved the way from the sense of ideology for Jiang Jieshi to launch the counter-revolutionary movement in 1927.

戴逵 Dai Kui(? 330—395) A scholar, painter, and atheist of the Eastern Jin period. Styled Andao, Dai was a native of Zhi (the present Suxian County, Anhui Province). Devoted all his life to literature, arts, and philosophy, Dai, accepting the theory of Wang Chong, was opposed to the Buddhist doctrine of retribution. He argued that as man is given birth to with the aid of the yin and yang forces and the five elements, it is quite natural to have a longer or shorter life, for the forces and elements that people are endowed with are varied in quality. His main works are *A Treatise on Dispelling Doubts* and *On the Seven Worthies of Bamboo Groves*.

戴望 Dai Wang (1837—1873) A scholar and Confucian classicist of the Qing Dynasty. Styled Zigao, Dai was a native of Deqing, Zhejiang Province. He studied Confucian classics successively under Chen Huan and Song Xiangfeng. He favored the theories of Yan Yuan and Li Gong and followed the tradition to study *The Analects* with the help of the doctrines of *Gongyang's Commentary on the Spring and Autumn Annals*. His main works are *Notes on Master Yan's Theory* and *A Commentary on the Analects*.

戴震 Dai Zhen (1723—1777) A thinker and scholar of the Qing Dynasty. Styled Shenxiu and Dongyuan, Dai was a native of Xiuning, Anhui Province. Born to poor parents, Dai educated himself by reading borrowed books. Although he passed his preliminary civil service examinations, he never passed the highly stylized "Presented Scholar" exams, which would have given him the power and prestige of official office. But because of his reputation as a scholar, the emperor invited him, in 1773, to be a compiler in the Hanlin Academy. On this position Dai was able to come into contact with many rare and otherwise inaccessible books. Altogether Dai wrote, edited, and collated about 50 works, dealing mainly with philosophy, mathematics, philology, ancient geography, and Confucian classics. His most important philosophical works are *A Commentary on the Meanings of Terms in the Book of Master Meng* and *An Inquiry into Goodness*. In philosophy, Dai, first of all, stressed that material force is the origin of the universe. He held that the Way is like "movement." The evolutionary operations of material force produce and reproduce without pause. That is why the process is called the Way. He also regarded the yin and yang forces and the five elements as substances of the Way. That is to say he equated the Way with material force and not with an abstract principle transcending time and space. Dai Zhen, in the belief that the Song and Ming Neo-Confucian interpretations of the classics were tinctured by Taoism and Buddhism, took it upon himself to refute their errors, just as Master Meng had taken it upon himself to attack the doctrines of Yang Zhu and Mo Di. Dai attacked the Neo-Confucianists, particularly those of the Song Dynasty, for their conception of principle. He said that they looked upon principle

"as if it were a thing." To him, principle is nothing but the order of things, and by things he meant daily affairs, such as drinking and eating. Being critical of the reliance on introspection and mysticism of the Neo-Confucianists, Dai taught that principles of things could only be found in things and studied objectively. He himself employed methods of careful observation and analysis and attempted to get confirmation of his results by others. Dai stood as the best representative of the School of Han Learning that was characterized by its emphasis on textual criticism. Dai also opposed vigorously the Neo-Confucian distinction between Heavenly principle and human desires. He took principle to be those feelings that do not err in their expression, thus implying that principle is inherent in the desires. He argued that principle can never prevail when desires are not satisfied, and that desires should not be wholly obliterated but made fewer. He even condemned the Neo-Confucianists of killing people by principles. Because Neo-Confucianism had the patronage of the bureaucracy, Dai's contributions were largely ignored in the years after his death. But because his stress on the need for close empirical investigation resembles the scientific and pragmatic approach of Western philosophy, his ideas began to be studied again in the 20th century.

戴德 Dai De(? —?) A philosopher and founder of the School of *The Book of Rites by Dai the Elder* of the Western Han Dynasty. He was usually called Dai the Elder in order to distinguish him from his nephew, Dai Sheng, who was considered Dai the Younger. Styled Yanjun, Dai was a native of Liang (the present Shangqiu, Henan Province). Having studied *The Book of Rites* under Hou Cang, he gathered and selected records and descriptions about rites and ceremonies from ancient classics and edited *The Book of Rites by Dai the Elder*.

瞽言 Stupid Discourses A work by Chen Que of the transitional period between the Ming and Qing dynasties. Consisting of four volumes and 31 essays, the work expounds the author's ideas on human nature. Chen held in it that human nature is changeable, and the perfection of human nature results from its cultivation and development after one's birth; and that the so-called Heav-

enly principle is just the proper expression of human desires and without desires there can be no Heavenly principle.

警世钟 Admonishing Bell Also translated into *Alarm Bell*, it is a pamphlet by Chen Tianhua. Published in 1903, it publicizes national and democratic revolution, exposes the scheme of imperialist powers to carve up China, and admonishes and awakens the Chinese people to rise up against the Qing Dynasty and imperialist powers for the salvation of the Chinese nation.

霸道 Dictator's Way Political theory used in opposition to the Kingly Way (see 王道). Exhaustedly advocated by the Legalists, this concept refers to govern the people by force and severe laws. See 王霸之辨.

默觚 Silent Reading Notes A work by Wei Yuan of the late Qing Dynasty. Consisting of two volumes and 30 essays, the work contains the author's thought of philosophy, history and social criticism and is one of the main reference books for the study of Wei and his philosophical theory. See 魏源.

器 concrete things See 道器.

赡思 Shan Si(1278—1351) A Confucian classicist and scientist of the Yuan Dynasty. Styled Dezhi and literarily named Wenxiao, Shan was a native of Zhending (the present Zhengding, Hebei Province). A versatile scholar of the Hui Nationality, Shan was well versed in astronomy, geography, mathematics, calendar, and water conservancy. In the study of Confucian classics, he had a very good mastery of *The Book of Changes*. His main philosophical writings are *Dispelling Doubts on the Four Books*, *Questions and Reflections on the Five Classics*, *The Essentials of the Book of Master Lao and the Book of Master Zhuang*.

瞿秋白 Qu Qiubai(1899—1935) A proletarian revolutionary, leader of the Communist Party, and Marxist thinker. Also called Qu Shuang, Qu was a native of Changzhou, Jiangsu Province. In September 1917, Qu began his three years learning of Russian in the Russian Institute in Beijing and took an active part in the May 4th Movement and started a magazine titled *New Society* with Zheng Zhenduo and others. In 1920, he joined the Marxist study group organized by Li Dazhao, and was sent to Moscow as a correspondent for *Morning*

Post in October upon his graduation from the school. There he wrote quite a few of essays to introduce the Soviet Union. In 1922, he joined the Communist Party. In 1923, he returned to China and worked as an editor of *New Youth*, *Guide* and *Vanguard*. Then in the 3rd National Congress of the Chinese Communist Party, he was elected to the Central Committee and took charge of the propaganda work of the Party. Those years, he wrote a number of works to publicize Marxism and dialectical materialism, such as *A General Introduction to Social Sciences*, *A General Introduction to Social Philosophy*, and *Modern Sociology*. And he also wrote some articles to denounce Hu Shi's pragmatism, Dai Jitaoism, and other wrong ideological trends. In the August 7th Conference of the Party, Chen Duxiu was criticized for his right opportunism and Qu replaced Chen as head of the Party. Unfortunately, Qu committed the mistake of left opportunism and was moved from the post in April, 1928. From 1930, he led the League of Left-Wing Writers and the Left-Wing Culture Movement in Shanghai. During the years before he was killed by the Guomindang government in 1935, he contributed a lot in introducing Marxist theories on literature and art. His writings were gathered in *Collected Works of Qu Qiubai*.

儒学 Confucianism See 儒家.

儒家 Confucianism Also translated into the Confucianist School or Confucianists, it is one of the leading philosophical schools in ancient China founded by Master Kong. Confucianism was followed by the Chinese people for more than two millennia. It has traditionally been the substance of learning, the source of values, and the social code of the Chinese. Confucianism has sometimes been viewed as a religion and sometimes as a philosophy. More than a creed to be professed or rejected, it affected the daily life and culture of Taoists, Buddhists, and Christians alike in China. Its influence has also extended to Korea, Japan and Vietnam. Master Kong lived in the late Spring and Autumn period, an era of political violence and social disintegration. Believing in the perfectibility of all persons, Kong focused his teaching on his concept of "humanity." In the most complete sense, "humanity" signifies supreme moral achievement and excellence in character in accord with rites and the

principles of loyalty, altruism, righteousness, and filial piety. The paradigmatic individual is the Superior Man, who in Kong's view attains nobility by means of character rather than inheritance. Kong found models of inspiration in legendary sage-kings who ruled by moral suasion rather than by might. Master Meng was the "Second Sage" of the Confucian heritage. Meng has been remembered most notably for two important and interrelated theories: the original goodness of human nature and government by humanity. Meng's theory of original goodness, though held as orthodoxy by later tradition, was challenged by the Confucian master Xun Kuang, who said that human nature is evil and who stressed the corrective role of rites and laws. The early classical texts considered important in the Confucian tradition include *The Book of History*, *The Book of Songs*, *The Book of Changes*, *The Book of Rites*, and *The Spring and Autumn Annals*. Then *The Analects*, *The Book of Master Meng*, and other classical texts, such as *The Classic of Filial Piety* and *The Three Commentaries on the Spring and Autumn Annals*, also became of central importance. The Han Dynasty adopted Confucianism as state orthodoxy, and the mastery of Confucian literature became the basis for the civil service examination system that survived until the waning years of the Qing Dynasty in the first decade of the 20th century. The primary characteristic of Confucianism in the Han period was eclecticism. Dong Zhongshu, the greatest of Han Confucian scholar, attempted to synthesize the cosmological theories of the Yin-Yang School, numerological speculation and divination, and classical Confucian positions on human nature and government. In the period from the fall of the Han Dynasty to the founding of the Song Dynasty, Confucianism remained central to Chinese culture, but Buddhism and Taoism became the major stimuli to religious practice and philosophical inquiry. The movement to reestablish the supremacy of the Confucian heritage, initiated in the Tang and Song period, is commonly referred to as Neo-Confucianism. Though the movement was predicated on a total rejection of Buddhism and Taoism, its religious-philosophical agenda was nevertheless influenced significantly by the character and accomplishments of their traditions. The Neo-Confucian movement evolved two

schools of thought, the Cheng-Zhu Rationalistic School, or the School of Principle, and the Lu-Wang Idealistic School, or the School of Mind. The decline and eventual collapse of the Ming Dynasty led to a revulsion against Wang Yangming School and a return to Confucianism devoted to reforming political and social ills. The proponents rejected Neo-Confucianism and advocated a return to interpretations of the classics based on the texts themselves and the commentaries of the Han period without the overlay of the Song philosophy, which they regarded as contaminated by Buddhist and Taoist elements. The main representatives included Wang Fuzhi, Huang Zongxi, Gu Yanwu, Yan Yuan and Dai Zhen. The direct confrontation of the Chinese with Western culture and governments, which began in the mid-19th century, led to a radical reconsideration of the Chinese worldview and way of life. When Confucianism lost its institutional support at the close of the Qing Dynasty and the beginning of the Republican era, some scholars and leaders sought to preserve something of its heritage, but as a school of thought and practice, Confucianism has passed from the scene in modern China. Yet its principle and paradigms remain embedded in Chinese culture. See 孔子.

儒家八派 eight schools of Confucianism A term used to refer to the small Confucian schools during the Warring States period. According to the 50th chapter of *The Book of Master Han Fei*, since the death of Master Kong, there appeared the School of Zizhang, the School of Zisi, the School of Yan Hui, the School of Meng Ke, the School of Qidiao, the School of Zhong Liang, the School of Xun Kuang, and the School of Yuezheng. Among them the most influential were those of Master Meng and Master Xun.

儒教 Religious Confucianism Also translated into Confucian Religion, it is a term referring to Confucianism as a religion.

儒墨 Confucianism and Moism They were the two "eminent schools" during the Warring States period. Hence they have been often mentioned together by scholars. See 儒家 and 墨家.

雕菰楼易学 Diaogu Building's Books on the Book of Changes See 雕菰楼易学三书.

雕菰楼易学三书 Diaogu Building's Three Books on the Book of Changes A collective term referring to Jiao Xun's three books on *The Book of Changes*, namely, *A General Interpretation of the Book of Changes*, *A Brief Explication of the Book of Changes by Diagrams*, and *The Book of Changes with Chapters and Sentences Marked*. They were thus titled because Jiao built a building named Diaogu Building where his study was. In them, the author studied *The Book of Changes* by means of mathematical formulas and theorems. The term is often shortened to 易学三书 or 雕菰楼易学.

魏了翁 Wei Liaoweng(1178—1237) A scholar and founder of the Heshan School of the Southern Song Dynasty. Styled Huafu and literarily named Heshan, Wei was a native of Pujiang (in the present Sichuan Province). He studied philosophy under Zhu Xi for years and advocated the theories of the Cheng-Zhu School, but laid greater emphasis on the function of mind. He held that mind is the Supreme Ultimate of man, and man and mind are the Supreme Ultimate of Heaven and earth. To him, desires should be made few, but not totally eliminated. He also held that *The Rites of Zhou* and *Zuo's Commentary* were written in the Qin and Han period. His writings were collected in *The Complete Works of Heshan*.

魏牟 Wei Mou(? 360—280 BC) A nobleman of the State of Wei during the Warring States period. Also called Prince Mou of Zhongshan as Zhongshan was his fief, Wei was criticized by Master Xun for his unconventional and unrestrained emotions and acts.

魏良弼 Wei Liangbi(1492—1575) A scholar of the Ming Dynasty. Styled Shishuo and literarily named Shuizhou, Wei was a native of Xinjian (in the present Jiangxi Province). Records have it that as an honest and frank official Wei was repeatedly flogged. In philosophy, Wei followed Wang Shouren's theory of extending one's intuitive knowledge of good. He argued that the intuitive knowledge exists deep in one's mind, and only by intensified introspection will it be restored. *Collected Writings of Master Shuizhou* includes his main works.

魏源 Wei Yuan(1794—1857) A thinker, historian and writer of the Qing

Dynasty. Styled Moshen and originally named Yuanda, Wei was a native of Shaoyang, Hunan Province. A good friend of Gong Zizhen, Wei advocated knowledge of practical use to society. He tried to combine traditional scholarly knowledge with practical experience to find workable solutions to the problems plaguing the government. In 1826, Wei helped He Changling to compile and publish *Collected Essays on Statecrafts Under the Reigning Dynasty*, a study of political and economic issues. In 1844, Wei published his best known work, *Illustrated Records of the Maritime Nations*, a book on geography and material conditions of foreign nations. This work was the first to make use of translations from Western sources. Wei was famous for his proposal that the Chinese learn the superior technology of the "barbarians" so as to be strong enough to deal actively with their challenges. This idea provided the justification for the reform of the state attempted in the 1860s and 1870s, when its leaders finally began to introduce Western devices and technology into China. Like Gong Zizhen's, Wei's advocacy of reform was based on his firm belief that the world is always changing and progressing, and thus people should adapt themselves to the present situation. Wei underscored practical experience, which, to him, is both the source and verification of true knowledge. Nothing is inborn, whether man's wisdom or stupidity. He contended if Master Kong was born wise just as some scholars believed, then he had no need "to study so hard as to forget his food." But influenced by Buddhism in his later years, he changed his idea on this issue. His other works include *Collected Works of the Guwei Study*, *A New Edition of the History of the Yuan Dynasty*, and *Original Meanings of the Book of Master Lao*. In 1975 *Collected Works of Wei Yuan* was published.

魏默深　Wei Moshen　See 魏源.

澹园集　Collected Writings of Danyuan　Collected works of Jiao Hong of the Ming Dynasty whose literary name was Danyuan. Consisting totally of 84 volumes, the collection, first published in 1606, contains the author's poems and essays. In philosophy, it lays great emphasis on the cultivation of one's inner mind and the restoration to one's original nature.

濂学 Lianxi School A shortened form of 濂溪学派. See 濂溪学派.

濂洛关闽 Lianxi, Luoyang, Guanzhong and Min Schools A collective term to refer to the four philosophical schools of the Song Dynasty. See 濂溪学派,洛学,关学 and 闽学.

濂溪学派 Lianxi School A philosophical school represented by Zhou Dunyi of the Northern Song Dynasty who was often called Zhou Lianxi after the name of his hometown. Drawing from Taoist doctrines and elaborating on *The Book of Changes* and *The Doctrine of the Mean*, Zhou made *The Diagram of the Supreme Ultimate*. In his *Explanation of the Diagram*, he proposed his theory of cosmology, holding that the origin of the universe is the Supreme Ultimate; through its movement yang and yin are produced; and the yin and yang forces, by their interaction, operate to turn out all things. Zhou underlined sincerity. He maintained that sincerity is the embodiment of the Supreme Ultimate in man's morals and nature. The other chief members of the school are Cheng Xiang and Fu Qi. See 周敦颐.

辨命论 Discourse on Fate A work by Liu Jun. See 刘峻.

辨道论 Discourse on the Way A work by Cao Zhi of Wei of the Three Kingdoms period, which refutes the mystical side of Taoism that men can become immortals through cultivation.

辨惑编 Disputations on Doubts A work by Xie Yingfang of the turning period from the Yuan to the Ming Dynasty. Consisting of five volumes, the work collects events that took place in previous dynasties and remarks that previous scholars made, such as Master Kong, Master Xun and Liu Zongyuan, to prove that believing in Buddhism and Taoism does nothing beneficial. It also refutes other superstitious activities, for example, divination, worship of gods and spirits, and claims them to be corrupting public morals. See 谢应芳.

辩 dialectic Also translated sometimes into "disputation," "argument," or "debate," it is a concept in ancient logic. Confucianists and Taoists mentioned "dialectic" in their works, but they did not advocate the activity. The Logicians, Hui Shi and Gongsun Long in particular, were famous dialecticians on some subjects, such as the relationships between names and actualities, simi-

larity and difference, hard and white. However, those who did most in terms of it were Later Moists. They made a systematic discussion on its what, how and why. According to them, "dialectic" is that in which one person says a thing is so, and another says it is not so, and the one who is right will win. Dialectic serves to make clear the distinction between right and wrong, to discriminate between good and disordered government, to make evident the points of similarity and difference, to examine the principles of names and actualities, to differentiate between what is beneficial and what is harmful, and to determine what is uncertain. It also describes the forms of all things, and in discussions seeks to compare the various speeches; and uses names to designate actualities, propositions to express ideas, statements to set forth causes, taking and giving according to classes.

辩者 Dialecticians A term used to refer to such logicians as Hui Shi and Gongsun Long of the Spring and Autumn and the Warring States period. See 名家.

辩说 dialectic and discourse A term used by Master Xun to refer to analogy or proof. According to Xun, dialectic and discourse are that by which the mind delineates the Way; they take actualities and names under discussion so as to understand their different aspects. In dialectic and discourse, when one discriminates differences without making mistakes and when one classifies things without error, one can listen to discussions and tell if they are in accordance with a cultivated style; he can argue and exhaust all possible reasoning, and by means of a right way he can distinguish wickedness, as with the plumb-line one may determine the crooked and the straight.

谶书 prognostication texts See 谶纬.

谶纬 prognostication texts and apocrypha Superstitious writings popular during the Han Dynasty. The prognostication texts are those that cunningly make hidden statements, with which one can determine good or bad fortune in advance. The apocrypha are simply texts written for the purpose of interpreting Confucian classics in terms of superstition. Both of the two kinds are based on *The River Chart*, *The Luo Writing*, and the doctrine of interaction between

Heaven and man of Dong Zhongshu. The rulers of the Han Dynasty, employing these writings, tried to prove that they had got the mandate of Heaven to found a new dynasty. Most of these writings were collected and systematized in *Comprehensive Discussions in the White Tiger Hall*. See 纬书.

灌顶 Guan Ding(561—632) A Buddhist monk and the 5th patriarch of the Tiantai School. Styled Fayun, Guan Ding, whose lay surname was Wu, was a native of Yixing (the present Yixing of Jiangsu Province). Later his family moved to Zhang'an (in the present Zhejiang Province), so he was also called Master Zhang'an. He studied Buddhism under Zhi Yi. It is said that most of his teacher's works were edited and codified by him. His own major works are *The Profound Meaning of Nirvana* and *A Commentary on the Nirvana Sutra*.

附录 1
Appendix I

英语译文与汉语条目对照表

An Alphabetized List of the Translations of Entries

附录 2
Appendix II

人名、地名英汉对照表

An English-Chinese List of Names of Persons and Places

Ai Siqi 艾思奇
An 安
An 黯
An Shigao 安世高
Anchang 安昌
Andao 安道
Anding 安定
Andingbu 安定堡
Anfengchang 安丰场
Anfu 安福
Anguo 安国
Anhou 安侯
Anhui 安徽
Ankang 安康
Anlu 安陆
Anping 安平
Anqing 安庆
Anqing 安卿
Anqiu 安丘
Anxi 安息
Anxi 安溪
Aofeng 鳌峰
Axi 阿细
Baiqi 白起
Baisha 白沙
Baishi 白诗
Baitian 白田
Baiyuan 百源
Baiyun 白云
Baizhai 柏斋
Baizhang 百丈
Ban Gu 班固
Banshan 半山
Bao Hengshan 宝衡山
Bao Jingyan 鲍敬言
Bao Qiu 包丘
Bao Shenyan 包慎言
Bao Shichen 包世臣
Bao Shuya 鲍叔牙
Baobing 抱冰
Baochen 葆琛
Baofeng 宝峰
Baojing 抱经
Baolin 宝林
Baoshan 宝山
Baoshan 保山
Baosun 抱孙
Baoying 宝应

Baxian 巴县
Beidi 北地
Beihai 北海
Beijiang 北江
Beijing 北京
Beimang 北邙
Beiping 北平
Beishan 北山
Beixi 北溪
Beiyang 北洋
Ben 本
Ben Ji 本寂
Benglong 崩龙
Bi Yuan 毕沅
Bi Zao 裨灶
Bian 卞
Bian Ji 辨机
Bian Yuan 便蜎
Bianjing 汴京
Biao Juzheng 彪居正
Bingzi 丙子
Binke 宾客
Binsheng 宾圣
Binsi 宾四
Bixu 碧虚
Biyang 泌阳
Bo 伯
Bo Yangfu 伯阳父
Bo'an 伯安
Bochun 伯淳
Bogong 伯恭
Bohan 伯涵
Bohao 伯豪
Bojie 伯喈
Bolun 伯伦
Boshan 伯山
Boshen 伯申
Boshi 波石
Bowen 伯温
Boxian 亳县
Boxun 伯循
Boye 博野
Boyu 伯隅
Boyuan 伯元
Boyuan 伯原
Boyuan 伯渊
Bozhou 博州
Bu Shang 卜商
Cai Chen 蔡沈
Cai Hesen 蔡和森
Cai Jiemin 蔡孑民
Cai Jiufeng 蔡九峰
Cai Mo 蔡墨
Cai Yong 蔡邕
Cai Yuanding 蔡元定
Cai Yuanpei 蔡元培
Cangwu 苍梧
Cao Bao 曹褒
Cao Cao 曹操
Cao Duan 曹端
Cao Jian 曹建
Cao Zhi 曹植

Cao-Dong 曹洞
Caoshan 曹山
Caoxi 曹溪
Caoxian 曹县
Caozhou 曹州
Chan 禅
Chang'an 长安
Changchun 长春
Changde 常德
Changgeng 长庚
Changgong 长公
Changle 长乐
Changli 昌黎
Changping 长平
Changqian 长倩
Changqing 长卿
Changru 长孺
Changsha 长沙
Changshan 常山
Changsu 长素
Changweng 长翁
Changxi 长溪
Changxiao 长啸
Changxing 长兴
Changzhou 长洲
Changzhou 常州
Chao Cuo 晁错
Chen 陈
Chen Baisha 陈白沙
Chen Beixi 陈北溪
Chen Chi 陈炽
Chen Chun 陈淳
Chen Duxiu 陈独秀
Chen Fuliang 陈傅良
Chen Gai 陈概
Chen Guofu 陈果夫
Chen Hao 陈皞
Chen Hao 陈澔
Chen Huanzhang 陈焕章
Chen Hui 陈祎
Chen Jingming 陈静明
Chen Jingyuan 陈景元
Chen Ju 陈榘
Chen Li 陈立
Chen Li 陈澧
Chen Liang 陈良
Chen Liang 陈亮
Chen Lie 陈烈
Chen Lifu 陈立夫
Chen Lin 陈麟
Chen Longchuan 陈龙川
Chen Pian 陈骈
Chen Qianchu 陈乾初
Chen Qiaocong 陈乔枞
Chen Quan 陈铨
Chen Que 陈确
Chen Shen 陈侁
Chen Shikai 陈师凯
Chen Shouqi 陈寿祺
Chen Tianhua 陈天华
Chen Tongfu 陈同甫
Chen Tuan 陈抟

De'an 德安
Dechong 德充
Dehong 德洪
Deming 德明
Deng Chumin 邓初民
Deng Ling 邓陵
Deng Lingshi 邓陵氏
Deng Mu 邓牧
Deng Pengzu 邓彭祖
Deng Shi 邓实
Deng Xi 邓析
Deng Yingchao 邓颖超
Deng Yizan 邓以赞
Deng Yunte 邓云特
Deng Zhongxia 邓中夏
Dengfeng 登封
Dengzhou 邓州
Deqing 德清
Dewei 德威
Dewen 德温
Dexin 德新
Deyuan 德渊
Dezhi 得之
Dezhou 德州
Di Xin 帝心
Diao Bao 刁包
Ding Fubao 丁福保
Ding Gong 丁恭
Ding Jie 丁杰
Ding Wenjiang 丁文江
Ding Xiliang 丁希亮
Ding Yan 丁晏
Ding Zaijun 丁在君
Ding'an 定庵
Dingchen 鼎臣
Dingfu 定夫
Dingjiu 定久
Dinglin 定林
Dingshui 定水
Dingtang 鼎堂
Dingyu 定宇
Disheng 涤生
Dong Kai 董楷
Dong Wuxin 董无心
Dong Yang 董玚
Dong Zhenqing 董真卿
Dong Zhongshu 董仲舒
Dongba 东巴
Dongbi 东壁
Dongfa 东发
Donghai 东海
Dongkuo 东廓
Donglai 东莱
Donglin 东林
Dongling 洞灵
Dongmin 东缗
Dongping 东平
Dongpo 东坡
Dongqiao 东樵
Dongshan 东山
Dongshan 洞山
Dongshu 东塾

Fanyang 范阳
Fayun 法云
Fei Biao 费彪
Fei Mi 费密
Fei Zhi 费直
Feiming 朏明
Feishui 淝水
Feixian 费县
Feng 丰
Feng Dengfu 冯登府
Feng Guifen 冯桂芬
Feng Youlan 冯友兰
Fengcheng 丰城
Fengfu 奉符
Fengjie 风喈
Fengqian 丰倩
Fengxian 丰县
Fengxin 奉新
Fengxuan 风轩
Fu 傅
Fu Manrong 伏曼容
Fu Qi 傅耆
Fu Qingzhu 傅青主
Fu Qiubo 浮丘伯
Fu Shan 傅山
Fu Sheng 伏生
Fu Sheng 伏胜
Fu Sinian 傅斯年
Fu Tun 腹䵍
Fu Xi 伏羲
Fu Yi 傅奕
Fuchun 富春
Fujian 福建
Fuliu 扶柳
Fuqian 服虔
Fuqing 福清
Fushan 夫山
Fushan 浮山
Fushan 福山
Fusheng 复生
Fusi 辅嗣
Futing 桴亭
Fuwu 扶五
Fuxuan 傅玄
Fuyang 富阳
Fuyao 扶摇
Fuzhai 复斋
Fuzhen 辅真
Fuzhou 抚州
Gaitian 盖天
Gan Ji 干吉
Gan Long 甘龙
Gan Shi 干室
Gangzhai 刚斋
Gangzhu 刚主
Ganquan 甘泉
Gansu 甘肃
Gao 告
Gao Gong 高拱
Gao Jingyi 高景逸
Gao Panlong 高攀龙
Gao Wenxiang 高文襄

Gao Xiang 高相
Gao Xin 高辛
Gao Yao 皋陶
Gao You 高诱
Gao Zai 高载
Gao Zong 高宗
Gao Zu 高祖
Gaoling 高陵
Gaomi 高密
Gaoping 高平
Gaoqing 高青
Gaotang 高堂
Gaowen 皋文
Gaoyang 高阳
Gaoyao 高要
Gaoyou 高邮
Ge Hong 葛洪
Ge Xuan 葛玄
Gejiu 个旧
gen 艮
Geng 耿
Geng Dingxiang 耿定向
Geng Sang 庚桑
Geng Sangchu 庚桑楚
Geng Tiantai 耿天台
Gengsheng 更生
Genting 艮庭
Genzhai 艮斋
Gong Zizhen 龚自珍
Gongcheng 共城
Gongdu 公度
Gong Meng 公孟
Gong Menggao 公孟高
Gong Ming 公明
Gong Ming 恭明
Gong Minggao 公明高
Gongdu 公都
Gongfu 恭甫
Gongli 公理
Gongqi 公祺
Gongshi 公是
Gongsun 公孙
Gongsun Chou 公孙丑
Gongsun Hong 公孙弘
Gongsun Long 公孙龙
Gongsun Ni 公孙尼
Gongsun Qiao 公孙侨
Gongsun Yang 公孙鞅
Gongxi Chi 公西赤
Gongxi Hua 公西华
Gongyang 公羊
Gongyang Gao 公羊高
Gongyang Shou 公羊寿
Gongyi 公仪
Gongzuo 巩祚
Gou Jian 勾践
Gu Huan 顾欢
Gu Jiegang 顾颉刚
Gu Jingyang 顾泾阳
Gu Tinglin 顾亭林
Gu Xiancheng 顾宪成
Gu Yanwu 顾炎武

Guan 关
Guan 管
Gu'an 固安
Guan Ding 灌顶
Guan Jingzhong 管敬仲
Guan Lu 管辂
Guan Shu 管叔
Guan Yin 关尹
Guan Yiwu 管夷吾
Guan Zhong 管仲
Guangcheng 广成
Guangchuan 广川
Guangdong 广东
Guanghan 光汉
Guangping 广平
Guangtai 光泰
Guangxi 广西
Guangxia 广厦
Guangyang 广阳
Guangzheng 广政
Guangzhou 广州
Guan-Shang 管商
Guantang 观堂
Guanyun 冠云
Guanzhong 关中
Gucheng 谷成
Gui 轨
Gui 癸
Gui Wei 癸未
Gui Yanliang 桂彦良
Gui'an 归安
Guifeng 圭峰
Guigu 鬼谷
Guilin 桂林
Guishan 龟山
Guixi 贵溪
Guiyu 贵与
Guizong 归宗
Guliang 谷梁
Guliang Chi 谷梁赤
Guling 古灵
Gunong 古农
Guo 虢
Guo Dingtang 郭鼎堂
Guo Longying 郭龙英
Guo Moruo 郭沫若
Guo Pu 郭璞
Guo Xiang 郭象
Guo Zhanbo 郭湛波
Guomindang 国民党
Guoshi 虢氏
Guotang 果堂
Guoting 过庭
Guoyuan 果願
Guwei 古微
Guye 谷冶
Guze 古则
Hailing 海陵
Haining 海宁
Han 汉
Han 韩
Han Bangqi 韩帮奇

Hong Yuan 洪垣
Hongdao 洪道
Hongfu 宏甫
Hongfu 洪甫
Hongxing 洪骍
Hou Cang 后苍
Hou Wailu 侯外庐
Hou Zhongliang 侯仲良
Hou'an 厚庵
Houguan 侯官
Houkang 厚康
Hu Anding 胡安定
Hu Anguo 胡安国
Hu Bingwen 胡炳文
Hu Dengzhou 胡登洲
Hu Guang 胡广
Hu Hong 胡宏
Hu Juren 胡居仁
Hu Peihui 胡培翚
Hu Sansheng 胡三省
Hu Shi 胡适
Hu Wei 胡渭
Hu Wufeng 胡五峰
Hu Yigui 胡一桂
Hu Yuan 胡瑗
Hu Zhi 胡直
Huafu 华父
Huai 怀
Huai Hai 怀海
Huai Rang 怀让
Huai'an 淮安
Huaihua 怀化
Huainan 淮南
Huaining 怀宁
Huaiqi 怀齐
Huaiqing 怀庆
Huaixian 怀县
Huaizu 怀祖
Huan 桓
Huan Kuan 桓宽
Huan Tan 桓谭
Huan Tuan 桓团
Huan Yuan 环渊
Huang 黄
Huang Baijia 黄百家
Huang Chengde 黄承德
Huang Daozhou 黄道周
Huang Di 黄帝
Huang Gan 黄幹
Huang Jie 黄节
Huang Kan 皇侃
Huang Kan 黄侃
Huang Liao 黄缭
Huang Lingshuang 黄淩霜
Huang Lizhou 黄梨洲
Huang Menggan 黄梦干
Huang Mianzhai 黄勉斋
Huang Qianhua 黄忏华
Huang Shilong 黄石龙
Huang Shuya 黄叔雅
Huang Shuying 黄叔英
Huang Ting 黄庭

Huang Wan 黄绾
Huang Wan 黄畹
Huang Xing 黄兴
Huang Yuehu 黄曰瑚
Huang Ze 黄泽
Huang Zhen 黄震
Huang Zongxi 黄宗羲
Huang'an 黄安
Huangbo 黄蘗
Huangfu Mi 皇甫谧
Huanggang 黄岗
Huang-Lao 黄老
Huanglong 黄龙
Huangmei 黄梅
Huangyan 黄岩
Huaxian 花县
Huaxian 滑县
Huayan 华严
Huayang 华阳
Huayin 华阴
Hubei 湖北
Hui 回
Hui 晖
Hui An 慧安
Hui Dong 惠栋
Hui Ji 慧寂
Hui Jiao 慧皎
Hui Ke 慧可
Hui Lin 慧琳
Hui Nan 慧南
Hui Neng 惠能
Hui Neng 慧能
Hui Shi 惠施
Hui Shiqi 惠士奇
Hui Si 慧思
Hui Xin 惠昕
Hui Yuan 慧远
Hui Zhao 慧照
Huiji 会稽
Huiqian 㧑谦
Huixian 辉县
Huizhi 会之
Humu Sheng 胡母生
Hunan 湖南
Hunran 浑然
Huntian 浑天
Huo'an 或庵
Ji 季
Ji 姬
Ji An 汲黯
Ji Dan 姬旦
Ji Kang 季康
Ji Kang 嵇康
Ji Liang 季梁
Ji Ping 季平
Ji Zang 吉藏
Jia 甲
Jia Kui 贾逵
Jia Lin 贾林
Jia Sixie 贾思勰
Jia Yi 贾谊
Jiading 嘉定

Jiaji 夹漈
Ji'an 吉安
Jian Zhen 鉴真
Jian'an 建安
Jiang 绛
Jiang Fan 江藩
Jiang Guanyun 蒋观云
Jiang Jieshi 蒋介石
Jiang Sheng 江声
Jiang Weiqiao 蒋维乔
Jiang Xin 蒋信
Jiang Yong 江永
Jiangdong 江东
Jiangdu 江都
Jianghan 江汉
Jiangle 将乐
Jiangling 江岭
Jiangling 江陵
Jiangning 江宁
Jiangsu 江苏
Jiangxi 江西
Jiangyang 江阳
Jiangyang 姜央
Jiangyin 江阴
Jiangyou 江右
Jiangzhai 薑斋
Jiangzhou 江州
Jiangzhou 绛州
Jiankang 建康
Jianluo 见罗
Jianpu 剑浦
Jianqing 俭卿
Jianshi 坚石
Jianwu 渐吾
Jianyang 建阳
Jiao Hong 焦竑
Jiao Xun 焦循
Jiao Yanshou 焦延寿
Jiaobin 校邠
Jiaofeng 蛟峰
Jiaozuo 焦作
Jiaqing 嘉庆
Jiashu 稼书
Jiaxing 嘉兴
Jiaxuan 稼轩
Jiayou 嘉祐
Jichang 季长
Jidao 几道
Jie 桀
Jie'an 介庵
Jiefu 介甫
Jielian 介廉
Jiemin 孑民
Jiexin 节信
Jieyu 接舆
Jifu 吉甫
Jiji 既济
Jilu 季路
Jimen 稷门
Jin 金
Jin 晋
Jin Lüxiang 金履祥

Jin Yuelin 金岳霖
Jin'an 晋安
Jinbang 金榜
Jinchi 金齿
Jinfu 堇甫
Jing 景
Jing Fang 京房
Jing'an 敬庵
Jing'an 静安
Jingbo 景伯
Jingde 景德
Jingfu 敬夫
Jingguo 荆国
Jinghai 镜海
Jingheng 敬恒
Jingle 净乐
Jingmen 荆门
Jingming 静明
Jingqian 景倩
Jingsheng 景升
Jingshu 敬叔
Jingting 景庭
Jingwei 精威
Jingwu 竟无
Jingxi 荆溪
Jingxi 景希
Jingxian 泾县
Jingxian 荆岘
Jingxian 景县
Jingxiu 静修
Jingxuan 敬轩
Jingxun 经训
Jingyan 井研
Jingyang 泾阳
Jingyang 旌阳
Jingye 泾野
Jingyi 景怡
Jingyi 景逸
Jingyuan 景元
Jingzhai 敬斋
Jingzhao 京兆
Jingzhong 敬仲
Jingzhou 荆州
Jinhua 金华
Jinjiang 晋江
Jinjun 近君
Jinling 金陵
Jinqing 晋卿
Jinshi 巾石
Jintang 金堂
Jinxi 近溪
Jinxi 金溪
Jinxiang 金乡
Jinyang 晋阳
Jinyun 缙云
Jinzhou 晋州
Jiqing 际清
Jishan 蕺山
Jishui 吉水
Jishui 姬水
Jitong 季同
Jitong 季通

Jiu'an 久庵
Jiufeng 九峰
Jiujiang 九江
Jixi 绩溪
Jixia 稷下
Jiye 季野
Jiyin 济阴
Jiyu 矶渔
Jiyuan 济源
Jizi 季子
Ju 鐻
Juanweng 倦翁
Jueliang 决竟
Jufu 莒父
Julu 巨鹿
Junchuan 浚川
Junju 君举
Junping 君平
Junshan 君山
Junshi 君实
Junxi 君锡
Junxian 君贤
Junzhang 君章
Junzhi 君直
Juren 居仁
Jurong 句容
Kaicheng 开成
Kaifeng 开封
Kaiyuan 开元
Kaizhen 开贞
Kang 康
Kang Baiqing 康白清
Kang Cang 亢仓
Kang Sang 亢桑
Kang Senghui 康僧会
Kang Youwei 康有为
Kangcheng 康成
Kanghou 康侯
Kangjie 康节
Kangxi 康熙
Kangzhai 康斋
Kaofu 考夫
Kaoting 考亭
Ke Qin 克勤
Kong 孔
Kong Anguo 孔安国
Kong Chao 孔晁
Kong Chuan 孔穿
Kong Fu 孔鲋
Kong Guangsen 孔广森
Kong Ji 孔伋
Kong Meng 孔猛
Kong Qiu 孔丘
Kong Yingda 孔颖达
Kong Ziqu 孔子袪
Kongbo 孔伯
Kongcai 孔才
Kou Qianzhi 寇谦之
Ku Huo 苦获
Kuan 宽
Kuang 况
Kuang Heng 匡衡

Kui Ji 窥基
Kuiyuan 葵园
Kun 坤
Kunming 昆明
Kunshan 昆山
Kunsheng 崑绳
Kunyu 昆崳
Kuxian 苦县
La 腊
Lan Daoxing 蓝道行
Lanfu 兰甫
Langya 琅琊
Lankao 兰考
Lantian 蓝田
Lao 老
Lao Lai 老莱
Le'an 乐安
Lei Zonghai 雷宗海
Leiyang 耒阳
Leling 乐陵
Leng 冷
Leping 乐平
Leshan 乐山
Leting 乐亭
Li 李
Li Bo 李渤
Li Cai 李材
Li Chengqi 李承萁
Li Cun 李存
Li Da 李达
Li Daoyuan 郦道元
Li Dazhao 李大钊
Li Dingzuo 李鼎祚
Li Er 李耳
Li Erqu 李二曲
Li Feng 李丰
Li Gong 李工
Li Gou 李觏
Li Guangdi 李光地
Li Han 李汉
Li Hei 力黑
Li Hongzhang 李鸿章
Li Hua 李华
Li Huang 李璜
Li Ji 李季
Li Junming 李君明
Li Kang 李康
Li Ke 李克
Li Kui 李悝
Li Kunchen 李坤臣
Li Liang 黎谅
Li Linfu 李林甫
Li Mo 力墨
Li Mu 力牧
Li Nan 李楠
Li Quan 李筌
Li She 李涉
Li Shengxuan 李生萱
Li Shicen 李石岑
Li Shouchang 李守常
Li Shugu 李恕谷
Li Shutong 李叔同

Li Tong 李侗
Li Wengong 李文公
Li Wenzhen 李文贞
Li Xishuang 李息霜
Li Xujiang 李盱江
Li Yanping 李延平
Li Yizhuo 李翌灼
Li Yong 李颙
Li Yu 李吁
Li Yu 李育
Li Yu 李郁
Li Yuanbai 李元白
Li Yuanyang 李元阳
Li Zhi 李贽
Li Zhongfu 李中孚
Li Zhuowu 李卓吾
Liang 梁
Liang Fa 梁发
Liang Jia 良价
Liang Qichao 梁启超
Liang Qiuhe 梁丘贺
Liang Rengong 梁任公
Liang Ruyuan 梁汝元
Liang Shuming 梁漱溟
Liang Yizhang 梁以樟
Liangbi 良弼
Liao 蓼
Liao Jiping 廖季平
Liao Ping 廖平
Liaocheng 聊城
Liaoning 辽宁
Licheng 历城
Lie 列
Lie Yukou 列御寇
Lifang 立方
Liling 醴陵
Lin Boxiu 林伯修
Lin Chun 林春
Lin Guang 林光
Lin Tongji 林同济
Lin Zhichi 林之奇
Linchuan 临川
Ling 灵
Ling Jian 凌坚
Ling Shu 凌曙
Ling Tingkan 凌廷堪
Ling You 灵祐
Linggao 灵皋
Lingling 零陵
Lingshu 灵树
Lingtai 灵台
Lingyan 灵岩
Linji 临济
Linjing 临泾
Linxian 林县
Linxu 林虚
Linyi 林一
Linyi 临沂
Lishui 溧水
Litang 礼堂
Litang 里堂
Litang 理堂

Liu 刘
Liu An 刘安
Liu Anli 刘安礼
Liu Bang 刘邦
Liu Baonan 刘宝楠
Liu Biao 刘表
Liu Binke 刘宾客
Liu Bowen 刘伯温
Liu Chang 刘敞
Liu Chenweng 刘辰翁
Liu Deren 刘德仁
Liu Duanlin 刘端临
Liu Fenglu 刘逢禄
Liu Gongmian 刘恭冕
Liu Hedong 柳河东
Liu Ji 刘基
Liu Jingxiu 刘静修
Liu Jishan 刘蕺山
Liu Jizhuang 刘继庄
Liu Jun 刘峻
Liu Junju 刘君举
Liu Ling 刘伶
Liu Mengde 刘梦得
Liu Shao 刘劭
Liu Shao 刘邵
Liu Shaoqi 刘少奇
Liu Shipei 刘师培
Liu Taigong 刘台拱
Liu Wenqi 刘文淇
Liu Xiang 刘向
Liu Xianting 刘献廷
Liu Xiaobiao 刘孝标
Liu Xie 刘勰
Liu Xin 刘歆
Liu Xuan 刘绚
Liu Yin 刘因
Liu Yusong 刘毓崧
Liu Yuxi 刘禹锡
Liu Zhaojun 刘肇钧
Liu Zhi 刘智
Liu Zhiji 刘知幾
Liu Zihou 柳子厚
Liu Zongyuan 柳宗元
Liu Zongzhou 刘宗周
Liudong 柳东
Liuxia Hui 柳下惠
Liuyang 浏阳
Liuyi 六一
Liuyi 六译
Lixian 蠡县
Lixiang 厉乡
Lizhai 立斋
Lizhou 梨洲
Longchuan 龙川
Longmen 龙门
Longquan 龙泉
Longsun 龙荪
Longtan 龙潭
Longxi 龙谿
Longxi 陇西
Lou Liang 娄谅
Loufan 楼烦

Lu 卢
Lu 陆
Lu 鲁
Lü 吕
Lu Ban 鲁班
Lu Bao 鲁褒
Lü Benzhong 吕本中
Lü Buwei 吕不韦
Lü Cai 吕才
Lu Cangyong 卢藏用
Lü Dajun 吕大钧
Lü Dalin 吕大临
Lü Dayu 吕大愚
Lü Dazhong 吕大中
Lü Dazhong 吕大忠
Lu Deming 陆德明
Lu Dian 陆佃
Lü Dongbin 吕洞宾
Lü Donglai 吕东莱
Lu Futing 陆桴亭
Lu Fuzhai 陆复斋
Lü Huai 吕怀
Lü Huiqing 吕惠卿
Lu Ji 陆绩
Lu Jia 陆贾
Lu Jianzeng 卢见曾
Lu Jingduan 陆景端
Lü Jingye 吕泾野
Lu Jiuling 陆九龄
Lu Jiushao 陆九韶
Lu Jiuyuan 陆九渊
Lü Kun 吕坤
Lü Liuliang 吕留良
Lu Longqi 陆陇其
Lü Nan 吕柟
Lü Peilin 吕沛林
Lu Sheng 鲁胜
Lu Shiyi 陆世仪
Lü Sicheng 吕思诚
Lu Tong 陆通
Lü Wancun 吕晚村
Lü Wang 吕望
Lu Wenchao 卢文弨
Lu Xiangshan 陆象山
Lu Xiujing 陆修静
Lü Xizhe 吕希哲
Lu Xun 鲁迅
Lü Zhenyu 吕振羽
Lu Zhi 芦植
Lü Zujian 吕祖俭
Lü Zuqian 吕祖谦
Lu'an 六安
Luhe 六和
Lujiang 庐江
Lumen 鹿门
Luo Congyan 罗从彦
Luo Han 罗含
Luo Hongxian 罗洪先
Luo Qinshun 罗钦顺
Luo Rufang 罗汝芳
Luo Yin 罗隐
Luo Zheng'an 罗整庵

Mengji 孟吉
Mengji 梦吉
Mengjin 孟津
Mengxi 梦溪
Mengzhan 孟瞻
Mexie 么些
Mianzhai 勉斋
Mianzhu 绵竹
Miao 苗
Miao Zhou 妙舟
Miaoxi 妙喜
Miluo 汨罗
Min 闽
Min Sun 闵损
Min Ziqian 闵子骞
Mingdao 明道
Mingfu 明复
Mingpu 明普
Mingtao 明涛
Mingyi 明夷
Mingzhong 明仲
Mingzhou 明州
Minhou 闽侯
Minwang 民望
Mizhi 密之
Mo 鄚
Mo 墨
Mo Di 墨翟
Mohai 墨海
Moling 秣陵
Moruo 沫若
Moshen 墨深
Mou 牟
Mozhai 墨斋
Mu 穆
Mu Konghui 穆孔晖
Mu Xiu 穆修
Muping 牟平
Muxin 牧心
Nalan Xingde 纳兰性德
Nan Daji 南大吉
Nancheng 南城
Nangao 南皋
Nanhai 南海
Nanhua 南华
Nanjian 南剑
Nanjiang 南江
Nanjing 南京
Nanpi 南皮
Nanping 南屏
Nanqing 南箐
Nanxuan 南轩
Nanya 南崖
Nanyang 南阳
Nanye 南野
Nanzhong 南中
Ni Shuo 兒说
Nian'an 念庵
Nianlou 念楼
Niantai 念台
Nianzhi 念芝
Nie Bao 聂豹

Nie Chongyi 聂崇义
Nieyang 涅阳
Ningbo 宁波
Ningguo 宁国
Ninghai 宁海
Ningling 宁陵
Ningren 宁人
Ningxia 宁夏
Niu Sengru 牛僧孺
Niu Shide 牛师德
Niu Sichun 牛思纯
Niyang 泥阳
Ouyang 欧阳
Ouyang De 欧阳德
Ouyang Gao 欧阳高
Ouyang Hebo 欧阳和伯
Ouyang Jian 欧阳建
Ouyang Jian 欧阳渐
Ouyang Jingwu 欧阳竟无
Ouyang Kuan 欧阳宽
Ouyang Sheng 欧阳生
Ouyang Shoudao 欧阳守道
Ouyang Xin 欧阳新
Ouyang Xiu 欧阳修
Pan Dongzhou 潘东周
Pan Pingge 潘平格
Pan Yongwei 潘用微
Pantuo 盤陀
Panxi 番溪
Panyu 番禺
Pei 沛
Pei Hui 裴徽
Pei Wei 裴頠
Peiguo 沛国
Peixian 沛县
Peng 彭
Peng Meng 彭蒙
Peng Shaosheng 彭绍升
Peng Xiao 彭晓
Pengcheng 彭城
Pi 皮
Pi Lumen 皮鹿门
Pi Rixiu 皮日休
Pi Xirui 皮锡瑞
Pingchang 平昌
Pinghu 平湖
Pingjiang 平江
Pingling 平陵
Pingshu 平叔
Pingyang 平阳
Pingyao 平饶
Pingyuan 平原
Pingzi 平子
Poyang 鄱阳
Pu Ji 普济
Pucheng 浦城
Pujiang 蒲江
Pujue 普觉
Puli 普利
Putian 普田
Puting 圃亭
Puyang 濮阳

Puyuan 普园
Qi 齐
Qi 戚
Qi Zhaonan 齐召南
Qian 乾
Qian 谦
Qian Chengzhi 钱澄之
Qian Daxin 钱大昕
Qian Dehong 钱德洪
Qian Kuo 钱廓
Qian Mu 钱穆
Qian Shi 钱时
Qian Xuantong 钱玄同
Qian Xushan 钱绪山
Qian'an 潜庵
Qianchu 乾初
Qianjin 前进
Qianli 千里
Qianlong 乾隆
Qianqiu 潜邱
Qianshan 潜山
Qiansheng 千乘
Qiantang 钱塘
Qianzhai 潜斋
Qianzhi 谦之
Qiao 谯
Qiao Zhongniu 谯仲牛
Qidong 起东
Qin 秦
Qin Guli 禽滑釐
Qin Huitian 秦蕙田
Qing 庆
Qing 清
Qingcheng 青城
Qingfeng 庆丰
Qinghe 清河
Qinghua 清华
Qingliang 清凉
Qingping 清平
Qingpu 青浦
Qingshi 庆氏
Qingshi 卿实
Qingtian 青田
Qingyang 庆阳
Qingyuan 庆元
Qingyuan 清源
Qingzhai 檠斋
Qingzhou 庆州
Qingzhu 青主
Qingzhu 青竹
Qinjun 秦郡
Qinyang 沁阳
Qiongtai 琼台
Qitai 启泰
Qiu 丘
Qiu Chuji 邱处机
Qiufan 秋帆
Qiuqing 秋晴
Qixia 栖霞
Qizhou 齐州
Qizhou 祈州
Qu Junong 瞿菊农

Qu Ping 屈平
Qu Qiubai 瞿秋白
Qu Shuang 瞿霜
Qu Yuan 屈原
Quan Zenggu 全增嘏
Quan Zuwang 全祖望
Quanyang 全阳
Quanzhou 泉州
Qufei 去非
Qufu 曲阜
Qunzhi 群治
Qurenli 曲仁里
Quyuan 曲园
Ran Qiu 冉求
Ran Yong 冉雍
Ran You 冉有
Rangheng 纕蘅
Rangtang 让堂
Raozhou 饶州
Ren 壬
Ren Wu 壬午
Ren Zong 仁宗
Rencheng 任城
Renfu 仁甫
Rengong 仁公
Renhe 仁和
Renjun 仁峻
Renkun 仁坤
Renqing 仁卿
Renqiu 任丘
Renzhai 任斋
Renzhong 仁仲
Rixin 日新
Riyan 日严
Rong Hong 容闳
Rongcheng 容城
Rongcun 榕村
Ru Xing 如惺
Ruan Bubing 阮步兵
Ruan Ji 阮籍
Ruan Sizong 阮嗣宗
Ruan Xian 阮咸
Ruan Xiu 阮修
Ruan Yuan 阮元
Ruan Zhan 阮瞻
Rude 汝德
Rui'an 瑞安
Ruijin 瑞金
Ruiyu 瑞玉
Runan 汝南
Runting 润亭
Runzhi 润之
Runzhou 润州
Ruohou 弱侯
Ruzhi 汝止
Saizhai 塞斋
Sang 桑
Sang Bo 桑伯
Sang Bozi 桑伯子
Sang Hu 桑户
Sang Hu 桑扈
Sanqu 三衢

Sanyuan 三原
Seng Fu 僧副
Seng Shun 僧顺
Seng You 僧祐
Seng Zhao 僧肇
Seng Zhen 僧珍
Seren 瑟人
Shaanxi 陕西
Shan Dao 善导
Shan Juyuan 山巨源
Shan Si 赡思
Shan Tao 山涛
Shandong 山东
Shang 商
Shang Yang 商鞅
Shangcai 上蔡
Shanghai 上海
Shang-Han 商韩
Shangqiu 商丘
Shangrao 上饶
Shanhua 善化
Shanshi 珊士
Shanxi 山西
Shanxian 陕县
Shanyang 山阳
Shanyin 山阴
Shanzhou 陕州
Shao Bowen 邵伯温
Shao Gan 少赣
Shao Jinhan 邵晋涵
Shao Kangjie 邵康节
Shao Mu 邵睦
Shao Yichen 邵懿辰
Shao Yong 邵雍
Shaobo 少伯
Shaodian 少典
Shaogong 邵公
Shaogong 绍弓
Shaolin 少林
Shaoshan 韶山
Shaotao 绍陶
Shaotong 绍统
Shaowen 少文
Shaoxing 绍兴
Shaoxu 少虚
Shaoyan 少岩
Shaoyang 邵阳
Shaoyi 绍衣
Shen 申
Shen 参
Shen Bing 沈炳
Shen Buhai 申不害
Shen Dao 慎到
Shen Huan 沈焕
Shen Hui 神会
Shen Kuo 沈括
Shen Pei 申培
Shen Shandeng 沈善登
Shen Tong 沈彤
Shen Xiu 神秀
Shen Yue 沈约
Shen Zemin 沈泽民

Shunqu 顺渠
Shunshui 舜水
Shuozhai 说斋
Shushi 叔氏
Shushi 叔时
Shutai 曙台
Shutong 叔同
Shutong 叔通
Shuxian 叔贤
Shuye 叔夜
Shuyuan 叔元
Shuyun 叔云
Shuyun 叔耘
Shuzhai 恕斋
Shuzhong 叔重
Si'an 思黯
Sichuan 四川
Siguang 思光
Sihe 笥河
Sihuang 思黄
Sima 司马
Sima Biao 司马彪
Sima Chengzhen 司马承祯
Sima Guang 司马光
Sima Niu 司马牛
Sima Qian 司马迁
Sima Rangju 司马穰苴
Sima Rui 司马睿
Sima Shi 司马师
Sima Tan 司马谈
Sishui 泗水
Siyi 四译
Siyin 嗣寅
Sizong 嗣宗
Song 宋
Song Dezhi 宋德之
Song Huilin 宋慧琳
Song Jian 宋钘
Song Ju 宋驹
Song Keng 宋铿
Song Lian 宋濂
Song Qiqiu 宋齐丘
Song Rong 宋荣
Song Xiangfeng 宋翔凤
Song Yingxing 宋应星
Song Zhicai 宋之才
Songbai 崧柏
Songshan 嵩山
Songya 松崖
Song-Yin 宋尹
Su Dongpo 苏东坡
Su Qin 苏秦
Su Shi 苏轼
Su Xun 苏洵
Su Yu 苏舆
Su Zhe 苏辙
Sui 隋
Sui 随
Suining 遂宁
Suining 睢宁
Sui-Tang 隋唐
Suixian 睢县

Suizhou 睢州
Sumen 苏门
Sun 孙
Sun 损
Sun Bin 孙膑
Sun Bu'er 孙不二
Sun Ce 孙策
Sun Chuo 孙绰
Sun Deng 孙登
Sun Fu 孙复
Sun Qifeng 孙奇逢
Sun Qing 孙卿
Sun Sheng 孙盛
Sun Wen 孙文
Sun Wu 孙武
Sun Xiafeng 孙夏峰
Sun Xingyan 孙星衍
Sun Yirang 孙诒让
Sun Yixian 孙逸仙
Sun Zhongshan 孙中山
Suqing 肃卿
Sushui 涑水
Suxian 宿县
Suyuan 苏原
Suzhou 苏州
Ta Ao 它嚣
Tai 泰
Tai Xu 太虚
Tai Zong 太宗
Tai Zu 太祖
Taibo 泰伯
Taicang 太仓
Taichong 太冲
Taichu 太初
Taihe 泰和
Taikang 太康
Taiping 太平
Taishan 泰山
Taixing 泰兴
Taiyuan 太原
Taiyue 太岳
Taizhou 泰州
Tan 郯
Tan Lin 昙林
Tan Luan 昙鸾
Tan Qiao 谭峭
Tan Sitong 谭嗣同
Tancheng 郯城
Tang 汤
Tang 唐
Tang Bin 汤斌
Tang Boyuan 唐伯元
Tang Jian 唐鉴
Tang Qian'an 汤潜庵
Tang Shu 唐枢
Tang Yongtong 汤用彤
Tang Yue 唐钺
Tang Zhen 唐甄
Tang Zhongyou 唐仲友
Tanghe 唐河
Tangnan 塘南
Tansheng 昙晟

Tanzhou 谭州
Tao Hongjing 陶弘景
Tao Xisheng 陶希圣
Taogang 桃冈
Taozhai 陶斋
Teng Anshang 腾安上
Tengchong 腾冲
Tengxian 腾县
Tian 田
Tian Gen 天根
Tian Han 田汉
Tian He 田何
Tian Jiu 田鸠
Tian Pian 田骈
Tian Qiu 田俅
Tian Rangju 田穰苴
Tian Wangsun 田王孙
Tian Xiang 田襄
Tian Zhong 田仲
Tianchou 天仇
Tianduo 天铎
Tianjin 天津
Tianning 天宁
Tianshui 天水
Tiantai 天台
Tiantong 天童
Tinglin 亭林
Tingshi 廷实
Tingxiu 廷秀
Tong Shu 同恕
Tongan 同安
Tongcheng 桐城
Tongfu 同甫
Tongmi 通密
Tongming 通明
Tongqing 同庆
Tongxiang 桐乡
Tongxuan 通玄
Tongzhi 通志
Tongzhou 通州
Tuizhi 退之
Tu'nan 图南
Wa 瓦
Wan 宛
Wan 皖
Wan Sida 万斯大
Wan Sitong 万斯同
Wan Zhang 万章
Wancun 晚村
Wang 王
Wang 尪
Wang Anguo 王安国
Wang Anli 王安礼
Wang Anshi 王安石
Wang Bai 王柏
Wang Benke 汪本钶
Wang Bi 王弼
Wang Bi 王襞
Wang Chang 王昶
Wang Chong 王充
Wang Chongyang 王重阳
Wang Chuanshan 王船山

Wang Chuyi 王处一
Wang Daiyu 王岱舆
Wang Dao 王导
Wang Dao 王道
Wang Dexiu 王德修
Wang Dong 王栋
Wang Fan 王蕃
Wang Fu 王孚
Wang Fu 王符
Wang Fusi 王辅嗣
Wang Fuzhi 王夫之
Wang Gen 王艮
Wang Guangqi 王光祈
Wang Guowei 王国维
Wang Hao 王灏
Wang Ji 王畿
Wang Jingzhai 王静斋
Wang Kekuan 王克宽
Wang Kuan 王宽
Wang Lang 王郎
Wang Mang 王莽
Wang Maohong 王懋竑
Wang Mingsheng 王鸣盛
Wang Niansun 王念孙
Wang Pang 王雱
Wang Rong 王戎
Wang Ruofei 王若飞
Wang Shenning 王深宁
Wang Shichang 王世昌
Wang Shihuai 王时槐
Wang Shu 王恕
Wang Su 王肃
Wang Suichu 王遂初
Wang Tao 王韬
Wang Tingxiang 王廷相
Wang Tong 王通
Wang Wan 王万
Wang Wencheng 王文成
Wang Wengong 王文公
Wang Xi 王晳
Wang Xianqian 王先谦
Wang Xinjing 王心敬
Wang Xinzhai 王心斋
Wang Xuanlan 王玄览
Wang Xuewen 王学文
Wang Yan 王衍
Wang Yangming 王阳明
Wang Yinglin 王应麟
Wang Yinzhi 王引之
Wang Yu 王预
Wang Yuan 王源
Wang Zhaoyuan 王照圆
Wang Zhishi 王之士
Wang Zhong 汪中
Wangxi 望溪
Wanli 万历
Wannian 万年
Wanquan 宛佺
Wei 威
Wei 魏
Wei Boyang 魏伯阳
Wei Jie 卫玠

Wei Liangbi 魏良弼
Wei Liao 尉缭
Wei Liaoweng 魏了翁
Wei Moshen 魏默深
Wei Mou 魏牟
Wei Shi 卫湜
Wei Yang 卫鞅
Wei Yuan 魏源
Wei Zheng 魏征
Wei Zhongxian 魏忠贤
Weichang 伟长
Weicheng 渭城
Weidan 蔚丹
Weide 惟德
Weifang 潍坊
Weihui 卫辉
Weiji 未济
Wei-Jin 魏晋
Weijing 味经
Weijun 魏郡
Weiren 苇仁
Weishi 尉氏
Weixi 位西
Weixin 唯心
Wei-Yang 沩仰
Weizhai 畏斋
Weizhou 卫州
Wen 文
Wen 温
Wen Bing 文炳
Wen Shi 文始
Wen Tianxiang 文天祥
Wen Yan 文偃
Wen Yi 文益
Wen'an 文安
Wendu 文度
Wengong 文公
Wenji 文季
Wenling 温陵
Wenqing 文清
Wenshui 汶水
Wenwei 文蔚
Wenxi 闻喜
Wenxian 温县
Wenxiao 文孝
Wenxin 文信
Wenzheng 文正
Wenzhong 文中
Wu 吴
Wu 武
Wu Changyi 吴昌裔
Wu Cheng 吴澄
Wu Dang 吴当
Wu Hou 五侯
Wu Jingheng 吴敬恒
Wu Liping 吴黎平
Wu Qi 吴起
Wu Qian 吴谦
Wu Shen 吴深
Wu Tinghan 吴廷翰
Wu Yi 吴翌
Wu Yong 吴泳

Wu Yu 吴虞
Wu Yubi 吴与弼
Wu Zhihui 吴稚晖
Wu Zong 武宗
Wu'an 勿庵
Wuchang 武昌
Wucheng 武承
Wucheng 武城
Wugou 无垢
Wujiang 吴江
Wujin 武进
Wuke 无可
Wuku 武库
Wuxi 无锡
Wuxian 吴县
Wuxing 吴兴
Wuxu 戊戌
Wuyang 武阳
Wuyi 五译
Wuyin 舞阴
Wuyou 无忧
Wuyuan 婺源
Wuzhao 雾罩
Wuzhi 武陟
Wuzhou 梧州
Wuzhou 婺州
Xi 奚
Xi 喜
Xi 僖
Xi Qian 希迁
Xi Shi 西施
Xi Yun 希运
Xia 夏
Xiafeng 夏峰
Xiaguan 下关
Xiahou 夏侯
Xiahou Jian 夏侯健
Xiahou Sheng 夏侯胜
Xiahou Shichang 夏侯始昌
Xiahou Xuan 夏侯玄
Xiamen 厦门
Xian 咸
Xian 献
Xi'an 西安
Xian Dao 显道
Xian Zong 宪宗
Xiang 相
Xiang Fushi 相夫氏
Xiang Jingyu 向警予
Xiang Ling 乡陵
Xiang Lingshi 乡陵氏
Xiang Xiu 向秀
Xiang Ziqi 向子期
Xianger 想尔
Xianggang 香港
Xiangjiang 湘江
Xiangshan 香山
Xiangshan 象山
Xiangtan 湘潭
Xiangtao 香涛
Xiangtao 湘陶
Xiangxiang 湘乡

Xiangyang 襄阳
Xiangyuan 襄垣
Xiangzhou 相州
Xianjie 县解
Xianshou 贤首
Xianxian 献县
Xianyang 咸阳
Xiao Baozhen 萧抱珍
Xiao Chen 萧琛
Xiao Ju 萧爽
Xiao Tong 萧同
Xiao Wangzhi 萧望之
Xiao Yan 萧衍
Xiao Ziling 萧子良
Xiaobiao 孝标
Xiaoda 孝达
Xiaogong 孝公
Xiaolou 晓楼
Xiaoshan 萧山
Xiaoxian 孝先
Xiaoya 小疋
Xiaoyuan 孝园
Xiapi 下邳
Xiapu 霞浦
Xiaxian 夏县
Xiayang 夏阳
Xichang 锡鬯
Xichong 西充
Xie 契
Xi'e 西鄂
Xie An 谢安
Xie Kun 谢鲲
Xie Liangzuo 谢良佐
Xie Shangcai 谢上蔡
Xie Wuliang 谢无量
Xie Xuan 谢玄
Xie Yingfang 谢应芳
Xieshan 榭山
Xigu 希古
Xihe 西河
Xijiang 希疆
Ximei 袭美
Xin Xing 信行
Xinbo 信伯
Xincheng 新城
Xinding 新定
Xindu 新都
Xinfan 新繁
Xinfeng 新丰
Xing 兴
Xing Bing 邢昺
Xing Shao 邢邵
Xing Si 行思
Xinggong 兴公
Xinghuang 兴皇
Xingping 兴平
Xingtai 星台
Xingyang 荥阳
Xinhua 新化
Xinhui 新会
Xinjiang 新疆
Xinwu 新吴

Xinwu 新吾
Xinxing 新兴
Xinya 新亚
Xinyu 新喻
Xinzhai 心斋
Xinzheng 新郑
Xinzhou 信州
Xinzhou 新州
Xiong Ansheng 熊安生
Xiong Bolong 熊伯龙
Xiong Shili 熊十力
Xiong Zhenghu 熊正笏
Xiping 熹平
Xishan 西山
Xitian 豁田
Xiu 秀
Xiuchuan 秀川
Xiuning 修宁
Xiushui 秀水
Xiuyi 休奕
Xiwen 希文
Xiyuan 郎圆
Xiyuan 息园
Xizhai 习斋
Xizhi 西沚
Xizhi 习之
Xizhi 希直
Xizhuang 西庄
Xu 许
Xu 徐
Xu Ai 徐爱
Xu Fengshi 徐凤石
Xu Gan 徐幹
Xu Heng 许衡
Xu Qian 许谦
Xu Qin 徐勤
Xu Shen 许慎
Xu Shichang 徐世昌
Xu Xing 许行
Xu Xun 许逊
Xu Yue 徐樾
Xu Zhijing 徐致敬
Xu Zunming 许遵明
Xuan Zang 玄奘
Xuan Zong 玄宗
Xuancheng 宣城
Xuanping 玄平
Xuantang 选堂
Xuanyuan 轩辕
Xuanzhong 玄中
Xuanzi 宣子
Xuchang 许昌
Xue Fucheng 薛福成
Xue Jingxuan 薛敬轩
Xue Jixuan 薛季宣
Xue Wenqing 薛文清
Xue Xuan 薛瑄
Xuecheng 学成
Xuehai 学海
Xueshan 梭山
Xueshan 雪山
Xujiang 盱江

Xun 巽
Xun 荀
Xun Can 荀粲
Xun Kuang 荀况
Xun Qing 荀卿
Xun Shuang 荀爽
Xun Yue 荀悦
Xunchong 濬冲
Xunxuan 巽轩
Xunyang 浔阳
Xunzhai 巽斋
Xunzhi 逊志
Xushan 绪山
Xuzhou 徐州
Ya 涯
Yan 晏
Yan 偃
Yan 颜
Yan 燕
Yan Di 炎帝
Yan Fu 严复
Yan Hao 阎镐
Yan Hui 颜回
Yan Jidao 严几道
Yan Jun 颜钧
Yan Junping 严君平
Yan Ruoqu 阎若璩
Yan Shannong 颜山农
Yan Shigu 颜师古
Yan Shou 延寿
Yan Song 严嵩
Yan Xizhai 颜习斋
Yan Yan 言偃
Yan Ying 晏婴
Yan Yuan 颜元
Yan Yuan 颜渊
Yan Yuxi 闫禹锡
Yan Zhitui 颜之推
Yan Zun 严遵
Yancheng 偃城
Yanfeng 燕峰
Yanfu 彦辅
Yang 央
Yang 杨
Yang Chengzhai 杨诚斋
Yang Cihu 杨慈湖
Yang Dongming 杨东明
Yang Du 杨度
Yang Guishan 杨龟山
Yang He 杨何
Yang Huo 阳货
Yang Jian 杨简
Yang Jue 杨爵
Yang Quan 杨泉
Yang Rongguo 杨荣国
Yang Shangshan 杨上善
Yang Shen 杨慎
Yang Sheng 阳生
Yang Shi 杨时
Yang Wangsun 杨王孙
Yang Wanli 杨万里
Yang Wenhui 杨文会

Yang Xianjiang 杨显江
Yang Xiong 扬雄
Yang Yi 杨义
Yang Zhu 杨朱
Yang Ziju 阳子居
Yangcheng 阳城
Yanggao 阳高
Yanghu 阳湖
Yangla 央腊
Yangming 阳明
Yangqi 杨岐
Yangqu 阳曲
Yanguan 盐官
Yangxia 阳夏
Yangyi 养怡
Yangyuan 杨园
Yangzhou 扬州
Yanjing 燕京
Yanjun 延君
Yan-Li 颜李
Yanmen 雁门
Yanming 彦明
Yanping 延平
Yanshi 偃师
Yanyu 彦瑜
Yanzhou 兖州
Yao 爻
Yao 尧
Yao Jiheng 姚际恒
Yao Nai 姚鼐
Yao Shu 姚枢
Yao Wendong 姚文栋
Yaodi 药地
Yaofu 尧夫
Yaojiang 姚江
Yaoxian 耀县
Yayu 雅雨
Ye Dehui 叶德辉
Ye Qing 叶青
Ye Shi 叶适
Ye Shuixin 叶水心
Ye Zhou 叶昼
Ye Ziqi 叶子奇
Yelüchucai 耶律楚才
Yexian 掖县
Yi 伊
Yi 夷
Yi 易
Yi 彝
Yi Chi 已齿
Yi Jing 义净
Yi Xiang 义湘
Yi Xing 一行
Yi Xinying 易心莹
Yi Xuan 义玄
Yi Zhi 夷之
Yichou 易畴
Yichuan 伊川
Yichun 宜春
Yidu 益都
Yifeng 仪封
Yifeng 宜丰

Yihai 乙亥
Yihetuan 义和团
Yihuang 宜黄
Yi-Luo 伊洛
Yin 殷
Yin 尹
Yin Hao 殷浩
Yin Min 尹敏
Yin Tun 尹焞
Yin Wen 尹文
Yinfu 荫甫
Ying 郢
Ying Huiqian 应㧑谦
Ying Qianzhai 应潜斋
Yingchuan 颍川
Yingshu 颖叔
Yingyin 颍阴
Yinxian 鄞县
Yinyang 殷阳
Yinzhan Naxi 尹湛纳希
Yiqian 益谦
Yishan 峄山
Yishao 逸少
Yishi 猗氏
Yitian 易田
Yiwu 夷吾
Yiwu 益吾
Yixian 逸仙
Yixing 义兴
Yixing 宜兴
Yiyuan 漪园
Yizhai 一斋
Yizheng 仪征
Yizhi 易直
Yizhi 益之
Yizhi 翼之
Yong'an 庸安
Yong'an 庸庵
Yongfeng 永丰
Yonghui 用晦
Yongjia 永嘉
Yongkang 永康
Yongshu 永叔
Yongwei 用微
Yongxiu 用修
Yongyuan 永元
Yongming 永明
You Ruo 有若
You Shixi 尤时熙
You Zhishan 游廌山
You Zuo 游酢
Youdu 幼度
Youji 幼季
Youling 又陵
Youping 幼平
Youqing 幼清
Youyu 幼舆
Yu 俞
Yu 圉
Yu 虞
Yu Chu 喻樗
Yu Dafu 郁达夫

Yunsheng 允升
Yuntai 芸台
Yuquan 玉泉
Yushan 玉山
Yushu 玉枢
Yutian 玉阗
Yuting 于庭
Yuting 虞庭
Yutong 与同
Yutong 宇同
Yuwang 育王
Yuwen Shaojie 宇文绍节
Yuxian 禹县
Yuyang 玉阳
Yuyang 淯阳
Yuyao 余姚
Yuye 瘉壄
Yuyue 于越
Yuzhang 豫章
Yuzheng 与政
Yuzhong 予中
Yuzhong 渔仲
Yuzhou 禹州
Yuzi 寓滋
Zai Wo 宰我
Zai Yu 宰予
Zaijun 在君
Zailun 在伦
Zan Ning 赞宁
Zang Sunchen 臧孙辰
Zang Wenzhong 臧文仲
Zaozhuang 枣庄
Zeng 曾
Zeng Cheng 曾城
Zeng Guofan 曾国藩
Zeng Kai 曾开
Zeng Qi 曾琦
Zeng Shen 曾参
Zeng Tian 曾恬
Zeng Wenzheng 曾文正
Zhan Chu 瞻初
Zhan He 詹何
Zhan Ganquan 湛甘泉
Zhan Ran 湛然
Zhan Ruoshui 湛若水
Zhang 张
Zhang 章
Zhang Binglin 章炳麟
Zhang Boduan 张伯端
Zhang Boxing 张伯行
Zhang Dainian 张岱年
Zhang Daoling 张道陵
Zhang Ding 张鼎
Zhang Dongxun 张东逊
Zhang Fanzeng 张璠曾
Zhang Heng 张横
Zhang Hengqu 张横渠
Zhang Houjue 张后觉
Zhang Hua 张华
Zhang Hui 张恢
Zhang Huiyan 张惠言
Zhang Jian 张戬

Zhang Jie 张杰
Zhang Jing'an 张敬庵
Zhang Jingyao 张敬尧
Zhang Jitong 张季同
Zhang Jiucheng 张九成
Zhang Jue 张角
Zhang Junfang 张君房
Zhang Junmai 张君劢
Zhang Juzheng 张居正
Zhang Liang 张良
Zhang Ling 张陵
Zhang Lu 张鲁
Zhang Lüxiang 张履祥
Zhang Nanxuan 张南轩
Zhang Rong 张融
Zhang Sheng 张盛
Zhang Shi 张栻
Zhang Shizhai 章实斋
Zhang Shuliao 张叔辽
Zhang Songnian 张崧年
Zhang Sui 张遂
Zhang Taiyan 章太炎
Zhang Wenming 张文明
Zhang Wentian 张闻天
Zhang Wumeng 张无梦
Zhang Xianzhong 张献忠
Zhang Xing 张兴
Zhang Xu 张诩
Zhang Xuecheng 章学诚
Zhang Yangyuan 张杨园
Zhang Yi 张仪
Zhang Yi 张揖
Zhang Yu 张禹
Zhang Yu 张预
Zhang Yuanbian 张元忭
Zhang Yuanjian 张元简
Zhang Yucai 张与材
Zhang Zai 张载
Zhang Zhan 张湛
Zhang Zhidong 张之洞
Zhang Zhong 张中
Zhang'an 章安
Zhangpu 漳浦
Zhanhuo 展获
Zhao 赵
Zhao Fu 赵复
Zhao Guizhen 赵归真
Zhao Jian 赵简
Zhao Qian 赵谦
Zhao Shiyan 赵世延
Zhao Xie 赵偕
Zhaojian 昭谏
Zhaojun 赵郡
Zhaoling 召陵
Zhaoqing 肇庆
Zhe 喆
Zhejiang 浙江
zhen 震
Zhen Dexiu 真德秀
Zhen Luan 甄鸾
Zhending 真定
Zheng 郑

Zhitang 致堂
Zhitong 智通
Zhixiang 至相
Zhixin 执信
Zhizhai 止斋
Zhizhi 植之
Zhong Fang 种放
Zhong Hui 钟会
Zhong You 仲由
Zhongchang Tong 仲长统
Zhongdu 中都
Zhongfu 中孚
Zhongfu 仲甫
Zhonggong 仲弓
Zhonghao 仲好
Zhonghua 中华
Zhonghui 仲晦
Zhongli 中立
Zhongliang 仲良
Zhonglin 仲林
Zhongling 钟陵
Zhongmo 仲默
Zhongmu 仲木
Zhongnan 终南
Zhongni 仲尼
Zhongping 仲平
Zhongren 仲任
Zhongrong 仲容
Zhongshi 仲师
Zhongsu 仲素
Zhongtao 仲弢
Zhongxi 中溪
Zhongxiang 仲翔
Zhongxing 中兴
Zhongxiu 仲修
Zhongxuan 中玄
Zhongxuan 仲玄
Zhongyan 仲淹
Zhongyou 仲祐
Zhongyu 仲豫
Zhongyuan 重远
Zhongyuan 钟元
Zhongyun 仲沄
Zhongzhen 仲真
Zhongzhong 众仲
Zhongzi 仲子
Zhou 纣
Zhou 周
Zhou 籀
Zhou Dunyi 周敦颐
Zhou Enlai 周恩来
Zhou Fohai 周佛海
Zhou Nan 周南
Zhou Rudeng 周汝登
Zhou Shuren 周树人
Zhou Ximeng 周希孟
Zhouqing 籀庼
Zhouzhi 周至
Zhu 朱
Zhu 竺
Zhu 诸
Zhu Ciqi 朱次琦

Zihou 子厚
Zihua 子华
Ziji 子积
Zijian 子建
Zijie 子阶
Zijing 子静
Zijun 子骏
Zilan 子兰
Zilu 子路
Zimei 子美
Zimo 子莫
Ziping 子屏
Ziqi 子期
Ziqian 子骞
Ziquan 子铨
Ziran 子然
Zishao 子韶
Zisheng 子升
Zishi 子实
Zishou 子寿
Zisi 子思
Ziwei 子微
Ziwen 子文
Ziwo 子我
Zixia 子夏
Zixian 子先
Zixiang 子襄
Zixuan 子玄
Ziyang 紫阳
Ziyou 子由
Ziyou 子有
Ziyou 子游
Ziyu 子舆
Ziyue 子约
Ziyun 子云
Zizhan 子瞻
Zizhang 子张
Zizhao 自诏
Zizhen 子真
Zizheng 子政
Zizhi 子直
Zizhi 子植
Zizhuang 子庄
Zong Bao 宗宝
Zong Bing 宗炳
Zong Gao 宗杲
Zong Mi 宗密
Zongguan 宗贯
Zongshun 宗顺
Zou Rong 邹容
Zou Shouyi 邹守益
Zou Yan 邹衍
Zou Yan 驺衍
Zou Yuanbiao 邹元标
Zou Zhi 邹智
Zouxian 邹县
Zunxian 遵贤
Zuo 左
Zuo Qiuming 左丘明
Zuo Shunsheng 左舜生
Zuo Xiong 左雄
Zuo'an 左庵

附录 3
Appendix III

汉语拼音和威妥玛式拼法音节对照表
Chinese Phonetic Alphabet and Wade System

汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法
a	a	cheng	ch 'êng	duan	tuan
ai	ai	chi	ch 'ih	dui	tui
an	an	chong	ch 'ung	dun	tun
ang	ang	chou	ch 'ou	duo	to
ao	ao	chu	ch 'u	e	ê
ba	pa	chua	ch 'ua	ê	eh
bai	pai	chuai	ch 'uai	ei	ei
ban	pan	chuan	ch 'uan	en	ên
bang	pang	chuang	ch 'uang	eng	êng
bao	pao	chui	ch 'ui	er	êrh
bei	pei	chun	ch 'un	fa	fa
ben	pên	chuo	ch 'o	fan	fan
beng	pêng	ci	tz 'ŭ(ts 'ŭ)	fang	fang
bi	pi	cong	ts 'ung	fei	fei
bian	pien	cou	ts 'ou	fen	fên
biao	piao	cu	ts 'u	feng	fêng
bie	pieh	cuan	ts 'uan	fo	fo
bin	pin	cui	ts 'ui	fou	fou
bing	ping	cun	ts 'un	fu	fu
bo	po	cuo	ts 'o	ga	ka
bu	pu	da	ta	gai	kai
ca	ts 'a	dai	tai	gan	kan
cai	ts 'ai	dan	tan	gang	kang
can	ts 'an	dang	tang	gao	kao
cang	ts 'ang	dao	tao	ge	kê,ko
cao	ts 'ao	de	tê	gei	kei
ce	ts 'ê	deng	têng	gen	kên
cen	ts 'ên	di	ti	geng	kêng
ceng	ts 'êng	dian	tien	gong	kung
cha	ch 'a	diao	tiao	gou	kou
chai	ch 'ai	die	tieh	gu	ku
chan	ch 'an	ding	ting	gua	kua
chang	ch 'ang	diu	tiu	guai	kuai
chao	ch 'ao	dong	tung	guan	kuan
che	ch 'ê	dou	tou	guang	kuang
chen	ch 'ên	du	tu	gui	kui

汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法
gun	kun	kuai	k‘uai	ming	ming
guo	kuo	kuan	k‘uan	miu	miu
ha	ha	kuang	k‘uang	mo	mo
hai	hai	kui	k‘ui	mou	mou
han	han	kun	k‘un	mu	mu
hang	hang	kuo	k‘uo	na	na
hao	hao	la	la	nai	nai
he	hê,ho	lai	lai	nan	nan
hei	hei	lan	lan	nang	nang
hen	hên	lang	lang	nao	nao
heng	hêng	lao	lao	ne	nê
hong	hung	le	lê,lo	nei	nei
hou	hou	lei	lei	nen	nên
hu	hu	leng	lêng	neng	nêng
hua	hua	li	li	ni	ni
huai	huai	lia	lia	nian	nien
huan	huan	lian	lien	niang	niang
huang	huang	liang	liang	niao	niao
hui	hui	liao	liao	nie	nieh
hun	hun	lie	lieh	nin	nin
huo	huo	lin	lin	ning	ning
ji	chi	ling	ling	niu	niu
jia	chia	liu	liu	nong	nung
jian	chien	long	lung	nou	nou
jiang	chiang	lou	lou	nu	nu
jiao	chiao	lu	lu	nü	nü
jie	chieh	lü	lü	nuan	nuan
jin	chin	luan	luan	nüe	nüeh
jing	ching	lüe	lüeh		nüo
jiong	chiung		lüo		nio
jiu	chiu		lio	nuo	no
ju	chü	lun	lun	o	o
juan	chüan	luo	luo	ou	ou
jue	chüeh,chüo	ma	ma	pa	p‘a
jun	chün	mai	mai	pai	p‘ai
ka	k‘a	man	man	pan	p‘an
kai	k‘ai	mang	mang	pang	p‘ang
kan	k‘an	mao	mao	pao	p‘ao
kang	k‘ang	me	me	pei	p‘ei
kao	k‘ao	mei	mei	pen	p‘ên
ke	k‘ê,k‘o	men	mên	peng	p‘êng
ken	k‘ên	meng	mêng	pi	p‘i
keng	k‘êng	mi	mi	pian	p‘ien
kong	k‘ung	mian	mien	piao	p‘iao
kou	k‘ou	miao	miao	pie	p‘ieh
ku	k‘u	mie	mieh	pin	p‘in
kua	k‘ua	min	min	ping	p‘ing

汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法
po	p‘o	shen	shên	wu	wu
pou	p‘ou	sheng	shêng	xi	hsi
pu	p‘u	shi	shih	xia	hsia
qi	ch‘i	shou	shou	xian	hsien
qia	ch‘ia	shu	shu	xiang	hsiang
qian	ch‘ien	shua	shua	xiao	hsiao
qiang	ch‘iang	shuai	shuai	xie	hsieh
qiao	ch‘iao	shuan	shuan	xin	hsin
qie	ch‘ieh	shuang	shuang	xing	hsing
qin	ch‘in	shui	shui	xiong	hsiung
qing	ch‘ing	shun	shun	xiu	hsiu
qiong	ch‘iung	shuo	sho	xu	hsü
qiu	ch‘iu	si	sŭ,szŭ,ssŭ	xuan	hsüan
qu	ch‘ü	song	sung	xue	hsüeh,hsüo
quan	ch‘üan	sou	sou	xun	hsün
que	ch‘üeh	su	su	ya	ya
	ch‘üo	suan	suan	yan	yen
qun	ch‘ün	sui	sui	yang	yang
ran	jan	sun	sun	yao	yao
rang	jang	suo	so	ye	yeh
rao	jao	ta	t‘a	yi	yi
re	jê	tai	t‘ai	yin	yin
ren	jên	tan	t‘an	ying	ying
reng	jêng	tang	t‘ang	yo	yo
ri	jih	tao	t‘ao	yong	yung
rong	jung	te	t‘ê	you	yu
rou	jou	teng	t‘êng	yu	yü
ru	ju	ti	t‘i	yuan	yüen
ruan	juan	tian	t‘ien	yue	yüeh
rui	jui	tiao	t‘iao	yun	yün
run	jun	tie	t‘ieh	za	tsa
ruo	jo	ting	t‘ing	zai	tsai
sa	sa	tong	t‘ung	zan	tsan
sai	sai	tou	t‘ou	zang	tsang
san	san	tu	t‘u	zao	tsao
sang	sang	tuan	t‘uan	ze	tsê
sao	sao	tui	t‘ui	zei	tsei
se	sê	tun	t‘un	zen	tsên
sen	sên	tuo	t‘o	zeng	tsêng
seng	sêng	wa	wa	zha	cha
sha	sha	wai	wai	zhai	chai
shai	shai	wan	wan	zhan	chan
shan	shan	wang	wang	zhang	chang
shang	shang	wei	wei	zhao	chao
shao	shao	wen	wên	zhe	chê
she	shê	weng	wêng	zhei	chei
shei	shei	wo	wo	zhen	chên

汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法	汉语拼音	威妥玛拼法
zheng	chêng	zhuan	chuan	zou	tsou
zhi	chih	zhuang	chuang	zu	tsu
zhong	chung	zhui	chui	zuan	tsuan
zhou	chou	zhun	chun	zui	tsui
zhu	chu	zhuo	cho	zun	tsun
zhua	chua	zi	tzŭ(tsŭ)	zuo	tso
zhuai	chuai	zong	tsung		

[General Information]
□□=□□□□□□□□
□□=□□□
□□=869
SS□=11050400
□□□□=2002□06□□1□
□□□=□□□□□□□